

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."

VOL. XI.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 11, 1858.

No. 17.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.,

J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URLAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE, } Corresponding
J. H. WAGGONER, R. F. COTFRELL, } Editors.
and STEPHEN PIERCE,

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URLAH SMITH, Battle Creek, Mich.

'Twill be all the same in a hundred years.

'Twill be all the same in a hundred years!
What a spell-word to conjure up smiles and tears!
O, how oft do I muse, 'mid the thoughtless and gay,
On the marvellous truth that these words convey!
And can it be so? Must the valiant and free
Have their tenure of life on this frail decree?
Are th' trophies they've rear'd and th' glories they've won,
Only castles of frost-work, confronting the sun,
And must all that's as joyous and brilliant to view
As a midsummer's dream, be as perishing too?
Then have pity, ye proud ones—be gentle, ye great,
O remember how mercy beseegeth your state;
For the rust that consumeth the sword of the brave
Is eating the chain of the manacled slave,
And the conqueror's frowns and his victim's tears
Will be all the same in a hundred years!

'Twill be all the same in a hundred years!
What a spell-word to conjure up smiles and tears!
How dark are your fortunes, ye sons of the soil,
Whose heir-loom is sorrow, whose birthright is toil.
Yet envy not those who have glory and gold,
By the sweat of the poor and the blood of the bold;
For 'tis coming, how'er they may flaunt in their pride,
The day when they'll moulder to dust by your side.
Death unites the children of toil and of sloth,
And the democrat reptiles carouse upon both;
For time, as he speeds on his viewless wings,
Disenamels and withers all earthly things;
And the knight's white plume, and the shepherd's crook,
And the minstrel's pipe, and the scholar's book,
And the emperor's crown, and his Cossack's spears,
Will be dust alike in a hundred years!

'Twill be all the same in a hundred years!
O most magical fountain of smiles and tears!
To think that our hopes, like the flowers of June,
Which we love so much, should be lost so soon!
Then what meaneth the chase after phantom joys?
Or the breaking of human hearts for toys?
Or the veteran's pride in his crafty schemes?
Or the passion of youth for his darling dreams?
Or the aiming at ends that we never can span?
Or the deadly aversion of man for man?
What availeth it all? O, ye sages, say,—
Or the miser's joy in his brilliant clay?
Or the lover's zeal for his matchless prize—
The enchanting maid with the starry eyes?
Or the feverish conflict of hopes and fears,
If 'tis all the same in a hundred years?

Ah! 'tis not the same in a hundred years,
How clear soever the case appears;
For know ye not that beyond the grave,
Far, far beyond where the cedars wave,
On the Syrian mountains, or where the stars
Come glittering forth in their golden cars,
There bloometh a land of perennial bliss,
Where we smile to think of the tears in this?
And the pilgrim reaching that radiant shore,
Has the thought of death in his heart no more,
But layeth his staff and sandals down
For the victor's palm and the monarch's crown.
And the mother meets in that tranquil sphere,
The delightful child she had wept for here;
And the warrior's sword that protects the right,
Is bejewelled with stars of undying light;
And we quaff of the same immortal cup,
While the orphan smiles, and the slave looks up!
So be glad, my heart, and forget thy tears,
For 'tis not the same in a hundred years!

[Dublin Telegraph.]

Are We all Awake in Ohio?

THE work in this State is begun. The tent-meeting held last season in Gilboa, has been the means of spreading the truth far and wide, and the efforts of the messengers since have been attended with a blessing.

But shall the work stop here? Shall not the loud cry still ring in the ears of this people, until all are warned of the impending storm? Certainly, says every saint. Amen. Let all hear.

How shall it be done? Funds are indispensable. Men must eat, drink and wear. Who will bear the burden? Shall eight, or ten, or twenty persons have all the burden to bear? A tent should be well manned: three or four preachers, and at least two good able-bodied and devoted men with the exclusive care of the tent; and these men should be well supplied with needful aid, and their families comfortably provided for at home, so that all anxiety on that score may be removed from their minds; then they can labor gladly and cheerfully. How must a man feel fifty miles from home, with a letter in his pocket from his wife stating that the meal box is empty, and the children's shoes worn out, as he rises to preach and thinks of the bleeding cause of his Master, the impending storm that awaits a heartless world? And then as his mind wanders to the hungry, scant-clad dear ones at home, (for he loves his family,) what an effort of his faith to present the truth.

How his mind wanders from the subject. But says one, (a rich one, too,) an elder must be willing to endure hardness. Let an elder trust in God and go out and God will take care of him. So he will, dear man, when you, and the like of you, wail and lament. Yes, God will take care of those faithful ones who endure for his sake, when the vials of his wrath fall upon the rich men.

Now is the time for rich men to become poor, if it is not already too late. Now, now sell some of those acres, some of those colts, those fine cattle, now that extra farm. Soon it will be too late, soon you will throw the silver and gold in the streets. Perhaps there is yet time to lay it up in heaven. Perhaps mercy will linger a little longer.

Let us make the case our own. How would a farmer feel with only a week's provision in his house, only fifty pounds of hay in the barn, only one suit of clothes, &c.?

One of the pioneers in the present truth has traveled three hundred miles on four cents, has slept in barns, and beneath his buggy, while publishing the truth. Who is accountable for this? Certainly those whom God has made stewards of his treasure, those who are heaping up treasure for the last days.

But says A., I must reserve land for my son. Stop; dear brother: think a moment. The 2300 days have closed. The angel upon sea and land has sworn to the close of time. Mercy lingers a moment. O how precious these moments. Seize the golden opportunity. Make the heart of Christ glad with your offerings. Make the angels smile with your sacrifices, while plenty and peace fill the hearts and homes of his chosen messengers.

J. CLARKE.

"A peaceful conscience and a contented mind are the principal elements of happiness; the cross of Christ, and the promises of God, are designed to produce these, and no Christian should rest short of them."

CONDITIONS OF SALVATION. No. 2.

BY M. E. S.

IN the previous number we noticed the gospel as a promise made to the fathers, and have seen that the fulfillment of that promise is yet future, and that future life is promised in order to that fulfillment. We understand, moreover, that the recipients of the promise must also, when resurrected, be made immortal, otherwise how could they receive an everlasting possession. 2 Tim. i, 10. "Who (i. e., Jesus) hath abolished death, and hath brought life and immortality to light through the gospel." Sceptics may query—If Christ brought life and immortality to light, a promise made in Abraham's time could not have revealed them. We have seen that all nations were to be blessed in Abraham's seed; the promises were all to come through Christ, being first made to him, conditionally however, and until he had performed the conditions, he could neither receive nor transmit the promises, which were the blessing to all nations; but when he, for the joy that was set before him, endured the cross, &c., he sealed the promise; hence though life and immortality were brought to light in the gospel promise to Abraham, they were not made *sure* till the testament was sealed by the blood of Christ. Heb. ix, 17. Had he failed on his part, we could now have no hope for the future. But glory to our Redeemer! he kept all his Father's commandments, [Jno. xv, 10,] and "was faithful to him that appointed him," [Heb. iii, 2,] thus opening the way of salvation for the fallen race of man.

We will now proceed to consider this subject still farther, noticing specifications which show that the promise includes a kingdom. Passing down from Abraham, Isaac and Jacob, in the line of their literal descendants, we find [1 Sam. viii, 5-7,] the children of Israel would have a king, after having been governed by judges for 450 years, Jehovah himself being their Supreme Ruler. The Lord told Samuel to hearken unto the voice of the people; "for (said he) they have not rejected thee, but they have rejected me that I should not reign over them." Their request was granted, and the kingdom of Israel was established under Saul, succeeded by David, of the tribe of Judah, to whom we find another promise. Ps. lxxxix, iii, 4. I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations. Also verses 34-38. "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Turn to Isa. ix, 6, 7. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace: of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this."

After him, David's descendants sat upon his throne for fourteen generations. In the reign of Zedekiah, king of Israel, the Lord speaks to him by the mouth of the prophet. Eze. xxi, 25-28. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith

the Lord God, Remove the diadem, and take off the crown; exalt him that is low, and abase him that is high. I will overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Turn to the record of the fulfillment of this prediction, as far as it concerns Zedekiah. 2 Kings xxv, 7. "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him with fetters of brass and carried him to Babylon, and put him in prison till the day of his death." Jer. lii, 11. Were the kings of Israel restored on the return from captivity? See Neh. ix, 36, 37, a confession of those of the children of Israel who had returned from Babylon. "Behold we are servants this day, and for the land that thou gavest unto our fathers (not for an everlasting possession; this could not be till after the resurrection; but) to eat the fruit thereof, and the good thereof, behold, we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us (they were still under tribute) because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." Since the days of Zedekiah, the throne of David has been unoccupied, the Jews tributary in their best estate afterwards to other nations, and having no anointed kings of their own. Josephus, after giving an account of the taking of Jerusalem and Zedekiah by Nebuchadnezzar, king of Babylon, says, [b. 10, chap. 8, sec. 4,] "And after this manner have the kings of David's race ended their lives, being in number twenty-one, until the last king, who all together reigned 514 years, 6 months, and 10 days." From the prediction to Zedekiah we learn that some one had a right to David's throne, and that God promised to give it him. Let us ascertain who it was. In the annunciation to the virgin Mary, the angel says to her, [Luke i, 31, 32,] "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David." Also Acts ii, 30. (Where was David's throne? Ans. In Jerusalem, on the earth; and his dominion extended over all Israel and Judah [2 Sam. v, 5] as Christ's also will—remember "they are not all Israel which are of Israel.") The Jews understood that Christ was to take this literal throne, and when he appeared they expected the restoration of the kingdom of Israel; consequently we hear them exclaiming, being convinced of the Messiahship of Jesus, "Blessed be the kingdom of our father David, that cometh in the name of the Lord: hosannah in the highest." Mark xi, 10. The Jews did not understand that Christ must suffer before he could be glorified. Luke xxiv, 26. Their hopes were blighted. How deeply must the disciples have felt this disappointment when they saw him in whom their hopes centered, bound, led to a mock trial and crucified: "For as yet they knew not the scripture that he must rise again from the dead." Chap. xx, 9. But by "many infallible proofs" their faith is revived, and Jesus continues with them forty days after his resurrection. Acts i, 3. (Peter in alluding to the resurrection of Christ says, [1 Pet. i, 3,] "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," &c.) The disciples being then convened together ask him, saying, "Wilt thou at this time restore again the kingdom to Israel?" (showing the kingdom was not yet re-established.) "And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts i, 6, 7, 9. They are again disappointed. Jesus has gone, and the kingdom of Israel is not yet restored—but again their hopes are renewed to the end. "And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Acts i, 10, 11. Jesus likened himself to a nobleman, who went into a far country to receive for himself a kingdom and to return. (An allusion to the ancient custom of the governors of provinces repairing to head quarters to receive the right of rule, and then returning to exercise that right.) Luke xix, 12. He spake this parable "because he was nigh to Jerusalem, and because they thought the kingdom of God should immediately appear."

