

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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AN ANGEL IN THE WAY.

Fair the downward path is spread,
Love and light thy coming greet;
Fruit is blushing o'er thy head,
Flowers are growing 'neath thy feet.
Mirth and Sin, with tossing hands,
Wave thee on, a willing prey;
Yet an instant pause—there stands
An angel in the way.

Heed the heavenly warning. Know
Fairest flowers thy feet may trip;
Fruits, that like the sunset glow,
Turn to ashes on the lip.
Though the joys he wild and free,
Which would tempt from God to stray,
Even mortal eye can see
An angel in the way.

Wilt thou drown in worldly pleasures?
Wilt thou have, like him of old,
Length of days and stores of treasures,
Wisdom, glory, power, and gold?
Life and limb shall sickness waste,
Want shall grind thee day by day;
Still, to win thee, God hath placed
An angel in the way.

Trusting all on things that perish,
Shall a hopeless faith be thine?
Earthly idol wilt thou cherish?
Bow before an earthly shrine?
Meet rebuke to mortal love,
Yearning for a child of clay,
Death shall cross thy path, and prove
An angel in the way.

When the prophet thought to sin,
Tempted by his heathen guide—
When a prince's grace to win,
Prophet lips would fain have lied—
Even the brute the same controlled,
Found a human voice to say,
"Master, smite me not—behold
An angel in the way!"

So, when Vice, to lure her slave,
Woos him down the shining track,
Spirit hands are stretched to save,
Spirit voice warn him back.
Heart of man, to evil prone,
Chafe not at thy sin's delay;
Bow thee humbly down and own
An angel in the way!

All Christians are Required to Imitate the Life and Example of Jesus Christ.

Our religion teaches us, that as we have borne the image of the earthly, so we shall bear the image of the heavenly; that after our death we shall rise to a state of life and happiness, like to that life and happiness which our blessed Saviour enjoys at the right hand of God. Since therefore it is the great end of our religion to make us fellow-heirs with Christ, and partakers of the same happiness, it is not to be wondered at, that our religion should require us to be like Christ in this life, to imitate his exam-

ple, that we may enter into that state of happiness which he enjoys in the kingdom of heaven.

For how can we think that we are going to the blessed Jesus, that we are to be hereafter as he is, unless we conform to his spirit in this life, and make it our great endeavor to be what he was when he was here. Let it therefore here be observed, that the nature of our religion teaches us this duty in a more convincing manner, than any particular precepts concerning it. For the most ordinary understanding must feel the force and reasonableness of this argument. You are born to depart out of this world, to ascend to that state of bliss, to live in such enjoyment of God to all eternity, as our blessed Saviour now enjoys; you are therefore to live in the spirit and temper that he lived, and make yourself first like him here, that you may be like him hereafter. So that we need not look for particular texts of Scripture which command us to imitate the life of Christ, because we are taught this duty by a stronger and more convincing authority; because as the end and design of our religion is to make us one with Christ hereafter, partakers of the same state of life, so it plainly calls us to be one with him here, and to be partakers of the same spirit and temper in which he lived on earth. When it is said, that we are to imitate the life of Christ, it is not meant that we are called to the same manner of life, or the same sort of actions, for this cannot be; but it is certain that we are called to the same spirit and temper, which was the spirit and temper of our blessed Saviour's life and actions. We are to be like him in heart and mind, to act by the same rule, to look towards the same end, and to govern our lives by the same spirit. This is an imitation of Jesus Christ, which is as necessary to salvation as it is necessary to believe in his name. This is the sole end of all the counsels, commands, and doctrines of Christ, to make us like himself, to fill us with his spirit and temper, and make us live according to the rule and manner of his life. As no doctrines are true, but such as are according to the doctrines of Christ, so it is equally certain, that no life is regular or Christian, but such as is according to the pattern and example of the life of Christ. For he lived as infallibly as he taught; and it is as irregular to vary from his example, as it is false to dissent from his doctrines. To live as he lived, is as certainly the one sole way of living as we ought, as to believe as he taught is the one sole way of believing as we ought. *I am,* saith the blessed Jesus, *the way, the truth, and the life; no man cometh unto the Father but by me.* Christians often hear these words and perhaps think that they have enough fulfilled them, by believing in Jesus Christ. But they should consider, that when Jesus Christ saith he is the way, his meaning is, that his way of life is to be the way in which all Christians are to live, and that it is by living after the manner of his life that any man cometh unto the Father. So that the doctrine of this passage is this, that however we may call ourselves Christians or disciples of Christ yet we cannot come unto God the Father but by entering into that way of life which was the way of our Saviour's life. And we must remember, that there is no other way besides this; nothing can possibly bring us to God but that way of life which first makes us one with Christ, and teaches us to walk as he walked. For we may as well expect to go to a heaven where Christ is not, as to go to that where he is, without the spirit and temper which carried him thither. If Christians would but suffer themselves to reflect up-

on this duty, their own minds would soon convince them of the reasonableness and necessity of it. For who can find the least shadow of a reason why he should not imitate the life of Christ, or why Christians should think of any other rule of life; it would be as easy to show that Christ acted amiss as that we need not act after his example. And to think that these are degrees of holiness, which, though very good in themselves, are yet not necessary for us to aspire after, is the same absurdity as to think that it was not necessary for our Saviour to have been so perfect himself as he was. For give but the reason why such degrees of holiness and purity became our Saviour, and you will give as good a reason for us to aspire after them. For as the blessed Jesus took not on him the nature of angels, but the nature of man, as he was, in all points, made like unto us, sin only excepted; so we are sure that there was no spirit or temper that was excellent in him, that recommended him to God, but would also be excellent in us, and recommend us to God, if we could arrive at it.

If it should be said, that Jesus was the Saviour of the world, that he was born to redeem mankind, was the Son of God, and therefore in a condition so different from ours, that his life can be no rule of our life; to this it may be answered, that these differences do not make the life of Christ to be less the rule and model of all Christians. For as I observed before, it is the spirit and temper of Christ, that all Christians are to imitate, and not his particular actions; they are to do their proper work in that spirit and temper in which Christ did the work on which he was sent. So that although Christians are not redeemers of the world, as he was, though they have not his extraordinary powers, nor that great work to finish which he had, yet they have their work to do in the manner that he did his; they have their part to act, which, though it be a different part, must not be performed with a different spirit, but with such obedience to God, such regard to his glory, for such ends of salvation, for such good of others, and with all such holy disposition, as our blessed Saviour manifested in every part of his life. A servant of the lowest order is in a very different state from his master; yet we may very justly exhort such a one to follow the example of a pious and charitable master, not because he can perform the same instances of piety and charity, but because he may show the same spirit of piety and charity in the actions which are proper to his state. This may show us, that the different state of our Lord and master leaves him still the exact rule and pattern of his lowest servants, who, though they cannot come up to the greatness of his actions, may yet act according to that spirit from whence they proceeded; and then are they true followers of Christ, when they are following his spirit and temper, acting according to his ends and designs, and doing that in their several states which Christ did in his.

The blessed Jesus came into the world to save the world; now we must enter into this same design, and make salvation the greatest business of our lives; though we cannot, like him, contribute towards it, yet we must contribute all that we can, and make the salvation of ourselves and others the only great care of our lives.

The poor widow's mites were but a small matter in themselves, yet as they were the utmost she could do our blessed Saviour set them above the larger contributions of the rich. This may encourage people in every state of life to be contented with their

capacity of doing good, provided that they do but act up to it. Let no one think that he is too low, too mean and private to follow his Lord and Master in the salvation of souls: let him but add his mite, and if it be all that he hath, he shall be thought to have done much, and be reckoned amongst those that have best performed their Master's will. It is not meant by this, that all people are to be preachers and teachers of religion, no more than all are to be apostles, or all prophets, or all workers of miracles. Christians are like members of one and the same body: they are different from one another as hands and eyes, and have as different offices to perform; yet may their different parts serve and promote the same common end. As the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you; [1 Cor. xii, 2;] so neither can the learned teacher say, he hath no need of the private unlearned person. For the work of salvation is carried on by all hands, as well by him that is taught, as by him that teacheth. For an unlearned person, by being desirous of instruction, and careful to comply with it, may by these very dispositions promote salvation in as true a degree as he that is able and willing to instruct. This teachable disposition may more effectually draw others to a like temper of mind, and another man's ability and care of teaching. And perhaps in many instances, the success of the teacher is more owing to the manners and example of some person that is taught, than to the power and strength of the teacher. Therefore, though, as the Apostle saith, all have not the gift of healing, though all do not speak with tongues, yet all have some part that they may act in the salvation of mankind, and may follow their Lord and Master in the great work for which he came down from heaven. We must not therefore think, that it is only the business of clergymen to carry on the work of salvation, but must remember that we are engaged in the same business, though not in the same manner. Had the poor widow thought herself excused from taking care of the treasury, had she thought that it belonged only to the rich to contribute to it, we find that she had been mistaken, and had lost that great commendation which our Saviour bestowed upon her. Now it may be, that some widows may be so very poor, as not to have so much as a mite to give to the treasury, who must therefore content themselves with the charity of their hearts; but this can never happen in the business of salvation; here no one can be so poor, so destitute, so mean and private, as not to have a mite to contribute towards it. For no circumstances of life can hinder us from being examples of piety and goodness, and making our lives a lesson of instruction to all that are about us. And he that lives an exemplary life, though his state be ever so poor and mean, is largely contributing to the salvation of others, and proving himself the best follower of his Lord and Master.