Now the question comes home, are we promised any share in the kingdom of God as such? See Dan. vii, 27. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," &c. To man was given the first dominion of the earth. Gen. i, 26-29. This the prophet assures us shall be restored to man. See Micah iv, 8. "And thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." But in order to this fulfillment, the same earth upon which we now live (it was not another whose dominion was given to Adam) must be brought back to the beauty and bloom of its Eden state; otherwise man could not be restored to the kingdom as it was when Adam received it. The Apostle taught this restitution, the times of which would commence when the Lord should send Jesus Christ. Acts iii, 19-21. Adam was created to be a king; so the faithful are to be kings and priests. Rev. v, 10. "And hast made us unto our God kings and priests and we shall reign on the earth."

These are, as Peter says, "exceeding great and precious promises." Let us endeavor to study carefully, that we may ascertain the conditions upon which they are based, giving diligence to make our calling and election sure. "For so (says Peter) an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

SELECTIONS.

THEATER OF THE UNIVERSE.

[The following is a copy of a Bill, written by the late Rev. ROWLAND HILL, which was stuck up at RICHMOND, on Saturday, 4th of June, 1774, close to the Play Bill for that day. The design of which was to divert the minds of the gay and dissipated from the vain amusements of the THEATER, and to fix their attention to the awful circumstances which usher in and succeed "The Great and Terrible Day of the Lord."]

By COMMAND OF THE KING OF KINGS. (1)
And at the desire of all who love His appearing. (2)

AT THE

THEATER OF THE UNIVERSE.

ON THE EVE OF TIME, (4) WILL BE PERFORMED

The Great Assize OR DAY OF JUDGMENT.

THE SCENERY,

Which is now actually preparing, will not only surpass everything that has yet been seen, but will infinitely exceed the utmost stretch of human conception. (6) There will be a just REPRESENTATION OF ALL THE INHABITANTS OF THE WORLD, in their various and proper colours; and their costumes and manners will be so exact, and so minutely delineated, that the most secret thought will be discovered. (7)

"For God shall bring every Work into Judgment, with every secret thing, whether it be Good, or whether it be Evil,"
Ecl. xii, 4.

This THEATER will be laid out after a new plan,

AND WILL CONSIST OF

PIT AND GALLERY

only; and, contrary to all others, the GALLERY is fitted up for the reception of persons of High (or

heavenly) Birth, (8) and the PIT for those of Low (or earthly) Rank. (9)

N. B.—The Gallery is very spacious, (10) and the Pit is without bottom. (11)

To prevent inconvenience, there are separate Doors for admitting the company; and they are so different, that none can mistake that are not willfully blind. The door that opens into the GALLERY is very narrow, and the steps up to it somewhat difficult: for which reason there are seldom many people about it. (12) But the door that gives entrance to the PIT is very wide and very commodious, which causes such numbers to flock to it, that it is generally crowded. (13)

N. B.—The Straight door leads towards the right hand, and the Broad one to the left. (14)

It will be in vain for one in tinselled coat and borrowed language to personate one of HIGH BIRTH in order to get admittance into the upper places, (15) for there is One of wonderful and deep penetration, who will search and examine every individual; (16) and all who cannot pronounce SHIBBOLETH (17) in the language of Canaan, (18) or has not received a white stone and a new name, (19) or cannot prove a clear title to a certain portion of the LAND OF PROMISE, (20) must be turned in at the left door.

The Principle Performers.

are described in 1 Thess. iv, 16, 17; 2 Thess. i, 7, 9; Matt. xxiv, 30, 31; xxv, 31, 32; Dan. vii, 9, 10 Jude 14-19; Rev. xx, 12-15. But as there are some people much better acquainted with the contents of a PLAY-BILL than the WORD OF GOD, it may not be amiss to transcribe a verse or two for their perusal:—

"The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that obey not the Gospel," but "to be glorified in his Saints." (21) "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened." (22) "And whosoever was not found written in the Book of Life was cast into the Lake of Fire." (23)

ACT FIRST

Of this Grand and Solemn piece will be opened by An ARCHANGEL with the Trump of GOD!!!
"For the Trumpet shall sound and the Dead shall be raised."—1 Cor. xv, 52.

ACT SECOND

PROCESSION OF SAINTS

In White, with Golden Harps, accompanied with Shouts of Joy and Songs of Praise. (24)

ACT THIRD.

AN ASSEMBLAGE OF ALL THE UNREGNERATE THE MUSIC will chiefly consist of CRIES. (26) accompanied with WEEPING, WAILING, MOURNING, LAMENTATION, and WOE. (27)
TO CONCLUDE WITH AN

Oration by the Son of God.

It is written in the twenty-fifth of Matthew, from verse 31 to the end of the chapter. (But for the sake of those who seldom read the Scriptures, I shall here transcribe two verses.) "Then shall the King say to them on his Right Hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Then shall he also say unto them on his Left Hand, 'Depart from me, ye cursed, into everlasting fire prepared (not indeed for you, but) for the Devil and his angels.'"

After which the Curtain will drop.

Then! O to tell!

Some rain'd on high, and others doom'd to hell! (a)
These praise the Lamb, and sing redeeming Love. (b)
Lodged in his bosom, all his goodness prove. (c)
While those who trampled under foot his grace, (d)
Are banished now forever from his face. (e)
Divided thus, a Gulf is fixed between. (f)
And everlasting closes up the scene. (g)

(a) John v, 28, 29. (b) Rev. v, 9; xiv, 3, 4. (c) Luke xvi, 22, 23. (d) Luke xix, 14, 27. (e) Matt. xxv, 30; 2 Thess. i, 9. (f) Luke xvi, 26. (g) Matt. xxv, 46.

"Thus will I do unto thee, O Israel; and because I will do thus unto thee, prepare to meet thy God, O Israel."—
Amos iv, 12.

TICKETS FOR THE PIT

at the easy purchase of following the pomps and vanities of the Fashionable World, and the desires and amusements of the Flesh, (28) to be had at every flesh-pleasing Assembly. "If ye live after the flesh, ye shall die."—Rom. viii, 13.

TICKETS FOR THE GALLERY,

at no less rate than being converted, (29) forsaking all, (30) denying self, taking up the Cross, (31) and following Christ in the Regeneration (32)—to be had nowhere but in the Word of God, and where that word appoints.

"He that hath ears to hear, let him hear." "And he not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." Matt. vi, 15. Gal. vi, 7.

N. B.—No money will be taken at the door, (33) nor will any Tickets give admittance into the Gallery but those sealed by the Lamb. (34) "Watch, therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh."—Matt. xxiv, 41.

- (1) Rev. xix, 16. 1 Tim. vi 15.
- (2) Tim. iv, 8. Titus ii, 13.
- (3) Rev. xx, 11. Matt. xxiv, 27; xxv, 31, 32.
- (4) Rev. x, 6, 7. 1 Cor. xv, 51, 52.
- (5) Heb. ix, 27. Jude 15. Ps. ix, 7, 8. Rev. vi, 17. 2 Cor. v, 10.
- (6) 1 Cor. ii, 9.
- (7) Matt. xii, 36; xxv, 32. 1 Cor. iv, 5. Rom. ii, 12, 16.
- (8) John iii, 3, 5. 1 Pet. i, 23. Rom. viii, 14
- (9) James iii, 14, 15. Rom. iii, 18.
- (10) John xiv, 2. Luke xiv, 22.
- (11) Rev. ix, 1, 2; xix, 20.
- (12) Matt. vii, 14.
- (13) Matt. vii, 13.
- (14) Matt. xxv, 33.
- (15) Matt. vii, 21-23; xxii, 11.
- (16) Ps. xlv, 21. Jer. xvii, 10. 2 Tim. ii, 19. John x, 14.
- (17) Judges xii, 6.
- (18) Isa. xix, 18. Zep. iii, 9.
- (19) Rev. ii, 17.
- (20) 2 Cor. xiii, 5. Gal. iii, 29. Heb. ix, 1, 8, 9.
- (21) 2 Thess. i, 7, 10. Matt. xxiv, 31.
- (22) Dan. vii, 10.
- (23) Rev. xx, 15.
- (24) Rev. xiv, 2, 3; xv, 2, 3, 4.
- (25) Matt. xiii, 49, 50; xxv, 32, 41. 1 Cor. vi, 9, 10.
- (26) Ps. cxii, 10. Rev. vi, 16, 17.
- (27) Luke xiii, 28. Matt. xiii, 50. Rev. i, 7. Ezek. ii, 10.
- (28) James iv, 4. 1 John ii, 15-17. 1 Tim. v, 6. Eph. ii, 2, 3.
- (29) Matt. xviii, 3. Acts iii, 19; viii, 18-24.
- (30) Luke xiv, 33; xviii, 28-30.
- (31) Luke ix, 23; xv, 27.
- (32) Matt. xix, 28, 29.
- (33) Acts viii, 18-24.
- (34) 2 Cor. i, 22. Eph. iv, 13, 14; iv, 30. Rev. vii, 3.