This therefore is the first great instance in which we are to follow the example and spirit of our blessed Saviour. He came to save the world, to raise mankind to happiness in heaven; we must therefore all consider ourselves as called to carry on this great work, to concur with our Saviour in this glorious design. For how can we think ourselves to be his followers, if we do not follow him in that for which he alone came into the world? How can we be like the Saviour of the world, unless the salvation of the world be our chief and constant care? We cannot save the world as he saved it, but yet we can contribute our mite towards it. How knowest thou, O wife, (saith the Apostle,) whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 1 Cor. vii, 16. This shows very plainly, that all persons may have a great share in the salvation of those that are near them, and that they are to consider themselves as expressly called to this great work. For the Apostle uses it as the same argument both to husband and wife, which supposes that it is a business in which one is as much concerned as the other. The woman, we know, is not allowed to speak in the church, yet is she here intrusted with some share in the salvation of the world, she is called to this great work, and supposed equally capable of saving the husband, as the husband of saving the wife. Now what is here

said of husband and wife, we must extend to every state and relation of this life; brothers and sisters, relations, friends, and neighbors, must all consider themselves as called to the edification and salvation of one another. How knowest thou, O sister, whether thou shalt save thy brother? How knowest thou, O man, whether thou shalt save thy neighbor? is a way of thinking that ought never be out of our minds. For this would make brothers and sisters bear with one another, if they considered, that they are to do that for one another, which Christ had done for all the world. This reflection would turn our anger towards bad relations, into care and tenderness for their souls; we should not be glad to get away from them, but give them more of our company, and be more exact in our behaviour towards them, always supposing it possible, that our good conversation may some time or other affect them, and that God may make use of us as a means of their salvation.

Eutropius is very good and pious himself; but then his fault is, that he seeks only the conversation of pious and good people; he is careful and exact in his behaviour towards his virtuous friends and acquaintance, always studying to oblige them, and never thinking he has done enough for them; but gets away from and avoids those that are of another temper. Now *Eutropius* should recollect, that this is acting like a physician that would take care of the healthy, and disregard those that are sick. He should remember, that his irreligious friends and relations are the very persons that are fallen to his care, to be edified by him, and that he is as directly called to take care of their salvation, as the husband to take care of the unbelieving wife. *Eutropius* therefore, if he would imitate his Lord and Master, must apply to the lost sheep of the house of Israel, and endeavor by all the innocent arts of pleasing and conversing with his friends, to gain them to repentance. We must not excuse ourselves from this care, by saying that our relations are obstinate, hardened, and careless of all our behaviour towards them, but must support ourselves with the Apostle's argument, How knowest thou, O man, whether it will be always so, or whether thou mayest not at last save thy relation?

The Apostle saith, Destroy not him with thy meat for whom Christ died. Rom. xiv, 15. We may therefore justly reason thus with ourselves, that as it lies much in our power to hinder the salvation, so it must be in our power in an equal degree to edify and promote the salvation of those whom Jesus Christ died to save. Destroy not therefore by thy negligence, by thy impatience, by thy want of care, that relation for whom Christ died, nor think that thou hast done enough to save those that relate to thee, till there is no more that thou canst do for them. This is the state in which all Christians are to consider themselves, as appointed by God in their several stations, to carry on that great work, for which Christ came into the world. Clergymen are not the only men that have a care for souls, but every Christian has some people about him, whose salvation he is obliged to be careful of, with whom he is to live in all godliness and purity, that they may have the benefit of his example and assistance in their duty to God. So that all Christians though ever so low, and mean, and private, must consider themselves as hired by Christ to work in his vineyard; for as no circumstances of life can hinder us from saving ourselves, so neither can they hinder us from promoting the salvation of others. Now though we have, according to our different stations, different parts to act; yet if we are careful of that part which is fallen to our share, we may make ourselves equally objects of God's favor.

Thou, it may be, art not a prophet. God has not honored thee with this post in his service, yet needest thou not fall short of this happiness; for our Saviour hath said, That he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward. Now this shows us, that though all men have not the same part to act in the common salvation, yet that none will be losers by that state they are in, if they be but true to the particular duties of it. If they do all the good they can in their particular state, they will be looked upon with such acceptance as the poor widow that gave all that she had. Hence we may learn the greatness of their folly, who neg-

lecting the exact performance of such duties as fall within their power, are pleasing themselves with the great things they would do, were they but in another state.

Clemens has his head full of imaginary piety. He is often proposing to himself what he would do if he had a great estate; he would outdo all charitable men that are gone before him; he would retire from the world; he would have no equipage; he would allow himself only necessaries, that widows and orphans, the sick and distressed might find relief out of his estate. He tells you, that all other ways of spending an estate is folly and madness.

Now *Clemens* has at present a moderate estate, which he spends upon himself in the same vanities and indulgences, that other people do: he might live upon one third of his fortune, and make the rest the support of the poor; but he does nothing of all this that is in his power, but pleases himself with what he would do, if his power was greater. Come to thy senses, *Clemens*; do not talk what thou wouldst do if thou wast an angel, but consider what thou canst do as thou art a man. Make the best use of thy present state, do now as thou thinkest thou wouldst do with a great estate, be sparing, deny thyself, abstain from all vanities, that the poor may be better maintained, and then thou art as charitable as thou canst be in any estate. Remember the poor widow's mite.

Fervidus is a regular man, and exact in the duties of religion; but then the greatness of his zeal to be doing things that he cannot, makes him overlook those little ways of doing good, which are every day in his power. *Fervidus* is only sorry that he is not in holy orders, and that his life is not spent in a business the most desirable of all things in the world. He is often thinking what reformation he would make in the world, if he was a priest or a bishop; he would have devoted himself wholly to God and religion, and have had no other care, but how to save souls. But do not believe yourself, *Fervidus*; for if you desired in earnest to be a clergyman, that you might devote yourself entirely to the salvation of others, why then are you not doing all that you can in the state that you are now in? Would you take extraordinary care of a parish or a diocese, why then are you not as extraordinary in the care of your family? If you think the care of other people's salvation to be the happiest business in the world, why do you neglect the care of those who are fallen into your hands? Why do you show no concern for the souls of your servants? If they do their business for which you hired them, you never trouble your head about their Christianity. Nay, *Fervidus*, you are so far from laboring to make those that are about you devout and holy, that you almost put it out of their power to be so. You hire a coachman to carry you to church, and to sit in the street with your horses, whilst you are attending upon divine service. You never ask him how he supplies the lack of divine service, or what means he takes to preserve himself in a state of piety. You imagine, that if you was a clergyman, you would be ready to lay down your life for your flock; yet you cannot lay aside a little state to promote the salvation of your servants. It is not desired of you, *Fervidus*, to die a martyr for your brethren; you are only required to go to church on foot, to spare some state and attendance, to bear sometimes with a little rain and dirt, rather than keep those souls, which are as dear to God and Christ as yours is, from their full share in the common worship of Christians. Do but deny yourself such small matters as these, let us but see that you can take the least trouble to make all your servants and dependants true servants of God, and then you shall be allowed to imagine what good you would have done, had you been devoted to the altar.

Eugenia is a good young woman, full of pious dispositions; she is intending, if ever she has a family, to be the best mistress of it that ever was; her house shall be a school of religion, and her children and servants shall be brought up in the strictest practice of piety; she will spend her time, and live in a very different manner from the rest of the world.

It may be so, *Eugenia*; the piety of your mind makes me think that you intend all this with sincerity. But you are not yet at the head of a fami-

ly, and perhaps never may be. But, *Eugenia*, you have now one maid, and you do not know what religion she is of; she dresses you for the church, you ask her for what you want, and then leave her to have as little Christianity as she pleases. You turn her away, you hire another, she comes, and goes no more instructed or edified in religion by living with you, than if she had lived with any body else. And all this comes to pass, because your mind is taken up with greater things, and you reserve yourself to make a whole family religious, if ever you come to be head of it. You need not stay, *Eugenia*, to be so extraordinary a person, the opportunity is now in your hands, you may now spend your time, and live in as different a manner from the rest of the world, as ever you can in any other state. Your maid is your family at present, she is under your care, be now that religious governess that you intend to be, teach her the catechism, hear her read, exhort her to pray, take her with you to church, persuade her to love the divine service as you love it, edify her with your conversation, fill her with your own notions of piety, and spare no pains to make her as holy and devout as yourself. When you do thus much good in your present state, then are you that extraordinary person that you intend to be: and till you thus live up to your present state, there is but little hopes that the altering of your state will alter your way of life.

I might easily produce more instances of this kind, where people are vainly pleasing themselves with an imaginary perfection to be arrived at some time or other, when they are in different circumstances, and neglecting that real good which is proper to their state, and always in their power. But these are, I hope, sufficient to show my reader how to examine his own life, and find out himself, if I have not done it for him.—*Law.*

(To be Continued.)

Benevolent Brooks, vs. Miserly Mud-holes.

NEAR a house we once occupied, there was a small pond. It was fed by a stream that lived long enough each season to take the surplus waters from a fine farm in the vicinity. From the dressing spread upon the grass lands, and from the ploughed fields, there was received a steady income. No collector of rents on quarter day was ever more punctually on hand, than was this pond at the occurrence of a rain, to receive its expected gains. In one respect it seemed almost human. It had no outlet. It could receive freely, but it could not impart. The riches washed from the fields never found their way back, and they went on accumulating, till, in the rustic language of the place, it was called a muck-hole. The water became unfit for the cattle to drink. Inexperienced boys, hard pushed for a place, tried occasionally to bathe in it, but were glad to escape from its defilement, and from the blood-suckers that fastened upon them. It was only and decidedly a nuisance, growing rich by that which made the fields around it poor, and becoming offensive just in proportion to its accumulations. The owner looked on in silence for years, but when a long drought had sunk to their lowest limits the waters, he found means to drain off the remainder, and take possession of the hoarded treasures. Day after day a band of teamsters might be seen driving their loads away, and happy that they were at last permitted to administer upon the old estate.

In the same neighborhood, another stream set forth. What the springs gave to it, what it received from the rain and the dews, of this it freely gave. With varying resources, it imparted to the thirsty fields as it had opportunity, and rolled on through the fertility it had created, an ever-growing volume. It is there to-day, sparkling in an existence that receives and gives, and is blest in both. It never accumulates its resources to provide for a possible drought, but lays itself out for to-day, and leaves tomorrow to take thought for the things of itself. From its swift flowing waters no agues go forth to afflict those dwelling by it. No snakes hiss on its banks, or fatten in its stagnant pools. There the beasts of the field quench their thirst. The birds of Summer bathe their plumage in its shallows. Through the meadows, and down the rapids it moves on its way, "a thing of beauty, and a joy forever."

It needs not the aid of the great poet to perceive that there are "books in this running brook," and in the other one which did not run. For your benefit, dear reader, we copy a few of the facts they contain.

1. It is better to be a living, running stream, than a muck-hole. For then something good will be done and gained, all along. Your accumulations, instead of lying out of sight, offensive and useless, will be constantly re-appearing in the growths they occasion. Your path of usefulness will be along fields made fertile by your instrumentality, and flowers and fruits, attending you on either hand, will cheer your onward way. You will not then be obliged to postpone your usefulness to that, to you unconscious future, when you shall be spread over a world that you have only impoverished by your life.

2. It is better to do good as you have opportunity, than wait till you shall do it, if at all, as you have not inclination. The existence and end of the pond aforesaid, finds a parallel in the career of not a few, who all their lives are bent upon acquiring wealth. How to accumulate, is the question with which their minds are unceasingly occupied. So little accustomed are they to impart to others, that they cannot make a will which will carry out their own intentions, and they waste, in the disposition they make of it, the wealth they have growled over all their days. To give away, even on paper, is a work beyond their power, and the attempt is a ridiculous failure. It is the spade and the shovel, in both cases, which distributes the accumulations.

3. It behooves muck-holes, and men like them, to remember that after all they are owned; that the eye of the owner is upon them, and that a dry time is at hand, when, willing or unwilling, they will be drained and dug out, and appropriated.—*Congregationalist.*

Important to Parents.

DISCIPLINE OF THE YOUNG.—The oldest son of President Edwards, congratulating a friend on having a family of sons, said to him with much earnestness, "Remember, there is but one mode of family government. I have brought up and educated fourteen boys, two of whom I brought, or rather suffered to grow up without the rod. One of those was my youngest brother, and the other Aaron Burr, my sister's only son," both of whom had lost their parents in their childhood; "and from both my observation and experience, I tell you, sir, a maple-sugar government will never answer. Beware how you let the first act of disobedience in your little boys go unnoticed, and unless evidence of repentance be manifest, unpunished."

"Of all the sermons I have heard," said the narrator, "long or short, this has been among the most useful, so far as this world is concerned. It is a solemn lesson, to be prayerfully pondered by all parents and guardians." The Bible lays down four great rules, involving the four great elements of the successful training of children—prayer, instruction, example, and restraint. And it is doubted if a solitary case can be found where all these have been united, where the child has not followed in the footsteps of the pious parent: while, on the other hand, if but only one of the four have been neglected, it may have been the ruin of the child.

Remember, Christian parents, it is not enough to pray for, or even with, your children, if you do not also instruct them: and it will be in vain to instruct them, if your own example contradicts your teaching: and in vain will be the prayer, the instruction, the example, if like Eli, when your children do wrong, you "restrain them not." But let all be found united, and in all be faithful to your duty, and you may trust in God that he will fulfill his promise, and that your children will grow up to serve him, and to bless you for your fidelity to their highest interests.—*Sel.*

Deceitful Riches.

USUALLY, when a worldling is dead, we ask how rich he died? O! say many, he died rich: he hath left a great estate. Alas! the poor man hath slept his sleep, lost his dream, and when he awakes, he finds nothing in his hand. Where lies his golden

heap? Only the rust of that heap is gone to witness against him, his Mammon fails him, only the unrighteousness of it follows him: others have the use of it, only the abuse of it he carries to judgment with him: he hath made his friends, but he hath undone himself: so that I may justly write this motto upon every bag, This is the price of blood. Shall I then treasure up the price of blood? No: Christ hath intrusted me as a steward, therefore, what I have, and need not, Christ shall have in his members, that need, and have not. So the transitory treasures, when they shall slide away, shall not carry me with them: but when I shall pass away, I shall carry them with me.

The Soul's Communion.

THE nearer the moon draweth into conjunction with the sun, the brighter it shines towards the heavens, and the obscurer it shows towards the earth: so the nearer the soul draws into communion with Jesus Christ, the comelier it is in his eye, and the blacker it appears in the sight of the world. He that is a precious Christian to the Lord is a precise Puritan to the world: he that is glorious to an heavenly saint is odious to an earthly spirit: it is a sign that thou art an Israelite, when that cloud which is a light to an Israelite, is darkness to thee. It is a sign that thou movest in a terrestrial orb, when thou seest no lustre in such celestial lights: for my part, if I shine to God, I care not how I show to the world.

A SANCTIFIED state of heart does not require to be sustained by any mere forms of bodily excitation. It gets above the dominion, at least in a very considerable degree, of the nerves and the senses. It seeks an atmosphere of calmness, of thought, of holy meditation.

OUR spiritual strength will be nearly in proportion to the absence of self-dependence and self-confidence. When we are weak in ourselves, we shall not fail, if we apply to the right source for help, to be found strong in the Lord. Madame Guyon, speaking of certain temptations to which she had been exposed, says, "I then comprehended what power a soul has, which is entirely annihilated." This is strong language: but when it is properly understood, it conveys important truth. When we sink in ourselves, we rise in God. When we have no strength in ourselves, we have divine power in Him who can subdue all his adversaries. "The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower."

In proportion as the heart becomes sanctified, there is a diminished tendency to enthusiasm and fanaticism. And this is undoubtedly one of the leading tests of sanctification. One of the marks of an enthusiastic and fanatical state of mind, is a fiery and unrestrained impetuosity of feeling; a rushing on, sometimes very blindly, as if the world were in danger, or as if the great Creator were not at the helm. It is not only feeling without a due degree of judgment, but, what is the corrupting and fatal trait, it is feeling without a due degree of confidence in God. True holiness reflects the image of God in this respect as well as in others, that it is calm, thoughtful, deliberate, immutable. And how can it be otherwise, since, rejecting its own wisdom and strength, it incorporates into itself the wisdom and strength of the Almighty.

PRACTICAL WISDOM.—He that would be wise must read God's book; and he that would be holy must approach God's throne. He that would be grateful must remember God's mercies. He that would be content, must trust God's providence. He that would be meek, must imitate his forbearance. He that would be merciful, must feel his love. He that would be happy, must enjoy his smiles. He that would be saved, must believe God's Son, and live to God's glory.—*Rev. John Stree.*

Interline your discourse with secret ejaculation to God for wisdom.

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. MAY 28. 1857.

EASTERN TOUR.

BRO. SMITH: The good hand of the Lord prospered us over the long road from Michigan to our first appointment in West Winfield, N. Y. It may be said that this was a good meeting; the brethren and sisters seemed to be much encouraged and strengthened in the faith, yet there was nothing of uncommon interest manifested. At the close of this meeting we went to Brookfield, where we found rest, and great peace of mind in the family of Bro. Ira Abbey. We also enjoyed the society of Bro. Rhodes, who in point of health, spirits and confidence in God, has grown much stronger.

Our solemn and settled convictions are that the testimony to the Laodiceans has not been felt and obeyed as it will be by those who walk in the path of present truth. It has been too much of a surface work, the influence of which soon passes from many minds. The Witness in this case is Jesus Christ, and his testimony is true and faithful. The description of our condition is given in faithfulness and truth. In our blindness and stupor we may not realize it to be so; but the Witness has given a true and faithful testimony in our case. God help us to see it, feel it, and obey it.

At Lancaster the Tent was pitched on a retired, green spot. The weather changed suddenly on Sixth-day from cold and wet to warm and sunny. In fact, it seemed to be just right for a meeting in the Tent. The surrounding trees, as if belated, seemed in great haste to spread out their leaves and blossoms. The scattered people of God came together evidently to wait on the Lord, and get their strength renewed. We were happy to meet with brethren with whom we united ten years ago to obey and spread the truth, and with those who had said forgive us for our alienations from the cause, and who repeated the same in tears. From the heart, all is forgiven.

The Spirit of the Lord came down upon us on Sabbath afternoon, and the Lord there plead with his people, as it were, face to face. The testimony given was that the counsel to the Laodiceans had not been fully heeded; that the work had not been deep; but in many cases a surface work. The Tent remains in Lancaster over next Sabbath and First-day. Three families in Lancaster have embraced the Sabbath this Spring. A few others seem interested. Although the great work is in the West, yet there are some minds in the East on which the truth has influence.

J. W.

TRUTH IS HARMONIOUS.

TRUTH is harmonious with itself, and each separate truth is in harmony with every other truth. The great truths of the word of God are like the parts of a building, framed by a skillful workman, which, when brought together, every piece to its place, exhibits a perfect adaptation of all its various parts.