A Remarkable Vision.

We make the following extract from a memoir of Dr. Bond, published in the *Christian Advocate*:

About this time occurred a very extraordinary incident in the life of Dr. Bond, which we narrate, with great doubt as to the propriety of the publication. He very rarely mentioned it, and never ventured to designate or explain it. Its truth is, however, beyond question. The circumstances forbid the supposition of optical illusion, or temporary hallucination. There are those living who testify to such of the facts as were subject to observation, and the memorials of the transaction are yet distinctly preserved in the religious character of sons and daughters of some who were immediately affected by it.

Being on a visit to his father, he was deeply grieved to find the church, which he had left in a state of prosperous activity, languishing, lukewarm and weak. His thoughts were much occupied with the subject, and of course, it was the matter of earnest and frequent prayer. In this state of mind, one morning he was walking over the fields to a neighboring house, when suddenly he seemed to be in a room where a number of people were assembled, apparently for worship. The room he recognized as an apartment in the house of a neighbor, where a prayer-meeting was to be held on the evening of that day. Had he stood in the midst of

it, he could not have been more conscious of the scene. There was nothing of the dim, or shadowy, or dreamy about it. He recognized the people, noticed where they sat and stood, remarked his father near the table, at which a preacher was rising to give out a hymn, and near the middle of the congregation he saw a man named C., for whose salvation he felt considerable anxiety, standing with his son beside him. While gazing with astonishment upon the scene, he heard the words, "Go and tell C. that he has an offer of salvation for the last time."

Naturally supposing that the too great concentration of mind upon one subject had induced some hallucination of the senses, Dr. Bond fell down on his knees, and besought God to preserve his reason. The scene, however, continued; it would not disappear or change in any of its particulars. In vain he struggled to dispel it, the voice yet repeated, with indubitable distinctness, "Go tell C. that he has an offer of salvation for the last time." Yet how would he dare to deliver so awful a message! For a great length of time he struggled for deliverance from what he still considered an illusion. At length an expedient occurred to him, which he adopted. He had never been in the room in which he was apparently present, when it was used for a public religious meeting. He, of course, did not know how it was commonly prepared for such occasions. He therefore noted with great care the particulars of the scene. He saw where the little table for the preacher, the benches and chairs for the people, were placed. He noticed his acquaintances, and where they sat and stood, and when he was satisfied that he had possessed himself perfectly of these details, he said, "I will go to this meeting, and if I find all things there to correspond with what I now see, it shall be a sign from the Lord, and I will deliver the message." Immediately the scene vanished, and he was alone in the green fields.

With a spirit indescribably agitated, he returned home, where he found ladies, who required him to escort them a long distance, and it was somewhat past the hour fixed for the meeting, when he reached the awful place. During the day he had freely indulged the hope, that on his entrance into the room his trouble would disappear. He thought he had been the subject of an illusion, the fruit of an excited brain, and that a want of correspondence, immediately to be detected, between the real scene and the one presented to his disordered fancy, would at once satisfy him as to the morbid character of his morning vision, and release him from the obligation of delivering the terrible message, with which he was conditionally charged. When he opened the door, however, he saw again, in all its minuteness of detail, the morning scene. In vain he searched the room for a variant particular. There sat his father in the designated place. The preacher at the table was rising to give out the hymn. In the midst of the room stood C., with his son beside him. Everything demanded that the message should be delivered.

After the preliminary exercises, he rose and stated the circumstances as we have related them, and then going to C., he laid his hand upon him, and repeated the words he had heard. The effect was indescribable. C. and his son fell down together and called upon God. An awful solemnity rested upon all present. Many cried for mercy, and from that time began a revival which spread far and wide; the fruits of which are yet seen, after many days.—*Sel.*

The Peril of Indecision.

WHAT is it you are wavering between? Dust and ashes, and "a crown of glory that fadeth not away." On your right hand is Christ, heaven, and an immortality of blessedness; on your left hand is disobedience, rebellion, discontent, remorse, despair, misery and death. Between these you are halting! While you halt the "gulf" is forming that will soon be fixed; the character is deepening that will soon be stereotyped forever. Indecision becomes decision; you decide for hell while you waver about heaven. And how imminent the peril of those that are wavering! It is now, or it is nev-

er; it is here or it is nowhere. The door will soon be shut that can never be opened, and the dark abyss set that can never be crossed. O that I could bring home to every halting man the position that, as a sinner without Christ, he occupies!

Some will remember a touching tale mentioned in one of the little periodicals published for the laboring classes. It was published some years ago. It narrates how a poor man, on one of the rocky coasts of our country, that got his bread by gathering sea-fowls' eggs, went out one morning on his perilous adventure, and looking down a terrific steep, he saw midway a ledge abutting from the rock, covered with a cluster of the sea fowls' nests. He fastened his rope to a tree above the cliff, and lowered himself cautiously down till he stood upon the ledge. In his eagerness to grasp the spoil he unwittingly dropped the noose of the rope by which he had descended, and it swung, as it appeared, far beyond his reach, and there he stood on that narrow ledge, above him a fearful height he had no hope to scale, below him a terrific precipice with the sea dashing at its base. It was a moment of unutterable anguish. In intensity of dismay, by a desperate effort he sprang upward. It pleased God he should grasp the rope. He drew himself up to the summit, trembling with transport and terror. Every one of us can realize the peril of that fellow-creature. But how akin to this, but intensely more awful, the condition of every waverer! He stands on the narrow ledge of life; above him is the terrific mountain of his guilt that he has no power in himself to scale; below him is the fearful abyss of death. O awake, fellow-sinner; awake to thy true and perilous position! It is late, but not too late. There is yet the rope that hangs from the cross of Jesus, or rather from the throne of God; that rope can lift thee over the mount of thy guilt, and land thee on the brink of the shore of eternal safety and peace. O leap, and live! "Fly for refuge and lay hold of the hope set before you," and as God liveth your soul shall live! He is "slow to anger and plenteous in mercy." "As I live, saith the Lord God, I have no pleasure in the death of a sinner, but rather that he should repent and live. Turn ye, turn ye; for why will ye die?"

"Hold forth the Word of Life."

WE remember, says one, to have read a conversation with the keeper of the lighthouse at Calais. The watchman was boasting of the brilliancy of his lantern, which can be seen ten leagues at sea, when the visitor said to him, "What if one of the lights should chance to go out?"

"Never; impossible," he cried, with a sort of consternation at the bare hypothesis. "Sir," he cried, pointing to the ocean, "yonder, where nothing can be seen, there are ships going to every part of the world. If, to-night, one of my burners were out, within six months would come a letter—perhaps from India, perhaps from America, perhaps from some place I never heard of—saying, such a night, at such an hour, the light of Calais burned dim, the watchman neglected his post, and vessels were in danger. Ah, sir, sometimes in the dark nights, in stormy weather, I look out to sea, and I feel as if the whole world were looking at my light. Go out? Burn dim? Oh, never!"

Was the keeper of this lighthouse so vigilant, did he feel so deeply the importance of his work and its responsibility; and shall Christians neglect their light, and suffer it to grow dim—grow dim when, for need of its bright shining, some poor soul, struggling amid the waves of temptation, may be dashed upon the rocks of destruction? No. "Hold forth the word of Life." This is the way to save souls. "Holding forth the word of life," says the Apostle; why? "that I may rejoice in the day of Christ, that I have not run in vain nor labored in vain."

"For sadder sight the eye can know
Than proud bark lost, or seaman's woe—
The shipwreck of the soul."—*Bristol.*

Never neglect one duty under pretence of attending to another; you honor God as much in attending to your calling in a right spirit, as you do when upon your knees, or in his house.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK FIFTH-DAY, MAR. 11. 1856

SYNOPSIS OF THE PRESENT TRUTH. No. 17.

THE CLEANSING OF THE SANCTUARY. (CONTINUED.)

MANY are ready to meet with an outburst of contempt the idea of a work of cleansing to be performed in the heavenly Sanctuary. What! say they, is there anything in heaven that needs cleansing, anything that is impure? And without further investigation they are ready to spurn the whole theory, on account of this, to them, unpardonable feature. But let us look at the idea, and meet it fairly. Was there not a work of cleansing to be performed in the earthly Sanctuary? There was. Where was the necessity for this? Into the most holy place, for instance, no man entered, except the high priest, and he but *once* a year. Was there anything there physically impure? You are obliged to confess there was not. And yet it had to be cleansed, the most holy, as well as the holy place. Why was this? Because the sins of the people had been transferred to it, and from them it must be freed. The work of cleansing was not the removal of physical uncleanness, but simply a ceremony by which the sins of the people were removed and borne away forever. So in the antitype. There is nothing literally impure or unclean in the heavenly Sanctuary; but the sins of those who have sought pardon through the merits of Jesus, have been transferred there, and all the cleansing it is to undergo, is the removal of these. Simply this, and nothing more. No mind need fail to understand, and none need revolt at such an idea. There is here not even a "gnat" of absurdity at which they can strain, much less a "camel," which they make such hideous contortions in attempting to swallow.

If anything more is needed to make this view agreeable to the intellectual palates of our opponents, we have it in the writings of Paul. He states in plain and unequivocal terms, that the heavenly Sanctuary must be cleansed. Listen to his language. Heb. ix, 21-24. "Moreover he [Moses] sprinkled with blood both the tabernacle and all the vessels of the ministry. [Referring to the ancient Sanctuary and its service.] And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, [the blood of goats and calves, verse 19.] but the heavenly things themselves with better sacrifices than these."