My mind has been led to this reflection, by a discourse to which I have just been listening, in which many great truths were established by the Scriptures of truth, (in which the intelligent speaker was evidently well read,) but failing to bring these truths together each in its proper place or order, he left room for many a serious objection.

His subject was the second coming of Christ, and his order of future events was as follows:

Christ comes, raises the dead saints, changes the living, the saints are caught up to meet the Lord in air, the nations of earth are dashed in pieces, the great conflagration takes place, by which the earth is purified, and Christ and the saints reign upon the earth a thousand years. Then the wicked are raised and receive their punishment, and the saints are taken away from earth to that place that Christ is now gone to prepare, which will be their eternal abode.

This view is objectionable because it supposes the earth, which contains, or, in other words, is partly composed of the dust of the wicked, purified a thousand years before their resurrection. It would seem that they must be raised pure and incorrupt, or that those, who are to perish utterly in their own corruption, are brought forth from the purified earth. Peter fixes the conflagration, when the earth and elements shall melt with fervent heat, at the day of the perdition of ungodly men. So, if the burning day is at the second advent, the wicked then will be utterly destroyed, and, consequently, will never have a resurrection. But if the earth is not purified till the close of the thousand years, when the wicked will be raised, the saints, who are raised at the advent, will have to reign the thousand upon the earth while under the curse, or reign with him somewhere else.

Again, Jesus says, Blessed are the meek for they shall inherit the earth. This is quoted from Ps. xxxvii, and David adds, *And shall dwell therein forever.* And, in Revelation, after the new earth is described with the holy City upon it, it is said of the saints, The Lord God giveth them light; and they shall reign (not the limited period of a thousand years, but) *forever and ever.* The thousand years of chap. xx are past, the wicked raised and devoured by the purifying fire which renovates the earth, the new earth appears, and the overcomer is promised the inheritance of all these things—to reign forever and ever.

How beautiful, reasonable, harmonious and scriptural the following order of events:

Christ appears, the nations are dashed in pieces, while the saints are gathered and taken to the place that Jesus has gone to prepare for them, where they reign with him a thousand years. Then the wicked are raised and devoured, the elements melt with fervent heat, the new earth appears, and the saints enter upon the possession of the territory of the kingdom prepared for them from the foundation of the world. The earth was not made in vain; it was made to be inhabited. Isa. xlv, 18. The kingdom and dominion, and the greatness of the kingdom *under the whole heaven,* is given to the saints, and they *possess the kingdom forever, even forever and ever.*

Putting the building together thus, every timber finds its place, and no one is in the way to hinder another from coming to its place and making perfect joints. Each separate event of the prophetic word will be fulfilled in beautiful harmony, and no one will be fulfilled at a time that would preclude the fulfillment of any other.

R. F. C.

REPLY TO BRO. MERRIAM.

In *Review*, No. 3, Vol. X, May 24th, 1857, you say, "There is one argument used by those who think the Sabbath is not binding I cannot answer satisfactorily to my own mind. It is found in Gal. iii. The law was added *TILL the seed should come,* &c., . . . can the law there spoken of refer to the ten commandments?"

Answer. We believe it can, because we do not read of any other law that could be added, because of transgression, to the gospel covenant [see verses 8, 16, 17] when it was preached, and confirmed to Abraham: nor when the blessing of Abraham [verse 14] came on the Gentiles through Jesus Christ under the new, or gospel covenant, at the end of the seventy weeks of Daniel. But as some of our brethren have been in communication with reference to this matter, I deem it proper to leave it with them at present. If I have misjudged in this, and there should be no reference to it in the *Review*, I will endeavor to answer this point at a future time if other pressing duties will admit of it.

Your questions and queries now come up in the following order:

"1. If the 2300 days cover the whole vision of Dan. viii, and they ended in 1844, what event answers to the breaking of the little horn without hand? This is one of the events seen in the *vision*: and the *vision* was 2300 days in duration: and I am unable to

see how the days can end and that event not take place."

In answer to this your first question, we do not understand that the 2300 days cover the whole vision of Dan. viii. Hence the further difficulties which you apprehend about the little horn's being broken with the ending of the 2300 days may be removed.

That the 2300 days do not extend to the breaking of the little horn of Dan. viii is evident from the following reasons; viz.: "The going forth of the commandment," or decree to restore and build Jerusalem, [Dan. ix, 25.] from whence the 2300 days have their commencement, (if men of reason and common sense will admit that they have any commencement at all.) was given to Ezra in the 7th year of Artaxerxes, the king of Persia, [Ezra vii, 7, 11-26.] B. C. 457. From the middle of said year to the middle of A. D. 1844, is precisely 2300 symbolic days. The only objection to these points that man has ever been able to discover from the Bible is, the solitary one that has been so often presented during the last twenty years, viz. that the commandment to restore and build Jerusalem was given to Nehemiah by the same Persian king in the 20th year of his reign, B. C. 445. Nch. ii. To 445, B. C., we add the present A. D. 1857, and we have 2302 years. Here we perceive most clearly that all our opponents on these points prove that the 2300 days [years] of Daniel's vision are in the past, and the little horn, or fourth earthly kingdom, is not yet "broken without hands."

Again, Dan. viii, 17 says, "For at the time of the end shall be the vision." That is, before the vision ends it will be explained. "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie. . . it will surely come, it will not tarry." Hab. ii, 2, 3. Now those who explain the prophetic periods from the commandment given to Ezra B. C. 457, show clearly that the 2300 days ended in the Fall of 1844. While those who explain from Nehemiah's date, B. C. 445, show that the 2300 days ended in 1856, or at the farthest in 1856. Now as but one of the two periods can be right, the question arises in which of the two was the appointed time, or vision of 2300 days made plain on tables, [charts,] and spoke and did not lie? We answer, most certainly in the former. For in 1840 the first Second Advent Conference was convened, and the first Second Advent paper issued. In 1842 the first and only vision for an appointed time, viz. 2300 days, was written and made plain on tables, [charts,] and it was proclaimed and known in every nation that Daniel's vision of days ended in the Fall of 1844, while nothing relative to the vision of 2300 days transpired in 1856. Here then we prove beyond controversy that Daniel's vision of 2300 days ended more than twelve years ago; and the stone is not yet cut out "without hands which smote the image upon his feet," [Dan. ii, 34,] and the fourth universal earthly kingdom, or little horn of Dan. viii, is not yet "broken without hands." Hence we learn that Daniel's vision of chap. viii, extends to the destruction of all earthly powers, while the vision of the 2300 days in the same chap. ended in 1844. "Then shall the Sanctuary be cleansed."

"2. Do the 1335 days of Dan. xii, 12, reach to the end of the wonders, in answer to the question, [verse 6,] How long? &c. What blessing is given to those who wait and come to those days? If they ended in 1844, what is understood by the last verse, Thou shalt rest and stand in thy lot at the *end of the days*? If the prophetic periods are all ended, in what time are we living now, and how long will it last?"

Your first question here is, Do the 1335 days of Dan. xii, 12 reach to the end of the wonders in verse 6? We answer, they do not. We understand that the same period of time from the cleansing of the Sanctuary in 1844 to the breaking of the little horn without hand in chap. viii, as proved above, will also be found between the 1335 days and the end of the wonders in Dan. xii; because we further show that the 1335 days ended with the 2300 in 1844. When

the first angel's message [Rev. vi, 7; x, 1-6] was given on time from 1840, and finished in 1844, proclaiming the judgment hour cry, and "that there should be time no longer;" it was then understood and afterwards seen more clearly that this declaration was in reference to the long periods of time given to Daniel in chap. viii. 13; xii, 12. For he was expressly told that the vision should "be at the time of the end," and afterwards told to go his way. "for the words are closed up and sealed till the time of the end." Chap. viii, 17; xii, 9. So when this time of the end came, the words of the vision that had been sealed, were unsealed, and the book open in the angel's hand declaring with an oath that there should be time no longer. Referring of course to all the time which had been sealed up. The angel symbolizes a body of people giving the message in question.

Time here cannot mean duration as measured in months and years, for 1000 years are measured after this, and after that Jesus is set on his father David's throne, "and of his kingdom there shall be no end." Therefore the angel could swear to no other time but prophetic time, which was the burden of his message.

In the typical day of atonement under the first covenant the earthly Sanctuary was cleansed at an appointed time once a year, at which time the lot was cast to obtain blood for a sin-offering which the high priest bore into the most holy place to make an atonement for the transgressions of Israel in all their sins. Thus all Israel were in *their lot*. In the antitypical day of atonement under the new covenant the time appointed for cleansing the Sanctuary is unto 2300 days. This being the day of atonement to cleanse the whole Israel of God, both the dead and living saints, from all their transgressions in all their sins, it was previously declared to Daniel, "Thou shalt rest and stand in thy lot at the end of the days." This shows most clearly that both of these periods, viz., the 2300 and 1335 days bring all of God's people in their lot, to be cleansed from all, their sins by the precious blood of Christ in the antitypical day of atonement. And when the great High Priest has accomplished the work for them all, even to the last, and the sins of Israel are all blotted out forever, the living saints will surely know (and so will you, Bro. Merriam, if faithful) that "blessed is he that waiteth and cometh to the 1335 days." Daniel stands in his lot with all the righteous dead, that all their sins of ignorance may be blotted out before the resurrection.

In regard to your question about Daniel's standing in his lot at the end of the days, I refer you to Bro. White's article on that point in the *Review*, Vol. IX, No. 13.

Your last question under this head is this, "if the prophetic periods are all ended, in what time are we living now, and how long will it last?"