Nothing can be, we say it emphatically, nothing can be, plainer than this. The "tabernacle and vessels of the ministry," "patterns of things in the heavens," were cleansed with the blood of calves and goats. We have already noted its performance, through the ministry of the priesthood. It was necessary, says the Apostle, that it should be cleansed with these. Why? Because without the shedding of blood there is no remission. *Remission*, and not physical uncleanness, is the burden of the Apostle's argument. The Sanctuary must be cleansed; the imputed guilt must be removed. He then goes on to argue that *for the same reason*, the heavenly things themselves, of which the earthly were a figure, must be cleansed or purified, but with better sacrifices than those of the type. What is this better sacrifice? The Sacrifice of our Lord himself. Heb. ix, 13, 14, 26. Why was a better sacrifice needed? Because the blood of bulls and goats could not take away sin; [chap. x, 4;] but yet the law was satisfied with that service for the time being, in anticipation of the great and effectual sacrifice which was thus prefigured. The blood of this better sacrifice does take away sin. It is this blood that is ministered in the heavenly Sanctuary in behalf of man, and by this at last that the heavenly holy places themselves are to be purified and cleansed.

And now why do not those who make such an ado about the idea of cleansing the heavenly Sanctuary—

why do they not flare up over this language of Paul's? Why do they not scout the book of Hebrews because Paul talks therein of heavenly things to be purified! Just as though there was anything in heaven *impure*! Heavenly things to be *cleansed*! Nonsense! But let it be understood that as often as they endeavor to throw contempt and ridicule upon the idea of the cleansing of the heavenly Sanctuary, they do thus treat the language of the Apostle. And be it understood moreover, that in such cases the controversy is not between them and us, but between them and the apostle Paul. We take his language as it reads, and we believe it; for it is the word of God.

There is another idea which may lie with weight in some minds against the existence of a Sanctuary in heaven; and that is the fact, that Daniel speaks of its being trodden under foot. How, it has been asked, can a Sanctuary in heaven be trodden under foot? And it has been urged as one of the greatest recommendations of the view that the earth or land of Canaan is the Sanctuary, that they are both eminently susceptible of being in that condition. We inquire, then, How much does the prophecy comprehend in the term, "to tread under foot"? Does it mean the literal treading under our feet, as we would tread a piece of land by walking on it? If so, the land of Canaan was, in a greater degree, trodden under foot in the days of its prosperity, than it has been since; for there were then more feet to tread upon it. So we see that the expression cannot be taken in its most literal acceptation. But the same text [Dan. viii, 13] speaks of treading the host [the worshippers connected with the Sanctuary] under foot also. Does this mean that people would literally get them under their feet and stamp upon them? By no means. What then does the expression mean? We shall define it, to oppress or perform any act prejudicial to the interests of another; and this definition the following quotations will sustain; 1. The same prophecy [Dan. viii] represents the little horn as casting the truth to the ground, and casting down the stars, and stamping upon them. We all know what this means; or if not, verse 24 of the same chapter furnishes an explanation; namely, "he shall destroy wonderfully the mighty and the holy people." 2. Paul shows us that wicked men, apostates, even tread "under foot" (this is his expression) the Son of God, who is minister of the heavenly Sanctuary. Heb. x, 29. They do it by setting him at nought, counting the blood of the covenant wherewith they were sanctified, an unholy thing, and doing despite unto the Spirit of grace. Why may not the heavenly Sanctuary itself, in an equal sense, and in an equal degree, be trodden under foot also? There is nothing illogical or unscriptural in affirming it.

The agencies through which Satan has all along stood up against the worship of God are the daily, and transgression of desolation, which we have before shown to be Paganism and Papacy. He has done this by erecting rival sanctuaries to the Sanctuary of Jehovah, and endeavoring to turn mankind away from the worship of the true God to the unsanctified rites of heathenism. For instance, in the days of Samuel and the judges, one of Satan's rival sanctuaries was the temple of Dagon where the Philistines worshipped. Jud. xvi, 23, 24. After Solomon had erected the glorious temple upon mount Moriah, Jeroboam erected a rival sanctuary at Bethel, and drew away ten of the twelve tribes to the worship of golden calves. 1 Kings xii, 26-33. In the days of Nebuchadnezzar, the rival sanctuary of Satan was found in the temple of old Belus at Babylon; and great was his triumph when he was able to deposit the sacred vessels of Jehovah's tabernacle in the palace of his heathen deity. 2 Chron. xxxvi, 7. And still later, a sanctuary of the Devil turns up at Rome, under the name of the Pantheon, or "assylum of all the gods." Dan. viii, 11.

And when the gospel dispensation was ushered in, when the shadow reached the substance, and the type gave place to the antitype, and the Sanctuary in heaven took the place of the tabernacle on earth, how did Satan change his mode of opposition? He baptized

his heathen deities, and called them Christian. The Pantheon, or "assylum of all the gods," easily became the "sanctuary of all the saints;" and the statue of Jupiter, by an easy metamorphosis became that of Paul or Peter. But more than this: he here set up a blasphemous being, a monster Man of Sin, who should exalt himself above all that is called God, and turn away mankind from the mediation of Christ in the heavenly Sanctuary, by pretending to dispense those favors which are the prerogative of Deity alone. Thus the Papacy has trodden under foot the "host," the "holy city," the Sanctuary above and its minister, by wearing out the saints of the Most High, and lifting up its voice in blasphemy against God, his tabernacle and them that dwell in heaven.

We need not follow this objection further. It has already in the pursuit grown invisible to the naked eye. We therefore turn again to our subject, the cleansing of the Sanctuary. The nature of this cleansing we now understand, and that it is accomplished by blood and not by fire. We understand also the ceremony by which it was performed, through a change in the ministration from the holy to the most holy place. We conclude, then, that at the end of the 2300 days, when it was said the Sanctuary should be cleansed, the ministration in heaven was changed from the holy to the most holy place; in other words, that in 1844, yes, on the tenth day of the seventh month in the autumn of that year, our great High Priest, commenced the last act of his priestly ministration in the most holy place of the tabernacle above. Are there any to whom it seems presumption to pretend to understand what is being accomplished in heaven? Of such then we would inquire, Have not the 2300 days ended? and was it not said that at their termination, the Sanctuary should be cleansed? and are we not to reason concerning the Sanctuary, from those objects and from that work, which the voice of inspiration declares to us, are the shadow which it cast on earth? Of what use is a type if we may not, from it, derive some knowledge respecting its antitype?

(To be Continued.)

Conference at Round Grove, Ills.

BRO. SMITH: Our meetings here closed last evening. They were well attended from the beginning to the close, both by brethren and sisters from abroad, and by the citizens of the place. To me it was a meeting of unusual interest. Here for the first time I have had an opportunity of forming an acquaintance with Bro. Andrews; and all partook of my feelings on the occasion. As we heard him vindicate the truths of the Third Angel's Message in a clear and convincing manner, and announce his wish and determination to devote his time henceforth to this work, we truly felt to thank God and take courage. Bro. Sanborn, of Green Co., Wis., also met with us. Bro. S. attended the conference called by the disaffected and jealous spirits in 1855, who withdrew their interest from the Review, and from that time till this winter has in a measure stood aloof from us, but is now satisfied that, to use his own words, "the Review is the paper for the remnant," and is ready to labor in this cause. The Lord is giving him liberty in the truth, and favor with the people, we trust, for the truth's sake.

Several who had heard but little have been confirmed in the faith, and others are deeply interested. Altogether we think the influence of this meeting has been good, both on the church and the world around. The brethren manifested a willingness to take hold of, and help forward the work.

Though I have been absent from the West over two years, my interest in the cause here is unabated. Since the distracting influence of the Age-to-come has prevailed, it has truly been a "dark and cloudy day" for the waiting ones. The little flock has been scattered and torn, and has wandered about almost entirely destitute of food; but as the devourers have manifested their real natures, we trust the precious may now be separated from the vile, and the voice of the good Shepherd be heard and heeded. I am sor-

ry that I cannot visit all the brethren and sisters with whom I used to meet, and to whom I feel attached by the fondest ties and dearest associations. But I hope to see most of them at our general meetings.

We firmly believe that the Lord is willing to work, and is now working for the West. He is raising up laborers who, we trust, will be willing to be humble and small in their own sight and the sight of the world. The brethren in the West have learned a lesson that we hope they will profit by, and never again trust in man, or lean on the wisdom of this world; but trust alone in the living God, who worketh according to the counsel of his own will, and who chooses the foolish and weak in the sight of the world to confound the wise. It belongs to us to submit to him, and acquiesce in his work, in his own manner and by his own means. That we may all stand in our places and study to show ourselves approved unto God, is my earnest prayer. J. H. WAGGONER.

Round Grove, Ills., Feb. 17th, 1858.

Meetings in Mich.

Bro. SMITH: The truth still triumphs in Allegan. Last Tuesday evening the Baptist minister, Eld. B., sounded the Prof. Stuart key of "Spiritual interpretation," and sung the song of "Peace and safety." It may not be uninteresting to note a few points of the sermon:

1. When there have been wars, earthquakes and commotions, then Adventists' views have been preached with dreadful results.

2. Mr. Stuart and others do not believe that the papal power is the "Man of Sin" of 2 Thess. ii.

3. The "spirit of his mouth" which is to consume the Man of Sin is the preaching of the gospel.

4. The commencement of the prophetic periods cannot be ascertained.

5. The kingdom of Dan. ii, that is to smite the image is the church. The united voice of evangelical christendom will overthrow the Man of Sin, but scores of years may yet intervene before that will take place; after which the Jews will be converted.

6. There will be a general diffusion, acceptance, and triumph of the gospel over all the earth, before Christ comes. Proof. Isa. xi, 9; xxv, 8; Ps. ii, 8; Isa. ii, 2, 3.

7. After the world has been converted one thousand years [Rev. xx] there will be a little season of apostasy.

8. We may sleep centuries before his coming; it matters not whether it is near or one thousand years beyond.

As soon as the meeting was dismissed we gave notice that the discourse would be reviewed the next evening at the court house. This the Eld. considered an insult, as he said to one of his brethren the next day, "he would as soon have been struck on his head with a club." Our review occupied full two hours, and all, we believe, has turned out for the furtherance of the cause of truth. After hearing both sides several remarked that they viewed the time nearer than ever before.

"For when they shall say, Peace and safety then sudden destruction cometh," &c. 1 Thess. v, 3.

M. E. CORNELL.

Bowne, Mich., Feb. 22d, 1858.

A Tour in the West.

Bro. SMITH: Bro. Lindsey and myself have made a short tour to Wis, through Crane's Grove. After Bro. Sperry and myself left them at Crane's Grove, they were visited by three preachers who teach the abolition of the Sabbath, which distracted them much; but most of them are now rejoicing in the glorious light of the present truth. It is somewhat singular to see what an effort many make to have the Sabbath abolished, when they themselves acknowledge the necessity of a Sabbath; and if a Sabbath, why so much war against the Sabbath? The evidence seems to be conclusive that it is the truth of God that the dragon is to make war against in the last generation.

From Crane's Grove we went to Twins' Grove, Wis. Had several meetings in that vicinity. This place had been visited by J. M. Stephenson, and if as good results shall follow his visits in every place, we hope he will continue his travels. In this place there are five Sabbath-keepers. We spent the Sabbath with Bro. Sanborn and family. They are strong on the present truth, have passed through many trials since they have embraced the Sabbath on account of the crooked course of those that had a disposition to draw away from the present message. Bro. Sanborn has been trying to hold up the message to others, and we think is highly worthy of the confidence of the church as a laborer in the cause of God. We feel that the time has come that the cause may be helped in Wisconsin. Pray for us. J. HART.

NOTE. I would say to the brethren and sisters in Wis., that I in company with others, intend to spend most of the time from this to the time of starting with the tents, in Wis. We shall try to go into those places where we can be the most beneficial in the advancement of the cause of God. Shall probably hold four conferences in the State. We earnestly solicit the prayers of the church in this enterprise, to be guided into the right places. J. HART.

Conferences at Roosevelt and Brookfield, N. Y.

THESE meetings were held according to appointment. At Roosevelt there was a goodly number of brethren present from Jefferson Co., Oswego and other places. How much good will result to the church, and the cause of present truth, from this meeting, the future will more clearly reveal. God manifested his willingness to work for his people and bless them by letting his sweet Spirit rest down upon us the first evening of the meeting; yet there was not that union of feeling and freedom during the meeting that we could have wished. There was apparently a disposition on the part of some to bring others to their peculiar views of the present work of the church; which had an effect to check the free course of the Spirit and prevent that freedom that might have been enjoyed. But notwithstanding these discouragements, most of the brethren present, and especially those from abroad, shared in a measure the rich blessing of heaven, and were encouraged and confirmed in the blessed hope. A number came in both on Sabbath and First-day, to hear the reasons of our faith and hope. The truth presented produced a good effect. One man and his wife resolved to keep the Sabbath of the Lord. Others were interested.

There has been evidently a rising, and a gradual improvement in the state of the church for some months past in Central New York; but there is need that the counsel of the faithful and true Witness should be more fully heeded. And some have especially need to bear in mind the testimony that God has given that "the work is between God and their own souls."

At North Brookfield the meeting was not as large. Brethren were present from Manlius, Winfield and other places. At this meeting the sweet Spirit of Christ rested upon his people from its commencement to the close.

Some met with us here who had but recently become interested in the present truth. They were greatly blessed and confirmed in their faith, and while they confessed the truth more fully, and expressed their determinations to walk in the light of the same, all shared the rich blessing of the Lord that rested upon us. On First-day we held our meetings in the Christian chapel. The weather was stormy, and the congregation not large; but there was freedom in presenting the truth, while the silent tear witnessed the deep conviction that was felt by some. May they embrace and practice the whole truth, is our earnest desire.

The last evening of our meeting was a season of peculiar interest to all present. All seemed to drink anew from the fountain of salvation, and we parted with stronger faith and brighter hopes of soon meeting with all the saints in the kingdom of God. We

believe the conference will prove a lasting blessing to the church, and feel encouraged to strive to labor with more ardent zeal for the salvation of our fellow-men.

F. WHEELER.
H. EDSON.

New York Tent.

The subject of the Tent operations was taken up at the Roosevelt conference, and the following resolutions were passed:

1. That in the judgment of this conference the New York tent should be sent out into the field the coming season, if suitable laborers can be obtained to travel with the same. And that we wish to unite with churches in other parts of the State, and Penn., to aid by our prayers and our means to sustain the tent cause.

2. That Brn. H. Edson, D. Arnold and A. Robinson compose a committee to procure laborers to go with the tent, and to correspond with brethren in other places in relation to tent operations.

3. That Bro. R. F. Cottrell, of Mill Grove, Erie Co., N. Y., act as treasurer, to whom money should be sent for the tent cause.

4. That the deacons of the several churches take measures to raise means in their respective localities to be forwarded to the treasurer for the above purpose.

5. That Brn. Wheeler and Edson prepare a report of these resolutions to be published in the *Review*.

The above resolutions were read at the Brookfield conference and adopted by a unanimous vote.

In behalf of the Conferences.

F. WHEELER.
H. EDSON.

How to Encourage the Messengers.

PRAY for them. Defend them from the tongue of calumny and envy. Be interested in their efforts. Inquire often after their welfare. Rejoice in their success. Sympathize in their sorrows. Look to their usefulness. Help them to plan. Go to them for assistance in understanding scripture. Value their prayers and advice. Find places and opportunities for the exercise of their gifts. Instead of picking flaws in their lectures, pray for grace to strengthen them, for the Spirit to enlighten their minds, to dictate and to set home the word by them spoken. Inquire into the wants of their families, and if they reside in your vicinity, visit them often, and with a cheerful heart, and pleasant words, cheer their hearts. Look to the spiritual condition of the young of his household, not to caluminate, but to advise, to warn, to instruct, to teach. Be to his children a protector, a guardian, a chosen friend, and overlook as a father their weaknesses, and youthful and willful errors, until you can bring them to the right. Make the labors and self-denials of his companion as light as possible. Bear in mind that her companion is separated from her, and think how lonely and sad is her lot, exiled as it were from her dearest friend, often for months together. See to the condition of the flour and meal-chest, the wardrobe, the garden, the rent, the fences, the windows or doors that perhaps need repairing, or put some hay in the barn, and when you dress a fat ox or sheep, send a good piece to his house, and a few dollars to bear his expenses in new places, if possible. Then keep doing, don't tire. Persevere. J. OLARICH.

THOMAS SCOTT, the Commentator, says: "The moral law he (Jesus) came to fulfill, by perfectly obeying it, as the surety of his people, by his life, sufferings, death and doctrines; to establish it in its fullest honor and authority, and to make the most effectual provision for men's loving and obeying it. So that, as long as the world endured, not the least word, or letter, or comma, (so to speak,) of the whole law should by any means lose its authority, or fail of answering the end for which it was given: and the moral law, would, to the end of time, continue the standard of sin and holiness to all men, and the believers' RULE OF DUTY."—*Notes on Matt.* v, 17, 18

UNIVERSAL REIGN OF CHRIST.

War should the sons of strife praise
Their arms against the mighty God,
And kings and princes all engage
To slight the offers of his love.

To bring about their dark design,
They lay their counsels deep and strong;
But God in his appointed time,
Will conquer all his foes ere long.

His well beloved Son will sit
On Zion's holy hill to reign;
Those who to him will not submit,
Shall by his sword of wrath be slain.

To him the promise stands secure,
That over all the earth he'll sway
The glorious scepter of his power,
And him the nations will obey.

From east to west, from north to south,
Shall his dominion then extend;
And praise from every heart and mouth,
Unto his holy name ascend. R. WHITE.
Whiteside, Co., Ills.

LETTERS.

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

From Bro. Sheffield.

BRO. SMITH: After hearing of the last position taken by J. M. Stephenson, I have after due consideration of the subject, concluded to give a few extracts from a letter he wrote to me a short time previous to his giving up the Sabbath. My object in doing this, is, that his inconsistencies may be more clearly manifest to the readers of the *Review*; especially those now investigating the Sabbath question. The following extracts are from a letter written by J. M. Stephenson, dated May 23d, 1857.

"I am glad to learn that the brethren and sisters in that part of the State stand firm on the truth, in relation to the law and gospel. I have never appreciated the utility of the holy Sabbath rest until this Spring. I would certainly wear out my constitution, and that of the beasts I work, were it not for the weekly rest of the Sabbath.

"The position that the Gentiles have no Sabbath, is the most anti-Bible and unreasonable theory to my mind, advocated by any body of professed Christians. It is not only a *no-Sabbath theory*, but a *no-law theory*. It is therefore the most dangerous system of morality ever promulgated by any class of men in the world's history.

"With me, the *law, gospel, and Bible, stand or fall together*. We may be mistaken in reference to the application of symbolic prophecy, and innocent before God; but how can we be mistaken in relation to the plain and harmonious teachings of the Bible touching that law by which the world shall be judged, and that gospel which offers the only remedy for the transgression of that law? I am firm as a rock on these great and glorious truths."

By comparing the foregoing with what the writer has written in the *Expositor* against Sabbath-keeping and Sabbath-keepers, I should conclude it was not very consistent in him to charge Sabbath-keepers with "vaunted show of consistency," and at the same time charge them with inconsistency, because they do not try to make the last admonition of Moses to Israel concerning the ten commandments, a part of the voice of God. Then speaking of these words of Moses, he calls them a part of the "living oracles," i. e. the ten commandments. Now if these as he says, are "living oracles," is he not condemned out of his own mouth, when he is trying to make his fellow creatures believe that one of them has died, and that too before it ever became diseased? Surely, then, if it is dead, it became so by the hand of murderers. I should conclude by the course of J. M. Stephenson that he did think himself as he says, "as firm as a rock on these glorious truths," and that he was trying his utmost to trample at least a part of them in to the dust. But I have no fears of his, or others' ultimate triumph over the commandments of God.

"For all his commandments are sure,
For ever and ever they stand;
The day of his rest will endure,
As long as the works of his hands."