Answer. The prophetic periods as you see are all ended, and we are now living in the day of atonement; the finishing, crowning work of God; being addressed by the third angel, declaring "here is the patience of the saints: here are they that keep the Commandments of God, and the Faith of Jesus." When this message closes the work is done. The mandate will then go forth, "He that is unjust, let him be unjust still: he which is righteous, let him be righteous still." We are also living in the Laodicean, the last state of the church, in imminent danger of being spued out of the Saviour's mouth, unless we hastily repent and seek a closer walk with God. We see therefore that it will take every moment of our time to get ready for the auspicious hour that is now dawning. Let us haste then and tarry not in all the plain. God, and Christ, and holy angels are urging us onward. Time was given in the first message. In this last message time is not given, but signs which are unmistakable, showing that we are in the closing scene.

"3. If keeping the Sabbath is to be the distinguishing mark or seal of God in the foreheads of saints during the time of the two-horned beast's reign now considered future; what was the seal of God under the sounding of the fifth angel? Rev. ix, 4. In what position is a person that is sealed? i. e., can he fall from it?"

We believe it is generally admitted by all exposi-

tors of the book of Revelation, that the opening of chap. ix, now under consideration, teaches the rise of Mahomedanism and their religion. The fourth verse from which your question arises reads thus: "And it was commanded them" that they should not hurt the grass of the earth, neither any green thing, neither any tree: but only those men which have not the seal of God in their foreheads." Rev. ix, 4.

Gibbon, the historian, says, that Abubeker commanded his soldiers when they were about to go forth to battle, not to stain their victories with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. As you go on you will find some religious persons who live retired in monasteries; and propose to themselves to serve God in this way; let them alone, and neither kill them nor destroy their monasteries, and you will find another sort of people that belong to the synagogue of Satan, who have slaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahomedans or pay tribute. The preceding are the only instructions recorded by Gibbon as given by Abubeker to the chiefs whose duty it was to issue the commands to all the host.—*Litch. Pro. Exposition*, Vol. II, pp. 172, 173.

As the subject matter of Rev. ix gives us a history of the rise and fall of Mahomedanism, it appears pretty clear that the foregoing quotations from Gibbon apply to the text in question. John says, their king "is the angel of the bottomless pit" who says, "these religious persons propose to themselves to serve God in this way. Let them alone! Don't kill them!" We do not see any other order of, or for, sealing in this chapter. The reverse of all this is seen by John in chap. vii; viz., holy angels are engaged in the work; 144000 of the living Israel being sealed with the seal of the living God just prior to the resurrection of all the righteous dead. Sealed in their foreheads. We understand this is a professional mark in the intellect. When all the saints are sealed their position will be in the time of trouble. We do not believe that the servants of God, that are sealed with the seal of the living God, will fall, because the holy Spirit of God seals them unto the day of redemption. Eph. iv, 30. This brings us to your fourth point.

"4. If I understand your position in regard to the two-horned beast of Rev. xii, it is, that the United States are to fulfill the prophecy: that it has not yet done its miracles and wonders to deceive; of course has not yet caused the earth to make an image to the beast. The difficulty to my mind is this: if it has but just arisen so as to show its two horns, and is to exercise all the power of the first beast, and is to cause the earth, and them which dwell therein, to worship it; is to do great wonders, make fire come down, &c., is to deceive the people and cause them to make an image and worship it on pain of death; is to cause all to receive a mark of homage, &c., and all before the coming of Christ, then we have got something before us to watch for instead of watching for the Lord! To me it looks like putting the coming of Christ too far in the future. Still I may not understand it right."

The two-horned beast, which we fully believe is a symbol of the United States, is not just arisen, but was coming up in strength and power when the Papacy was wounded by the sword, and its dominion was taken away fifty-nine years ago. The great wonders called spirit manifestations, began more than nine years ago, and will have their final end under the vials of God's wrath. Every other point which you have enumerated under this head that looks so much like putting the coming of Christ in the future, and so formidable for us to watch for, have a place for their fulfillment assigned them in the time of trouble after Christ takes his seat on the white cloud, and the vials of God's wrath will be falling on the wicked. The case of every mortal soul will have been decided weeks and months before the events you name can have their fulfillment, except the wonders above noticed, which bring the world to the battle of the great day of God Almighty.

"5. Much has been said of late of the loud cry of

the third angel. Can that cry be made before the beast is fully developed?"

Yes. For the whole message will be in the past and the world in the time of trouble such as never was before the beast (two-horned beast) can be developed.

JOSEPH BATES.

Battle Creek, Mich., June 1st., 1857.

TWO BAALS. Which is the Best?

BRO. SMITH: In the *Sab. Recorder* of April 30th, at the head of an article entitled Slaveholder's Treason, by G. B. C., is an introduction by D. E. M., in which Dr. Cheever is endorsed by Mr. M. as "one who seems to understand for what purpose the gospel was sent to the earth," and that Dr. C. is one who has not bowed the knee to this modern Baal. I ask, if Dr. C. understands for what purpose the gospel was sent to the earth, why is he breaking the law which Christ came to fulfill and to make honorable? I ask what difference there is between worshipping the Baal of Slavery and the Baal of Papacy; and if D. E. M. supposes that Dr. C. is a true shepherd, then how can D. E. M. teach another and an opposing doctrine; for surely if those leaders who hallow the first day and defend it are the genuine shepherds, D. E. M. and his fellows must be false; for God is a God of order, and he has not instituted two Sabbaths weekly, one for us and one for G. B. C. Will D. E. M. clear up this matter?

In Mr. Cheever's article it is taken for granted that the constitution of the U. S. A. does not degrade the black man. Dr. C. says, "Only local State-laws, well known, can put any disability upon him." I ask how Dr. C. can be serious in making such an assertion?

If the constitution does not degrade the black man, how does he dispose of that law giving the owner a three-fifths vote for his human chattel? True the constitution does not say slavery, but slavery did exist then, and the gift of negro suffrage, three votes for five chattels, fully endorses it.

Then to assert that our constitution does not legalize slavery is simply absurd, and the effort by professed teachers to exalt the constitution as faultless is most certainly criminal. Let the axe be laid at the root of the tree. The Christian prays, Thy kingdom come, or in other words, for a Theocracy. Can he then be a consistent Democrat who in heart is praying for the coming of Christ's kingdom? Let us come out fearlessly and honestly, lay aside the mark of hypocrisy, and shout, Live forever, glorious King!

Let worldly and political affairs alone. Let godly men be such politically and morally, be as men who wait for their Lord. Surely he will come. Shall good men be found at their posts or not? Can man change the nature of the lion or the spots of the leopard?

Let men who work for God work legitimately and in their sphere. Let not Paul or Peter attempt the reformation of the Roman form of government, but rather the purification of the church and the interests of those who are ready to crucify the flesh. Let teachers and shepherds look to the lost sheep, and not to the taming of wild beasts.

Truly yours, JOSEPH CLARKE.
Sabbath Recorder, please copy.

OUR COUNTRY IN 1856.—The Secretary of the Treasury has recently prepared a table, showing the population of the different States and Territories, and the value of the real and personal estate, prepared in part from enumerations and valuations, and in part from estimates, from which it appears that the population is 26,964,312, and the value of property \$11,317,611,072. The American minister to England, at a dinner on the Fourth of July, said that "the American republic at the time of its birth was a puny creature, sickly, feeble, diminutive. It then contained 2,500,000 souls. The population is now 27,000,000. The territory was then a margin of the Atlantic. It is now an immense continent. Our wealth was then comparative poverty, while our resources are now actually exhaustless."

PRIDE.

Though Pride may show some nobleness,
When Honor's its ally,
Yet there is such a thing on earth
As holding heads too high!
The sweetest bird builds near the ground,
The loveliest flower springs low,
And we must stoop for happiness,
If we its worth would know."

Like water that encrusts the rose,
Still hardening to its core,
So Pride encases human hearts
Until they feel no more.
Shut up within themselves they live,
And selfishly they end
A life that never kindness did
To kindred, or to friend!

Whilst Virtue, like the dew of Heaven,
Upon the earth descends,
And draws its hidden sweetness out
The more—as more it bends!
For there's a strength in lowliness
Which nerves us to endure—
A heroism in distress,
Which renders victory sure.

The humblest being born is great,
If true to his degree—
His virtue illustrates his fate,
Whatever that may be!
Then let us daily learn to love
Simplicity and worth;
For not the eagle, but the dove,
Brought peace unto the earth.—[Charles Swain.

LETTERS.

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

From Bro. Amadon.

DEAR BRETHREN AND SISTERS, and all who love the Lord Jesus Christ and his soon appearing, I feel like saying a few words to you by way of encouragement. For indulging such a blessed hope as we do, it is hard to keep silence. The Lord is coming, and the fact that he is soon coming, constitutes it one of the most exhilarating and lively themes in the Christian faith. And when we open the door of our hearts and let the Saviour in, it will place us in a similar position with good old Jeremiah, who declared that he was "weary with holding in." Then we shall long in the Spirit of Jesus Christ "to speak and be refreshed."

But there remains a great work to be done for each of us prior to standing on Mt. Zion. To be sure there are degrees to this work as well as kinds. While some have to contend with levity and jesting, there are others who have to strive against selfishness and a too hasty spirit. In fact, time would fail to mention the many things those will have to overcome who eventually stand upon Mt. Zion; for they could not be specified in this paper. But, cheer up, dear brethren, for this long category of different sins does not inhere entirely in every one; but they seem to distribute promiscuously among us all, and while I have some one or more besetments, you also have "some thorn" in the flesh, to get the victory over which, you must cry incessantly to Israel's God.