Again, in writing on another subject in the same

letter, he says: "The history of the Two-horned beast, image, mark and worshipers is in the past when Christ comes. Six of the plagues, at least, are poured out before Christ comes. The first plague is poured upon the worshipers of the beast and his image, and those who have his mark. Those who resist them have part in the first resurrection. It seems to me that the history of the Two-horned beast and image must cover a much longer space in the world's history than there is time now before Christ's second advent. But all these things may have existed centuries before Christ's coming, and the message warning men against their worship, be after he comes."

If as he says, the beast and image-worship are all in the past when Christ comes, I cannot conceive how any person with this view, and with the use of reason, can see any use of a message warning people against this worship after it is all in the past. The first plague being poured out as he says on those that do receive the mark of the beast, it looks to me that this would prove to any sane mind that the warning has then been given, these have rejected it, and the result is they drink of wine of the wrath of God; while those who heed the message, drink of the wrath of the beast. I think it is not strange in the least, that a person holding views as totally destructive of each other as the foregoing, should give up the Sabbath. He once held that there were some seventeen different specifications, either one of them being sufficient to prove the Two-horned beast to be a symbol of the United States. But with the whole of these in his possession, they now cease to be any proof in the case to him. But I must close my remarks concerning one that I consider as fallen into the snare of the enemy. I am sorry for both him and the course he has pursued; but I still feel that we have not followed cunningly devised fables when we believed the Third Angel's Message.

Your brother in hope of life.

E. S. SHEFFIELD.

Fort Atkinson, Feb. 10th, 1853.

From Bro. Welcome.

BRO. SMITH: While reading the various communications in the *Review* from those who love the appearing of the blessed Saviour, my heart has been made to rejoice that there are a few who delight in the law of God: a little flock scattered over the face of the whole earth, waiting for the great Shepherd to come and gather them into his fold.

The Lord has done much for me in setting my feet upon a rock, and establishing my goings. Truly he has led me in a way that I knew not, and caused me to delight in the law of the Lord. I was brought up to keep the first day of the week for the Sabbath. From a child I was taught that God had commanded us to remember the Sabbath day to keep it holy, but that when Christ came, he changed it to the first day of the week; that he arose from the dead on that day, and that he sanctioned the keeping of that day by meeting with his disciples at various times. Well, this satisfied me until I experienced religion, which was when I was about fourteen years of age. I then read the Bible a great deal, but never came to the place where God repealed the law that he wrote on the tables of stone, neither did I find where Christ changed the Sabbath day; and then I was sorely puzzled. I used to go to my good mother [who I thought did and said everything just right,] to get her to explain these things, and she would teach me as she had been taught that we must keep the first day of the week in commemoration of the resurrection of Christ. This partially satisfied me, but not wholly. In 1842 I embraced the Second Advent doctrine, but I heard nothing said on the Sabbath question until 1848, when I became acquainted with a few Adventists in the eastern part of Maine, who kept the Sabbath; but they were so fanatical in other things that they had no influence, and finally were overthrown. I thought on these things and it strengthened me in Sunday-keeping; and thus I rested without the law until 1853, when one of my brothers, a preacher, living some eight miles from me, got some light on the sub-

ject and commenced keeping the Sabbath. This had some effect on my mind, as I knew he had so much decision of character that he would not take such a step without a good reason for it. I then commenced searching for truth, and was so well convinced that it was duty that I commenced keeping it, although I was very cold in religious matters at that time; but I kept searching for truth in history, ancient and modern, in the Bible, and finally everything I could find from which I thought I could get light. But in talking with some Sabbath-keepers, I thought they were bigoted, accusing those that were seeking for light as willfully rejecting light, and those that did not keep the Sabbath, they said, were as guilty as those who would steal. This I considered wrong; for we have all been taught that it was wrong to steal, and are therefore without excuse; but having been taught that the first day is the Christian Sabbath, and that God has always blessed his people that have worshipped him on that day, we need light on the subject, and then we are verily guilty if we do not yield to that light. For about three years I was undecided what course to take. I had begun to keep the Sabbath, but I had to make a great sacrifice on account of having no one to keep it with me within eight miles, except my wife; but I was willing to make the sacrifice if God required it. In the Fall of 1856, a revival commenced in this region, and I among many others consecrated myself anew to God. Then came the trying point. Our meetings were held on Sunday. I had received so many blessings on that day, that it seemed to me that God had accepted it as a Sabbath; therefore I yielded so far as to keep both days for awhile, and my mind was so occupied in striving to live by faith, and in seeing souls converted to God, that I almost lost sight of the Sabbath question, and from that time up to last Fall I did not get any further light on the subject. One great trouble with me, was, that I could not understand the law, and I could find no one that could explain the law spoken of by Paul in Romans and Galatians, nor the difference between the old and new covenants, until I got hold of Bro. Waggoner's work on the Law of God. This removed every obstacle out of the way; the cloud was removed that had hidden the fourth commandment from my view, and the tables of stone stood before my eyes with the Ten Commandments engraven thereon by the finger of God, never to be erased, to be kept not only by the Jew, but by the stranger and the sons of the stranger, as in Isaiah lvi, 3-6, and all the nations of the earth. Now having received this light, what was I to do? Many had been looking to see what course I would take while standing on the fence, halting between two opinions. I had promised God that I would yield to all the light I received, and yet it was hard to take a stand in opposition to the most of my brethren; but while in this state of feeling I talked with brother Thurston, formerly of Kingston. I told him my feelings, and he impressed upon me the importance of yielding to the light I had received. He then said to me, "If you believe it to be duty, will you not do it?" I did not promise him, but the next day in a social meeting I arose to speak, not expecting to say anything on that subject, but when I opened my mouth I had to confess before God and man, that I had received the light, and had decided, let the sacrifice be what it would, to keep the commandments of God.

This set my mind at rest; and although I had enjoyed my mind well before this, I now had verified unto me the promise, "great peace have they that love thy law, and nothing shall offend them." I can exclaim from my heart, O how I love thy law! it is my meditation all the day. There are many that object to keeping the Sabbath on the ground that the law is binding only on the Jews. I would advise all such to read Waggoner on the law of God, and compare it with the word of God, and if they are honest seekers after truth, they will find it. Light is shining all through this part of the country, but few are willing to yield, and poverty prevents many from giving the light that is needed, by distributing books

which they would gladly do. I can truly sympathize with those in different places, scattered far from each other, having no Sabbath-keeping neighbors; but may we live consistent christians, and let our light shine, pray for and encourage each other, and we shall soon be gathered home.

Your brother in Christ.

S. C. WELCOME.

Almond, Wis., Feb. 17th, 1858

From Bro. Newton.

BRO. SMITH: I have been a believer in the Advent doctrine since 1843. I believed that the Lord would come on the 10th day of the 7th month, but I was disappointed; and as time rolled on, I knew not where we were in the age of the world but I believed that our Deliverer would soon come, therefore I tried to trust in him, though sometimes I had hardly enough faith to keep me alive. The doctrine of the Age-to-come has been preached in this place a great deal, so much so, that we had scarcely life enough left to pray, and some had given up family worship altogether. I for one had laid it down for more than a year. About six weeks ago Bro. Sperry and Hart came this way and said to me that they had some things to tell the people in this place, and as I was one of the directors of the school, they asked the privilege of preaching in the school-house. I said they could have the house, but I thought they would not have many hearers in this place. I was very much opposed to their views, though I said I would go and hear, for I thought I had read so much against the Sabbath, that my mind could not be turned. But after hearing about ten discourses, the truth wrought so powerfully on me that I had to manifest publicly, that I should try from that time onward, to keep the commandments of God and to have the testimony of Jesus Christ, and I can truly say that I feel more and more strengthened to try and do the Lord's will.

I feel truly that we are living in perilous times and therefore we should be very careful how we speak, or hear, or act, that we may be found in the end without spot or wrinkle or any such thing. I believe that we are hearing the last warning or message that will be given to warn the world to be ready to meet the Lord.

I feel for some in this place who are fighting against this message. They came out under the sound of the first angel, and gave up all to be ready to meet the Lord on the 10th day of the 7th month; but now they reject the Third Angel's message, and say that those who preach it are wolves in sheep's clothing, and that they make division wherever they go. I think I read that Christ came not to send peace on the earth but rather division. I think that God's truth is calculated to make division when it is preached according to his will, and separate his children from the world. I am satisfied that the Advent church is too much like the world in many respects. I feel to ask God for grace to help us to separate ourselves entirely from the world, and live so that we may rejoice in God from day to day.

There are only three families of us here that are willing to try to keep the commandments of God. We meet together every Sabbath, and try to strengthen each other by praying and exhorting one another as we see the day approaching.

Yours truly,

SETH NEWTON.

Crand's Grove, Ills., Feb. 18th, 1858.

From Bro. Kimball.

BRO. SMITH: I write to let you know how we are getting along here in Conn. We are in the midst of a great revival as it is called by the churches, especially Windham Co., and more particularly in the town where I reside. I must confess I never knew such a movement in this line before, neither do the oldest inhabitants recollect such an outpouring of the Spirit. The hardest sinners of every grade of society are crying out, "What shall I do to be saved?" The Congregational minister of our town came to me to unite in this great work of leading sinners to the Saviour,

for said he, "The fields are all white for the harvest, and the laborers are few." I thought so myself and readily complied with his request, and the result is, that some of the young converts have commenced keeping the seventh day Sabbath, and are getting hold of the glorious truths of the coming of the Lord and the last message. We hold our Sabbath meetings regularly, and it is a matter of rejoicing to us to hear the young converts pray and exhort. The Lord blesses wonderfully. One of the Congregational members, a man who has been united with the church more than forty years, ventured into one of our Sabbath meetings, perhaps as a spy, for he came across the pastures; but the old man got melted all down. He prayed, he exhorted and sung, and wept like an infant, and when he left the house, he bid us God speed in this glorious work.