I fully believe we have got to the Laodicean state of the church, and wherever there may be found a true child of God, he is in it—and sooner or later he will confess it. And while of late the "remnant of the seed of the woman" have been trying to rise, but yet made no great ascent, I thought I discovered an error here—at least in myself if not in my brethren. It is this: *not keeping the "unity of the Spirit," or retaining the blessing of the Lord when it is given.* Now we are all often blessed, and sometimes with joy inexpressible, and did we carry this blessing with us continually, it would have as much potency as the clearest point in present truth; it would make the people of God "terrible as an army with banners." But alas! too often we arise from our knees, and as the "cars of life" press in, the Spirit of God flees out, and we straightway forget what manner of persons we were." Examine on this point, James i, 21, and read it with care.

We, dear brethren, are blessed with the knowledge of truth that "breaks every yoke," and "sets us free," when we have the same Spirit which in

times past indicted it. The ten commandments and faith of Jesus constitute a platform broad enough for all the world to stand upon. Jesus says, [John xiv, 23,] "If a man love me he will keep my words, (sayings, i. e., the Faith or Testimony, of Jesus, which is the Spirit of prophecy,) and my Father will love him; and we will come unto him and make our abode with him." This is what I understand by letting the Saviour in. It is by being purged of all dross, and letting our *bodies* become the temple of the Holy Ghost, and Jesus Christ dwelling there by faith until we behold him "face to face," and "see him as he is." When we as a people get in this position, it can truly be said our fellowship is with the Father, and with his Son Jesus Christ. 1 John i. 3.

O for the *abiding* witness that our daily course is pleasing to God.

"One precious boon, O Lord I seek,
While tossed upon life's billowy sea;
To hear a voice within me speak,
Thy Saviour is well pleased with thee.

"Earth's scoffs and scorn well pleased I'll bear,
Nor mourn though under foot I'm trod,
If day by day I may but share
Thine approbation, O my God."

Your unworthy brother, hoping soon to be found "without spot or wrinkle or any such thing."

G. W. AMADON.

Battle Creek, Mich., May 1857.

From Bro. Jones.

BRO. SMITH: My heart is often made to rejoice while reading the cheering communications from the scattered flock. I am glad, dear brethren and sisters, that while on your heavenly journey, you occasionally stop by the way to write a friendly epistle for the *Review*.

Our journey is almost over. The victory will soon be won. I feel solemn while penning these lines. The last notes of warning are now being given, and the work is to be cut short in righteousness. What a trying scene there is just before us! and in the language of the Prophet I ask, Who may abide the day of his coming? and who shall stand when he appeareth? He that hath clean hands and a pure heart.

How glad I am that I have been led to see the necessity of giving up the world and all its pleasures. The cheering prospect of standing on mount Zion with the hundred and forty-four thousand, has in a measure unglued my affections from this world. I am determined to overcome, that I may finally have right to the tree of life and enter in through the gates into the city.

I do rejoice that this truth has made me free. Solemn as it is, there is freedom in it. We are not left to grope our way in darkness. No, no; God is in this work, and I believe it with all my soul.

Come, brethren, let us rally around the standard of truth. God has something for us to do. We must try and be the means of saving some. Have we not fathers or mothers that we want to go with us? or sisters or brothers that we would have saved? If so, send them the *Review*, and such books as are best calculated to enlighten their minds, and ask God's blessing to go with them. I believe that many are to be brought into the truth by reading the *Review*, where they cannot be reached by any other means. O God, awake thy people to the solemn warning of the Third Angel's Message.

Yours in hope of life.

LEANDER M. JONES.

Monterey, Mich., May 19th, 1857.

From Bro. Loughhead.

BRO. SMITH: It rejoices my heart to see the cause of present truth rising, and the brethren and sisters, (some at least,) leading the message to be zealous and repent. It is my earnest prayer that I may be sanctified through the truth, and prepared unto every good work.

I was much disappointed in the change of the conference from Oswego, N. Y., to Roosevelt. I had made preparations to go to the meeting, and about

an hour before I expected to start, I received the paper giving the change of the meeting, and I was unable to find by map or P. O. list, where Roosevelt was.

Would it not be well in giving notices of Conference meetings, to give the name of the County, and what means of public conveyance there is connected with the place? I will comply with the recommendation of the Conference.

It is my prayer that the Lord will bless the efforts put forth for the advancement of the truth, and give an abundant increase.

Affectionately yours in love of the truth.

J. A. LOUGHHEAD.

Elmira, N. Y.

NOTE.—We think it would be well to define the place of meeting, as above suggested, that all may know the means of reaching it; but better yet, to have, if possible, the appointment definitely arranged before given out, so that there may be no change.—Ed.

From Bro. Smith.

BRO. SMITH: The Lord is at work in this city. I came here a little more than one year ago, and then there was no one to keep the Sabbath in the Third Message, but we have a little church here now of thirteen, who come together on the Sabbath of the Lord. We have meetings also on the evening of Fourth day; and on First day, and the Lord is blessing us, and is adding to our numbers such as shall be saved in the day of his coming. The people want to hear on the subject of the Sabbath, and as I have seen their desire to hear and understand, I have cried to the Lord to send some one to this place to preach to this people. Cannot Bro. M. E. Cornell or Bro. J. Bates come here? I would say through the *Review* to them or to any of the saints of the Lord, who may feel it their duty to come here, that I will pay their expenses to and from this city. I feel like taking hold now in this glorious work of the Lord, and laboring while the day lasts; for in a little from this we shall receive a glorious reward and enter into that rest that remains for the people of God.

Remember me in your prayers.

GEORGE SMITH.

LaPorte, May 24th, 1857.

From Bro. Chase.

BRO. SMITH: I wish to call attention to a few thoughts that have come into my mind by reading Prov. xxiv, 11, 12; Ps. lxxxii, 34; Job xxix, 11-16; Prov. xxix, 7.

The righteous considereth the cause of the poor; but the wicked regardeth not to know it. I wish that some methodical writer would give us an article on the above text. I frequently, in the course of my business, meet with those who want to hear or the three angels' messages, the cleansing of the Sanctuary, and the atonement.

I try to tell them something in my illiterate way, and should be glad to send them books that they might be taught more perfectly; but they are not aware of the abounding light that shines in our pathway, and of course are not interested to buy books. I have not money to buy with, but I think if I had, they should not perish for lack of knowledge if they would read. Would it not be a good work for those who have more property than can well be disposed of in two or three years, to hand out something for books to be lent out by the brethren where there are those that will read? Perhaps by this way some more might be brought to know, love and obey the truth and be saved. There is another subject found in Eph. iv, 11-13, which I wish thoroughly set before the readers of the *Review*. We learn from the connection that Christ gave gifts unto men, for the perfecting of the saints, for the edifying of the body of Christ. How long? till we all come, (margin) into the unity of the faith, unto a perfect man, unto the measure of the (margin) age of the fulness of Christ. There is a body of Christ, and all that belong to him compose the members of this one body, and are all members one of another, and must all come to the unity of the faith. Those who are to be

changed in a moment in the twinkling of an eye, must be all united in faith, and all in perfect harmony of obedience to all the commands of God and the faith of Jesus; all keeping the seventh-day Sabbath according to the commandment; all having found it their meat and their drink, and more, to aid in advancing the cause of God, by doing all in their power by their substance, or teaching and exhorting one another, and so much the more as they see the day approaching; praying with and for one another, esteeming others better than themselves, denying themselves of all that would injure their body or mind; such as tea, coffee or tobacco in all its forms; cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

I rejoice greatly at the prosperity of the cause as it comes through the *Review*. Let us be all of one accord united in the faith.

I have renounced all my opposition to the visions, and am trying to come to the unity of the faith in heart and life, praying that I may find some humble place as a member in the blessed body of Christ.

We are well united in Fairhaven and Dartmouth, striving to be zealous and repent, and to give all to buy the tried gold and the white raiment, which alone can cover our shame for our many faults, that we may be hid in the day of the Lord's anger, and prepared to set down to the marriage supper of the Lamb, who hath washed us from our sins in his own blood, and see his glorious face in exceeding peace and joy.

DAVID CHASE.

Fairhaven, May 16th, 1857.

From Sister Bristol.

BRO. SMITH: It is truly interesting to peruse the pages of the *Review*. It was by reading and comparing it with the Scriptures. I became convinced that the day now called Saturday is the Sabbath.

I am resolved by the grace of God to try to live in his service. I wish I could meet with Sabbath-keepers. There is one lady here who is a seventh-day Baptist. From her I get the *Sabbath Recorder*, and I lend her the *Review*. In them we can read better sermons than we can hear from the pulpit. I wish some of the preaching brethren could come here. I think they might do some good.

If I cannot see any of you or of your faith in this life, I hope to meet with the remnant, when sorrows and disappointments have passed away.

Yours, HELEN BRISTOL.

Richland Center, Wis., May 10th, 1857.

From Sister Hitchcock.

DEAR BRETHREN AND SISTERS: Feeling an increasing love for the cause of God, I would not be idle any longer, but would try to cast my testimony for the Lord, let it be never so small. I thought that others were more capable of writing than myself, and I would forbear; but feeling that I love to hear from the dear brethren and sisters, and believing they do the same, I am constrained to write, hoping that it may encourage some who are lonely.

I feel that the Lord has been very good to me, an unworthy creature, in giving me a heart to embrace the glorious truths of these last days. Notwithstanding my feeble efforts to obey God, I found myself in a wretched condition, destitute of the Spirit of my blessed Master.