We are destitute of a person qualified to administer the ordinance of baptism, and the other ordinances. Our preaching brethren seem to be detained in the northern part of the New England States. We feel a little as the Psalmist did at one time. Ps. lxxi, 12. "O my God, haste thou to my help." I believe the hearts of the people are being prepared for the refreshing, or the last solemn message; for the prophecy must be fulfilled, Joel ii, 28, "I will pour out my Spirit upon all flesh." Then all will have an opportunity to get converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Acts iii, 20. "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Yours in the faith.

ASA KIMBALL.

Hampton, Ct., Feb. 7th, 1858.

NOTE. Brethren should look well to their motives, in attending the so-called revivals of these last days; and if there is not an opportunity, and a fixed purpose to give free utterance to the present truth, we see no good that can result from a connection with them.—Ed.

From Bro. Castle.

BRO. SMITH: The Lord has been good unto us since we came to this place. Nearly one year ago my youngest sister became convinced that we had the truth, made up her mind to serve the Lord, and was baptized last Summer by Bro. Byington. Since then my only brother and eldest sister have also become searchers for the truth and obedient to the same, and stand ready to go forward in the ordinance of baptism when they have an opportunity. We would like to see some one of the Lord's servants this way if convenient.

I feel to praise the Lord for what he has done, and want to be more humble, and keep my place in the dust at his feet. Though we have had some dark hours and trying scenes to pass through, we find it good to trust in the Lord.

Yours in hope of eternal life.

F. C. CASTLE.

Edwards, N. Y., Feb. 21st, 1858.

From Sister Carpenter.

BRO. SMITH: I am still striving to hold on my way, amidst the surrounding darkness. I am thankful for the privilege of reading the *Review*, and it is my prayer that the dear saints that have come out from the world, and from the fallen churches, to keep all the commandments of God and the testimony of Jesus Christ, may grow stronger and stronger in the Lord, and in the power of his might. I rejoice to hear that precious souls are embracing the truth. I could heartily say amen to Bro. Cornell's prayer, "O Lord speed on thy servants to the honest waiting ones." I feel that the Bible truths advocated in the *Review* are very precious to me, and I want every one to have them that has any room in their hearts for the truth. Those whose hearts are so full of tradition prejudice, and the love of the world, that they cannot receive the truth are to be pitied; and I would crave the prayers of all my brethren and sisters, for the people here and for my family, that they may see their perilous condition. There are a goodly num-

ber here that I have formerly esteemed very highly in love for their work's sake, and I often feel to say, "How shall I thee up give?" "How can I endure to see the destruction of my kindred?"

May God have mercy upon them, and give them to see their condition before it is too late. I am glad for the cheering letters from the brethren and sisters, and I hope others will write. I hope also that those brethren and sisters who have the privilege of meeting on the Sabbath, and in prayer meetings with those of like precious faith, will remember the lonely ones, and pray that God would give us wisdom at all times, to walk worthy of our high and holy calling. Your sister hoping for eternal life.

MARY F. CARPENTER.

Waterville, Vt., Feb. 22d, 1858.

From L. McIntyre.

SOME six years since I became conscious that man needs some kind of religion, and accordingly I united with the F. W. Baptists, but there seemed something still wanting. An inward voice often said, "There is neighbor Davis who keeps the true Sabbath, learn of him." Henceforth, whenever I attempted to labor on the seventh day, I felt that I was doing wrong, and this feeling became stronger and more reproving, until I resolved to investigate, and I have now, by reading the Scriptures and such other works as I could procure, become fully confirmed in the belief that the Sabbath is the same as mentioned in Genesis, and therefore I shall keep it.

With these views, I had serious thoughts of uniting with the Seventh-day Baptists; but friend J. Button advised me to seek a little further, feeling assured if I did so, I would straitway "come out of her." I shall continue to seek for the truth, and trust the fires of conscience may soon be quenched by dew-drops of wisdom from on high.

L. MCINTYRE.

Bro. R. Miles writes from Ills., Jan. 31st, 1858: "I hardly know how to express my love to God for his blessed truth which I firmly believe. I am one of the lonely ones as is often remarked. I traveled about twenty-six miles on foot to visit Bro. and Sr. Pratt. While crossing the broad prairie I thought of father Abraham when he was told to lift up his eyes and look northward and southward, eastward and westward, and received the promise of all the land for an everlasting possession. My heart was affected and I felt like weeping. I had a happy time with Bro. and Sr. Pratt, and would say to others who may be in like circumstances, Take courage, trust in God. I love the blessed Jesus and his truth and his people. I have had several talks with Baptist and Methodist ministers on the fourth commandment. The Baptist minister acknowledged no sanctified time but the seventh day. We would be very happy to have Bro. Joseph Bates, or some other brother come here and labor a while. Spiritualism is spreading very rapidly. Brethren, it is very important that we know the truth by which we are to be made free, that we may not be brought into bondage by the many deceptive spirits which are in the world. Thanks be to God for the blessed lamp that shines upon the pathway of the just, even to the perfect day."

THE *London Quarterly Review*, on the Christian church says: "It is now lying like a long buried corpse, which the air has not yet reached, and its lineaments seem perfect, and the body sound; but if it shall please God in his anger by some shock to lay it bare, it will crumble to dust. Let the State withhold its support from the church, and with the exception of that large portion which is beginning to be impregnated and held together by a true revivifying spirit, the body which calls itself the church will fall to pieces."—*Sel.*

OBITUARY.

FELL asleep in Jesus, Feb. 25th, 1858, Bro. Elon Everts, of Round Grove, Ills., aged 51 years. He was taken sick the last day of our conference and died the eleventh day after. His disease was lung fever. Bro. Sperry preached a very appropriate discourse from Rom. viii, 24, to a large and attentive audience.

The church deeply feel his loss; yet we sorrow not as those that have no hope; for it is written, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

The reason of which is given by Job: "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past." Job xiv, 13.

JOHN LINDSEY.

Round Grove, Ills., March 3d, 1858.

THE REVIEW AND HERALD. BATTLE CREEK, MICH. MAR. 11, 1858.

PAPER DELAYED—APOLOGY. The present number of our paper is delayed nearly a week on account of a disappointment in receiving paper from the manufacturers as soon as we expected. We date this No. March 11th, two weeks from our last issue, and trust nothing will occur in future to interrupt its regular publication.

We see that some are applying our note on copied communications to themselves to whom it does not belong. We would say that we had no reference to the repetition of a chain of reasoning in an argument, but only letters copied verbatim, specimens of which were becoming of frequent occurrence.

Bro. and Si. Hutchins, after an absence of twelve weeks, reached this place to-day, [Mar. 3d.] and report very interesting meetings in Burr Oak, Colon and Burlington. Bro. H. is prevented from giving a full report this week by reason of weak eyes. This may account for his not answering the very welcome letters from Bro. Barr, Waggoner and others.

We understand that Rev. xiii, 15, which speaks of the image of the beast causing that as many as would not worship it should be killed, is leading some of our brethren to the supposition that the saints will all be killed before the Lord comes. The translation which Wakefield gives of this passage clears it of all difficulty. It reads as follows: "And he was allowed to give breath to this image of the beast, that this image of the beast might give orders to execute death on those who will not worship the image of the beast." Now unless we suppose that every wicked power will be permitted to put into execution every decree of vengeance which it may see fit to issue against the people of God, the text can furnish no ground for the above conclusion. But we cannot believe this, when the word of God is out for our preservation. We think we may therefore safely conclude with Paul that "we shall not all sleep." 1 Cor. xv.

MEN'S HEARTS FAILING FOR FEAR. The late attempt on the life of the French emperor, has revealed the weakness of the empire. A revolution is anticipated. From the N. Y. Tribune we gather the following items:

"According to my informants, writes the Vienna Correspondent of the London Times, who have recently arrived from Paris, the general opinion in that city is, that the present dynasty is nodding to its fall."

"An eminent American, now in France, writes in a letter, received by the Africa: 'There is a frightful foreboding in the bosoms of the French themselves. I was talking with a friend the other day, a very devout and clear headed woman, and she told me, sotto voce, that she talked with no one who did not feel a stifling fear of what was coming, of a day of vengeance too black to contemplate.'"

"At a ball in Paris, not long since, a senator, a great friend of the Empress, was congratulating her on her gayety and good spirits. 'Yes,' said she, 'I seek to forget myself; I know that one of these days, we shall all perish together.'"

Note from Bro. Ingraham.

DEAR BRO. SMITH: As angels are watching over this world with great interest, and rejoice over sinners when they repent, and saints are engaged in the same work, I would say for the encouragement of the remnant, that the Lord is in mercy remembering the people in this vicinity. Since my return from the West between twenty and thirty have embraced the Sabbath of the Lord our God. Others are investigating, and will soon, I think, connect themselves with us in keeping all the commandments of God. The church in Ulysses are striving to overcome. Our meetings are spiritual and well attended. Yours in hope. Wm. S. INGRAHAM. Ulysses, Pa., Feb., 1858.

Meetings in Wright, Mich.

BRO. SMITH: I have at this date, February twenty-second, been lecturing two weeks in Wright, and expect to continue a week longer. Last Sabbath we had a meeting in which about fifteen spoke, and about thirty arose to keep the Sabbath. The interest is increasing and the work is spreading. I have urgent calls from different ways to give lectures. So I hardly know which way to go first. I lectured last evening in the village of Berlin, to about two hundred attentive hearers. This is about four miles from Wright. Six miles north of Wright there is a call to hear also. An influential man from Muskegon was here last night and left me word if I would come there he would warrant me five hundred hearers. That is thirty miles from this place, at the mouth of the river of the same name. I never was in any place in my life where there was such an ear to hear the truth as here. I feel well when I can see sinners converted, and the truth triumph over error. This I now see every day. The Lord shall have all the glory. Yours J. B. FRISBIE.

Since the above was in type, we have received the following additional note from Bro. F.:

I have just finished lecturing in Wright. As near as

I can learn, those who will keep the Sabbath there amount to about forty, mostly heads of families. Many others are interested to hear. I spoke last night in another district in a large school-house full of attentive hearers. They want to hear more. Some of the most influential men in the county are interested, men that the churches have no influence over. They admire a faith that makes the Bible plain.

To-morrow night I commence lectures in the village of Berlin, in the hall. I do not know how long I may stay there. May the Lord direct. J. B. F.

Reformations in the Nominal Churches.

FROM what we read and hear of the great excitement in the different churches which has prevailed for some months past, it is evident that this work is quite extensive and very sweeping. This work is regarded by thousands as a wonderful outpouring of the Spirit of God upon the children of men.

Many regard these reformations as an evidence that the world is about to be converted. And in some places, I learn that it is supposed that the temporal millennium has already begun. But we are inclined to regard this work as a wonderful delusion—a very sweeping deception of the last days.

Says the Apostle, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, and they shall not escape."

As I learn that our brethren and sisters in some places are in sympathy with these excitements, and think it to be the work of the Lord, we would like to ask such a few questions: Do you believe that the smiles of the Lord are with the sectarian churches as bodies? If so, how do you reconcile the declaration of Luke xiv, 21, "Then the Master of the house being angry," (which we believe represents the displeasure of God which rested upon the churches for rejecting the doctrine of the second advent of the Lord?) Is he "angry" with the churches without a cause? Again, read Rev. xiv, 8. Did not the churches grieve the Spirit of God in rejecting the preaching of the First Angel's Message in 1843? Does not their downward course since that time show that they have not, and do not stand in the light of the truth? And can you doubt that the time is near when we may apply to them the declaration of the angel of Rev. xviii, 1-4?

The village of Hillsdale, Mich., has been blessed (if it is a blessing) with one of these reformations. I might speak from observation of the measures used by the preacher to lead his converts step by step, till they were pronounced hopefully converted to the Christian religion, but I forbear here. Let it suffice to say that with a brother who attended the meeting with me, we left the house strengthened, if possible, in the faith that the churches are fallen, and many will be the "strange children" of the last days. See Hosea v, 6, 7.

Read the two following extracts clipped from a Hillsdale paper, and see the position occupied in connection with secret societies, by the minister under whose labors this work commenced and progressed. And tell me, do you think that God would use in his cause those who for the truth preach fables, and for the commandments of God, the doctrines and traditions of men, and are connected by such a secret and unholy alliance, with the wicked men of the world, as is indicated by the following:

NOTICE.

"There will be an address delivered before EXCELSIOR TEMPLE OF HONOR, No. 25, at the Presbyterian Church, on Tuesday evening, 16th inst., at 7 o'clock, by P. G. W. T. Rev. J. BOYNTON. The public are cordially invited to attend.

"By order of the Temple.

"Hillsdale, Feb. 8th, 1858."

"MASONIC DEDICATION AND INSTALLATION AT HILLSDALE, FEB. 22d, 1858.

"The members of the Order will meet at the new Hall, at one o'clock, P. M., after which the procession will be formed and march to the Court House, where an address will be delivered by Rev. J. BOYNTON, and the officers of Hillsdale Chapter No. 18, R. A. M. will be duly installed by M. E. Camp, S. C. COFFINBURY, G. H. P., when they will proceed to Waldron's Hall to dine. After which the new Masonic Hall will be dedicated. Vocal and instrumental music will be in attendance on the occasion. The ladies will meet and join the procession at Shattuck's hotel."

Let me say in conclusion, brethren and sisters, I do not take the position that there are no honest souls in the churches, yet to be reached and saved by the truth. But I dare not acknowledge that the Holy Spirit is the moving cause of these excitements; while we see so little of the fashioning hand of God in the work. Yes, I think it would highly dishonor his Majesty, and countenance and encourage those in their downward course to death, who "call evil good, and good evil and put darkness for light, and light for darkness," and are a form of godliness, "but deny the power thereof." A. S. H. Battle Creek, Feb. 7th, 1858

Infringing on the Sabbath.

It is the practice of some of the brethren, (I know not to how great extent,) to work until, or a little after the commencement of the Sabbath, and leave their chores about their buildings (shaving etc included) to do still later as works of necessity. I presume those brethren would not go out into the fields and work an hour or two in the middle of the Sabbath. Will they give a good reason why it would be any worse than to plow and make it necessary to intrude the same length of time upon the beginning or end of the Sabbath? I con-

cess that in my ignorance I cannot see even a plausible one. H. S. BORD.

APPOINTMENTS.

PROVIDENCE permitting, there will be a meeting of the Sabbath-keepers at Lovett's Grove, Wood Co., Ohio, March 13th and 14th. Bro. and Sr. White will be present. G. W. HOLZ.

We hope to be at Allegan, Sabbath, 13th inst., and spend a short time in that section. We do not expect to be able to hold many public meetings, but rather with the brethren and sisters, to obey the injunction of the Apostle, "exhorting one another, and so much the more as ye see the day approaching." A. S. HUTCHINS.

PROVIDENCE permitting I will meet with the brethren in conference as follows: Shelby, Oakland, Co. Mich. March 13, 14. Buck's Bridge, St. Law. Co. N. Y., 20, 21. Rouse's Point, N. Y., 27, 28, where Bro. Taylor may appoint. Johnson, Vt. April 3, 4, or where Bro. Bingham may appoint.

Will Bro. Cornell meet with us at Shelby? Battle Creek, Mich., March 8th. JOSEPH BATES.

Appointments for Wisconsin.

Providence permitting, a Conference will be held in Mauston, Adams Co., commencing March 20th. Will Bro. Thurston, of Marquette, make arrangements for a Conference in that part of the county, to commence April 3d, and give notice? J. H. WAGGONER.

Business Items.

T. Bryant. Your letter was received, the names entered and credit given on book, but through mistake the money was not receipted in the Review. You will find H. E. Bryant's 50 cts. receipted in this number, and Chas. Woodman's in next Instructor.

Emily Derby. In your letter of Dec. last, you stated that you had received all the papers due you from June 11th, up to that date. The five back Nos. we then sent you were all of the preceding Nos. of Vol. X. There was no paper published Nov. 5th. In making up your file of papers, look at the number, not at the date. The paper has been mailed regularly to you, but we send again all the back Nos. you speak of, and all from Feb. 4th to the present time. We have none of the tract on hand you refer to.

F. Wheeler. We presume N. C. Wheeler's INSTRUCTOR is included in the eight sent to Ira Abbey, as there is no such name on the book. The INSTRUCTOR has been mailed to S. E. Langworthy; but we send again.

J. H. W. What shall we do with the remaining 50 cts.? We sent you the names you requested, to Freeport, Stephenson Co., Ills. the 25th.

A. B. Morton. Your business at Delhi will be attended to.

A. B. Morton wishes us to say that his P. O. address is San Antonio, Bexar Co. Texas, where he would be pleased to have his friends address him.

B. F. Brockway. It was received. We do not receipt money in payment for books.

M. Shepard. The Review is sent to Sally Yaker.

BOOKS SENT SINCE FEB. 1st, 1858. H. Gardner, Vt. A. G. Wilbur, Mich. T. L. Waters, Mich. C. E. Harris, Vt. E. Rose, Me. H. Snyder, Ky. J. Young, N. Y. G. S. Ray, Ills. F. F. Lamoreaux, Mich. C. B. Preston, N. Y. J. K. Bellows, N. Y. City. E. A. Pratt, Ills. B. F. Colvin, N. Y. B. Leighton, N. Y. A. Caldwell, Iowa. A. E. Dart, Wis. J. S. Richards, Me. J. N. Vangorder, Ind. A. Kimball, Ct. M. Borden, Ohio. L. A. Risley, N. Y. Eld. S. Morrison, Mo. N. N. Lunt, Me. D. Edmunds, by express to Ann Arbor, Mich. J. B. Frisbie, by express to Berlin, Ottawa Co., Mich. C. L. Palmer, Mich. A. Hafer, Mich. Wm. Hafer, Mich. H. D. Frain, Pa. E. Betts, Pa. J. Hafer, Pa. J. L. Locke, Ind. T. Bryant, jr., Me. Mrs. S. Richardson, M. T. R. Sawyer, N. Y. A. T. Keiss, N. Y. P. Hart, Ct.

Receipts.

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

FOR REVIEW AND HERALD.

F. Wheeler (for G. G. Wheeler), 0.58.xii.5. J. Stillman 2.00.xii.15. J. Fletcher 1.00.x.14. S. N. Smith 1.00.xi.1. R. B. Abbey (0.50, each for L. M. Clark, A. T. Clark and S. Clark) 1.50, each to xii.16. I. Ahbey (3 copies) 3.00.xiii.1. A. Hurd 2.00.xii.16. F. C. Castle 1.00.xii.1. G. M. Huntley 0.25.xii.4. Jno. Sausburg 0.50.xii.17. H. C. Francis 0.25.xii.4. S. Taylor 0.25.xii.4. S. S. Rogers 0.25.xii.4. M. Straw 1.00.xii.17. W. Halden 1.00.xii.1. M. F. Carpenter 1.00.xii.1. L. Pierce 2.00.xii.1. R. E. Hancock 2.00.xi.1. E. Wilbur 0.25.xi.11. R. Peck 0.25.xii.5. B. Johnson 0.25.xii.7. M. Meeker 0.25.xii.7. J. H. Heggie 4.00.xiii.1. Wm. H. Tyler 1.00.xii.1. J. Park 3.00.xiii.1. E. Judd 1.00.xi.1. Wm. Pierce 1.00.xii.1. E. N. Edmunds 0.50.x.20. Jno. Kemp 1.64.xi.9. H. E. Bryant 0.50, (for A. R. Redlon) xii.1. A. M. Cole 0.25.xii.4. H. S. Lawton 0.25.xii.4. J. Williams 0.25.xii.4. I. Russell 0.25.xii.4. Geo. F. Boody 0.25.xii.4. B. Hazleton 0.25.xii.4. J. Wellman 0.25.xii.4. W. Streeter jr, 0.25.xii.4. F. Kittle 0.25.xii.4.