But O I am determined by the help of God to repent of all my sins that they may go to judgment before me, and be blotted out while Jesus lingers in the Sanctuary. I feel like making haste, redeeming the time, for the days are evil.

Dear brethren and sisters, I want to be a humble follower of my blessed Pattern. I want to remove all the rubbish away from the door of my heart, so that Jesus can come in and dwell there. Though I sometimes feel to rejoice at the prospect before us, at other times there seem to be clouds of darkness over my mind; but I will try to trust in God, knowing he will deliver me from these things if I put my trust in him.

I do not expect to go to heaven on flowery beds of ease, no, my brethren, but I am willing to suffer for

Jesus' sake, if at last I can have my home in glory. O let us be faithful a little longer, and victory will turn on our side.

A little from this and we shall be done with this vain world, and the cares of this miserable life which are so apt to lead us astray from God. We know by the signs of the times that we are living down in the eve of time. Soon probation will cease, the decree will go forth, and he that is filthy will be filthy still. The wrath of God will be poured out on an ungodly world. O solemn thought! O dreadful day for those who have no hope in Christ!

I would say to such, whose eyes shall meet these lines, Prepare to meet your God. Now is the time. Delays are dangerous. But on the other hand, O the joys that await the people of God! They will lift up their heads with joy, saying, This is our God, we have waited for him. My heart exclaims, Shall I be there! Is my heart pure? Are my hands clean? I am trying to be one of that number, and by the grace of God I will be. Although it seems too much for such an unworthy being as I am, yet the promise is to such as do his will, and I mean to try to do it, that at last I may overcome and sit with Jesus in his throne, even as he has overcome and set down with his Father in his throne.

The church in this place is striving to arise and come up on higher ground, leaving the things that are behind, and looking forward to that glorious morn which shall put an end to all their cares.

DELINDA J. HITCHCOCK.

Locke, Ing. Co., Mich., May 1st, 1857.

BRO. E. EVERTS writes from Green Vale, Ills., May 22d, 1857: "I find the brethren here acknowledging the necessity of putting forth an effort in zeal in order to fully arise from a lukewarm condition, and overcome, that they may sit with our coming King on his throne. O my Lord, help!

"I find that many honest ones are anxious to hear. I held two meetings with the brethren last Sabbath, and it was a refreshing time. We went some six miles on First-day, where I preached on the occasion of the death of sister Ophelia Needham, the mother of Bro. Caleb Bates, from 1 Thess. iv, 13, 14, to a candid congregation. She died Jan. 13th, 1857, firm in the truth, and the blessed hope of immortality at the resurrection of the just.

"Fourth and Fifth-day evenings I preached in Millville, a new place of presenting the truth, and some are deeply interested. I have an appointment there next First-day, by their request. I am encouraged from omens of good.

"Bro. R. Lockwood and I called on the way here and staid over night with Bro. H. Gardner's son, who with much feeling acknowledged the commandments, and I truly hope that he and his wife also, will keep God's holy Sabbath. May the Lord bless them abundantly for their kindness."

Sister Baker writes from Alleghany, Potter Co., Pa., May, 1857: "I have been striving for a few years past to serve God by keeping all his commandments, and feel that I have been blessed in so doing. Although I fail in many things of doing my duty, yet I mean by the grace of God assisting me to lay aside every weight and the sin that doth so easily beset me, and run with patience the race set before me.

"It is very seldom that I have the privilege of meeting with those of like precious faith, and the *Review* is a welcome messenger to me. It cheers my heart to read the communications from the brethren and sisters. I love the precious truths it advocates. I feel sensible of my weakness and unworthiness, and desire and beg an interest in the prayers of the saints, that I may be zealous and repent, lest I be found without the wedding garment."

Sister L. H. Rior writes from Scoville, Ohio, May 26th, 1857: "I believe that the dear Lord will lead us safely on if we but put our whole trust in him. I feel that I can say with the poet, that he is the 'Rock of ages cleft for me.' I have a strong desire

for the gold that I may be rich, and the white raiment that I may be clothed, and the eye-salve that I may see between good and evil, truth and falsity.

"I never spent but a few Sabbaths with the remnant, and that was more than five years ago. O my heart longs to enter the house of prayer; for I do love my Saviour and all his dear children. I keep hoping there will some messenger of the Lord come this way to speak to this people, for how can they hear without a preacher?"

"Beloved ones, let us strive a little longer to walk the narrow path; for it will certainly lead us to the pearly gates, and the lovely Jesus will open them that we may enter in. My heart burns with love and thankfulness when I meditate upon these things; but we must be pure and spotless, and keep all the commandments of God and have the faith of Jesus."

Bro. J. Dorcas writes from Fremont, Ohio, May 20th, 1857: "DEAR BRO.: The Lord being my helper, I intend to do all that in me lies towards the advancement of the present truth in the world. I am happy to say that the work is rising in this State. O how true is the word of the Lord! It says, 'If ye will keep the Sabbath, ye shall know that I am the Lord that doth sanctify you.' And O the blessed hope of a substantial inheritance! These are subjects truly worthy of daily contemplation. To be sanctified here, and to be brought into possession of eternal inheritance hereafter, are certainly worth striving for."

Bro. Joel L. Locke writes from Salem, Ind., May 22d, 1857: "The little band of brethren and sisters here in Salem request me to write a few lines in their behalf, and entreat some of the preaching brethren to come and hold a series of meetings here. It is almost three years since any of the messengers have met here with us. We do not enjoy the privilege of attending to the ordinances of the gospel, and we sometimes feel as the Psalmist did, [Ps. cxlii, 4,] No man cared for my soul. Yet we are striving to obtain eternal life.

"If any of the brethren can come, I would say, We live one mile west of Salem Center."

Sister C. B. Spaulding writes from Metamora, Ills., May 23d, 1857: "I have not had the privilege of meeting with any of like precious faith for nearly two years, and it is more than one year since I have seen any one who was keeping all the commandments.

"I do not feel discouraged, but am resolved to press my way on, and endure to the end. It seems very lonely here sometimes. I know how to sympathize with those who are scattered, and did I not feel that I have the prayers of the children of God, I fear that I should fall; but I believe that the fervent effectual prayer of the righteous man avails much.

"May the Lord help us one and all to arise and let the Saviour into our hearts, that he may sup with us and we with him. May the Lord help us to be zealous and repent, and buy gold tried in the fire that we may be rich, and white raiment that we may be clothed, and anoint our eyes with eye-salve that we may see; and may the Lord help us to overcome, that we may sit with Jesus on his throne, with all the blood-washed throng to praise him for ever."

Wakeneld's Translation of Luke x, 38-42.

"Now on his way, he went into a village, where a woman named Martha entertained him in her house. And she had a sister called Mary, sitting down at the feet of Jesus, and listening to his discourse; but Martha was harassing herself with much perplexity for his entertainment, and came up to him and said: Master, dost thou not care that my sister leaves me to prepare alone? Bid her therefore, help me. But Jesus answered and said unto her, Martha! Martha! thou art troubling and perplexing thyself about many dishes, when only one is needful; now Mary hath chosen for herself that good portion of the entertainment which shall not be taken from her."

THE REVIEW AND HERALD. BATTLE CREEK, FIFTH-DAY, MAY 28, 1857

Meetings in Mich.

BRO SMITH:—We held meetings in Locke, Ingham Co., from the 7th to the 11th inst. Much interest was manifested to learn our position. The church manifested a deep anxiety to receive the counsel of the "faithful and true Witness," and go forward in the message. At the close of our public meetings the church came together to observe the ordinances of the Lord's house. The searching Spirit of the Lord was manifest to help the infirmities of the people. One who had back slidden showed a willingness to return with weeping and godly sorrow for the past. The next morning four were baptized, to follow their Lord in newness of life.

On our way from thence to Jackson we stopped a few moments to converse with a stranger who was plowing his field. We learned that he had once been interested to hear the doctrine of the Second Advent. As we proceeded to show him the cause of our disappointment, and then our present position, he manifested much anxiety to hear and know more about this way. We supplied him with books, and gave him directions where he could obtain the weekly Review. Said he, I shall examine the subject.

May 16th and 17th in Parma. At the close of our morning meeting on the Sabbath, a professed teacher arose, and after commending some things and objecting to others which had been said, pointed to the ten commandments, which were hanging before him, and said they were imperfect. Said he, If the great commandment, Thou shalt love the Lord thy God, &c., was added, and the second one altered, they would be right. No one replied to him. After meeting he came to me to examine the point with him. I replied that I had no time to argue with such as pretended to know more than God did about his commandments.

On first-day evening, after the funeral of Sr. Gifford, we enjoyed a solemn and interesting season in celebrating the Lord's supper. The day following we preached in Jackson, and baptized three who were added to the church in Parma.

May 21st commenced and gave nine lectures in Sharon, Washtenaw Co. Sr. Eaton, who had lately become deeply interested in our position, was very desirous that some one would present the subject in her neighborhood. We found the way open, and many of the people ready to hear, the greater portion of them for the first time. Some admitted we had the truth, while others said they would examine it further. One man said, I am not in the habit of going to meeting, but I have heard things strange and new, and things I never expected to hear. Said he, You quote history to show the fulfillment of prophecy, which makes the subject very clear. One woman expressed a strong desire to have religion, and said she was now going to study her Bible. A few weeks hence another meeting in this place would be of special benefit, and bring out Sabbath-keepers.

JOSEPH BATES.

Battle Creek, May 28th, 1857.

APPOINTMENTS. Eastern Tour.

PROVIDENCE permitting, Bro. and Sr. White will meet with the church of God in General Conferences as follows:

In Vermont, where Bro. Bingham and others may appoint through the Review, June 13th and 14th. We hope the Tent will be pitched.

At the House of Prayer, at Buck's Bridge, St. Law. Co., N. Y., the 20th and 21st.

In Central N. Y., where Brn. Rhodes and Wheeler may appoint, the 27th and 28th. We hope this meeting will be very general, and that the N. Y. Tent will be pitched at this meeting for the benefit of the church of God.

In Pennsylvania, where Bro. Ingraham may appoint, July 4th and 5th.

In Ohio, where the brethren may appoint, and pitch the Ohio Tent, July 11th and 12th.

We shall visit the brethren in Connecticut the first of June if possible. Those dear brethren in different places who have invited us to visit them must excuse us if we pass them by for want of time.

We hope the brethren will come together prepared to work. We shall endeavor to bear testimony to the truth

as far as health and strength may admit; but farther than this we hope to be free from the care and responsibilities of these meetings. JAMES WHITE.

Appointment for N. Y.

THERE will be a Tent-Meeting in Parish, Oswego Co., N. Y., three miles east of Parishville, on the Camden Road, on the farm of Esquire Howard, to commence Sixth-day, June 19th, P.M. at 5 o'clock, and continue over Sabbath and First-day, the 20th and 21st; also the 27th and 28th.

It is expected that Bro. and Sr. White will be with us the 27th and 28th, as this meeting is in connection with their meeting appointed for Central N. Y. at that time. It is also expected that Brn. Ingraham and Cottrell will be with us during the meeting. We hope there will be a general attendance of the saints, as this will probably be the only meeting of the kind held in Central N. Y. the present season.

As we expect there will be quite a gathering of the saints, it will be necessary for the brethren to come prepared to take care of themselves in the main.

Let there be a general gathering, brethren, and come up prepared to labor in the work of the Lord.

F. WHEELER. S. W. RHODES.

P. S. Bro. Cottrell wishes us to say, that in consequence of the above appointment, the tent will remain at Cameron only one week for the present. F. W.

TENT MEETINGS.

We have purchased the Wisconsin Tent, and will pitch it, the Lord willing, in Rubicon, Dodge Co., June 5th, 1857. Meeting will commence at 5 o'clock, P. M., and continue over the Sabbath and First-day, and longer if thought to be duty. Those coming on the cars will come to Rubicon Station. Inquire for the tent ground which will be south from the depot. Let brethren and sisters come prepared to work for the salvation of souls.

We design spending about six weeks in this State, unless it is thought best to hold one meeting in Iowa, within this time. We then go to Jo Daviess Co., Ills. This arrangement may be altered, if duty seems to demand. We hope to see that all have an interest in this effort that profess to love the truth. John says, "This is the love of God that we keep his commandments." It consists in doing.

J. N. LOUGHBOROUGH. J. HART. E. EVERTS.

N. B. Our P. O. Address up to June 15th will be Rubicon, Dodge Co., Wis.

J. N. L. J. H. E. E.

New York Tent.

We design holding the first meeting for the season in this tent at Cameron, Steuben Co., N. Y., in the neighborhood of Bro. James Santee, commencing June 13th. The brethren in that vicinity will then have an opportunity of handing in their means without sending by mail. Those in Pennsylvania who may see Bro. Ingraham can hand their donations to him. Other brethren may send as directed in No. 2. We need some means to use before starting in order to leave things in a right condition at our homes. I presume, brethren, that, in consequence of the failure of crops, and the severity of the Winter, it is close times with you. It is no less so with us; but, if we all have the spirit of labor and of sacrifice, our efforts will be owned and blessed of God to our own good, and to the salvation of others. With a humble reliance on his aid we will move forward in the discharge of our duties. Brethren, we profess faith in the efficacy of prayer. Then let us pray earnestly that God will bless our labors with the Tent. Will you remember us who go with the Tent in your prayers? We need the help of your prayers, offered with unwavering faith, that God will cause the feeble instrumentality to accomplish much good in his holy cause. R. F. C.

Bro. Frisbie would say to the friends in Vergennes, Mich., that he will meet with them the Second Sabbath in June.

We learn that an amendment to the criminal code of Mississippi, by the last legislature, makes working on Sunday subject to a penalty of twenty dollars.

Power Press.

BRO. SMITH:—We ordered a Power Press yesterday, to be finished in five weeks, at a cost here, (cash down,) of \$1690.42. Transportation to Battle Creek, will probably be \$150.00. We now think the Press can be put in motion with steam power, for about \$2500.00.

JAMES WHITE.

Boston, May 27th.

Pledges for Power Press.

Table listing names and pledge amounts for the Power Press, including D. R. Palmer (\$100.00), J. Byington (100.00), Wm. Peabody (100.00), E. Aldrich (100.00), Geo. T. Lay (100.00), Ch. reh in Jackson, O., (100.00), E. Wilbur (100.00), A. B. Pearsall (100.00), H. Hilliard & H. Crosbie (100.00), H. Childs (pd. \$75) (100.00), R. Godsmark (pd. 50) (100.00), A. L. Burwell (pd. 50) (100.00), C. G. Cramer (100.00), E. Everts (100.00), H. Bingham (100.00), Jas. Stiles (100.00), Geo. Leighton (100.00), S. Rumery (100.00), L. M. J., (100.00), S. Benson (pd.) (50.00).

We send out this week the Bible Student's Assistant to those whose orders have been some time waiting at the Office. If any fail to receive them, they will please inform us.

Business Items.

M. W. Porter:—Enclosed in your last letter was a \$5 bill, on "The Stock Security Bank, of Ills., upon which there is twenty-five per cent discount.

S. A. Proctor:—You will find your dollar receipted in No. 1, present Vol.

J. Feeler:—It is there still.

M. M. Osgood:—There remain 27 cts. your due. How shall we dispose of it?

M. S. Kellogg:—Your pledge and \$5 was rec'd. We put it to Mich. Tent.

J. Fishell, jr.:—What is the P. O. address of D. Anderson and A. Fishell?

Books Sent.—T. Bryant, jr., Me. D. L. Baker, Pa. J. M. Lindsey, N. Y. Wm. Lawton, N. Y. Jos. Fairbanks, Me. E. A. Freeman, Wis. E. D. Place, Ind. S. Smith, N. Y. R. Powers, N. Y. Jno. Holcomb, Wis. P. Holcomb, Wis. M. M. Osgood, C. W. J. L. Locke, Ind. B. D. Townsend, C. E. B. Graham, Ct. M. Daniels, Mich. Wm. Jones, N. Y. L. M. Jones, Mich. E. Green, Iowa City. S. B. McLaughlin, Wis. W. Hyde, Wis. S. L. Drake, N. Y. C. G. Cramer, Mich. H. K. W. Eastman, Mass. H. Lawrence, N. Y. Wm. Dawson, Iowa. R. Luce, Wis. A. Pierce, Iowa. G. S. West, N. Y. B. Stiles, Mich. J. M. McLellan, L. Russell, Mich. A. G. Hopkins, Mich. M. Courter, Mich. E. A. Lovell, Mich. D. Sevey, Mich. J. P. Rathbun, Mich. Wm. A. Raymond, Mich. S. A. Proctor, Ills. D. Richmond, Mich.

Receipts.

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

FOR REVIEW AND HERALD.

C. B. Spalding 1,00,xi,1. S. Gillet 1,00,x,1. E. Stephenson 1,00,xi,1. Harriet Jones 1,50,xiii,1. P. Luke 0,50,x,14. J. M. Lindsey 1,00,xi,1. J. M. Lindsey (50 cts. each for D. Meaker, Wm. Mory, & B. Taylor) 1,50, each to xi, 1. H. Sheldon 1,00,xi,1. Jas. Tanner 1,00,xi,1. T. Coburn 1,00,xi,1. E. A. Freeman 1,00,xi,10. L. Bean 1,00,xi,1. S. H. Peck 1,00,xi,1. J. Purington 1,00,xi,15. A. Fife 1,00,x,1. E. Goodwin 1,00,xi,1. J. A. Feeler 1,00,xi,1. Sr. Rogers 1,00,xi,1. J. Place 1,00,xi,1. S. Burlingham 1,00,xi,1. E. D. Place 1,00,x,24. E. D. Place (50 cts. each for G. H. Bush, H. Dean, G. Place Mrs. K. Egnor) 2,00, each to xi, 1. L. H. Rior 2,00,xii,1. D. Sherwood 1,00,ix,14. P. Holcomb (50 cts. each for S. Stath, R. Powers, Jno. Holcomb) 1,50, each to xi, 1. Geo. Davis 1,00,xi,1. S. G. Cottrell 1,00,x,1. W. G. Kendall 1,00,xi,1. D. Phillips (for I. Camp) 0,50,xi,1. L. Hastings 1,00,xi,14. J. C. Day 1,00,xi,17. L. Priest 1,00,xi,1. Geo. Cobb 1,00,xi,1. N. G. Spencer 2,00,xi,1. H. Patch 2,00,xii,1. W. McClernahan 1,00,xi,1. R. Loveland 1,00,xii,1. E. Foster 1,00,xi,1. A. M. Curtis 1,00,xii,1. Saml. L. Hallock 2,00,x,1. R. Godsmark 1,00,xi,1.

FOR REVIEW TO POOR.—Sr. B. Bryant \$2. J. M. Carman \$5. J. Fishell, jr. \$1.

FOR MICH. TENT.—E. Stephenson \$0.50. E. S. Kellogg \$1. M. S. Kellogg \$5. J. Fishell, jr. \$5.

FOR BOOK FUND.—C. Bates \$5. O. Penoyer \$2.