

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. XII.

BATTLE CREEK, MICH., FIFTH-DAY, JULY 8, 1858.

No. 8.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

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

WHAT IS LIFE?

Ah! what is life? a dream within a dream;
A pilgrimage from peril rarely free;
A bark that sails upon a changing sea,
Now sunshine and now storm; a mountain stream,
Heard, but scarce seen ere to the dark deep gone.
A wild star blazing with unsteady beam,
Yet for a season fair to look upon.

Life is an infant on Affection's knee,
A youth now full of hope and transient glee;
In manhood's peerless noon now bright; anon
A time-worn ruin silvered o'er with years.
Life is a race where slippery steps arise.
Where discontent and sorrow are the prize;
And when the goal is won, the grave appears.

FLAVEL'S TOUCHSTONE.

CHAPTER IX.

Exhibiting the end for which God appoints such trials of the holiness of his people in this world.

Section I. Some of the ways in which God brings the holiness of his people to the touchstone in this world, have been mentioned and illustrated; the design of these trials is now to be considered. Without doubt we may conclude, in general, that God designs to promote his own glory and the good of his people, both of which will certainly be accomplished; but, for our improvement, a more particular exhibition of the ends answered by these events is necessary.

Section II. If we take a near view of this subject, we shall perceive many important benefits arising from these trials of the sincerity and holiness of God's people.

1. *Hypocrisy is unmasked*, the vizard is plucked from the false professor, and his real character is displayed to the world. Should any object that this produces evil instead of good, that many are stumbled and hardened by it, and that the world observe its mischievous effects—I answer, that some are, indeed, thus prejudiced and rendered obdurate so as never afterward to think well of the government and people of God; but who does not see that his word and his purposes are thus accomplished? and if these stumble, and fall and perish, yet others will be warned, awakened and put to searching their hearts; and hence good will arise, "they who think they stand, will take heed lest they fall." Agnion, by such disclosures of the corruption and danger of hypocrites and false professors, they themselves have better opportunities and greater advantages than they ever had before, to escape from the snare of the devil. Their refuges of lies are swept away, their illusions and pretences are dissipated, and they are rendered more accessible to truth, and more open to the conviction of conscience.

2. By these trials the *uprightness* of the saints is manifested, their doubts are resolved, and their fears allayed. What would not many Christians give,

what would they not suffer, what would they not gladly perform, if they might attain satisfaction in these respects! How many tears have they shed in secret, how many hours have they spent in the examination of their hearts, without being able to accomplish their object! But they find, at last, that trials are the high road to assurance; they have been cast into the furnace, and have come forth as gold purified in the fire; their holiness has been put to the test, and its reality demonstrated, not only to themselves, but to the world, who may now look upon the heavenly face of sincerity and truth, and see that true religion has the lustre and loveliness of immortal glory.*

3. These trials are eminently calculated to subdue and destroy the remaining pride and self-confidence of the saints; who thus become more intimately acquainted with their hearts, and learn to detest what is evil, and to cherish what is good.

4. By trials, stupidity and slothfulness are prevented, and grace is in exercise. The best men are apt, unless often visited by some trial, to slacken in their diligence and lose much of their fervor in religion.

5. When the graces of the saints are tried, Satan is put to shame and his malicious insinuations confuted. It is not uncommon for the devil and wicked men to charge the people of God with hypocrisy, and to persuade the world that they are not what they pretend to be; these suggestions and calumnies are overthrown by such trials as have been considered.

6. These trials exhibit living testimony against the infidelity of the world; they demonstrate that religion is no fancy, as the thoughtless and sensual would esteem it; that the engagedness of its professors is not blind bigotry and mistaken zeal; and that its doctrines and duties are not without efficacy, nor its effects destitute of high and lasting importance.†

* It is God's manner, in his providence, to bring trials on his professing friends and servants designedly, that he may manifest them, and may exhibit sufficient matter of conviction of the state which they are in to their own consciences, and oftentimes to the world, as appears by innumerable scriptures.—*Edwards on the Affections.*

† Experience warrants and reason justifies and explains the assertion, that persecution generally tends to quicken the vigor and extend the prevalence of the opinions which the world would eradicate. For the peace of mankind, it has grown at length almost into an axiom, that 'her devilish engine back recoils upon herself.' Christianity especially has always thriven under persecution. At such a season she has no lukewarm professors, no adherents concerning whom it is doubtful to what party they belong. The Christian is then reminded at every turn that his Master's kingdom is not of this world. When all on earth wears a black and threatening aspect, he looks up to heaven for consolation; he learns practically to consider himself as a pilgrim and stranger. He then cleaves to fundamentals, and examines well his foundation, as at the hour of death. When religion is in a state of external quiet and prosperity, the contrary of all this naturally takes place. The soldiers of the church militant then forget that they are in a state of warfare. Their ardor slackens, their zeal languishes. Like a colony long settled in a strange country, they are gradually assimilated in features, and demeanor, and language, to the native inhabitants, till at length almost every vestige of peculiarity dies away.—*Wilberforce's View of Religion.*

THE CUP OF PATIENCE.—What a goblet! It is set round with diamonds from the mines of Eden; it is carved by angelic hands, and filled at the eternal fount of goodness.—*Jerrold.*

THE SOUNDING OF THE SEVEN TRUMPETS.

Rev. vii, viii, ix.

The great leading features of Daniel's visions were the four great governments of antiquity, beginning with the Babylonian, and ending with the Roman, in its papal form. Not so, however, with John; he lived when three of those governments had passed away, and the fourth and last was in being, and in the height of its glory, as an universal monarchy. Under that government John was in banishment on the isle of Patmos, "for the word of God, and the testimony of Jesus Christ." Accordingly, instead of predicting the rise and triumph of either of those four great governments, it was his part to give the prophetic history of the fall of the last of the four, and give us the various means by which that great persecuting system should come to ruin.

The first decisive step in the downfall of Rome, was the removal of the seat of empire from the west to the east. Until then its unity had been very faithfully preserved. After that, division and subdivision became the order of the day, until the final ruin of the empire.

The sounding of the seven trumpets I understand to shadow forth the instrumentalities by which the Roman empire was to be overthrown and subverted, and finally ruined.

The empire, after Constantine, was divided into three parts; and hence the frequent remark, "a third part of men," &c., in allusion to the third part of the empire which was under the scourge. Under the first four trumpets the two western divisions fell, and under the fifth and sixth the eastern empire was crushed; but under the seventh trumpet great Babylon entire will sink to rise no more at all.

In giving an outline of this subject, I shall, for the most part, follow Keith, in his "Signs of the Times," on the first four trumpets. I should be glad to give his remarks and historical quotations entire, would my limits, which are prescribed for this work, admit it.

The subject properly begins with the second verse of the eighth chapter; and the first verse should have been annexed to the seventh chapter, it being the conclusion of the opening of the seals.

From verses 2-5 of chapter viii, we have the preparatory remarks, preparatory to the sounding of the trumpets. Then follows the sounding of the first angel.

THE FIRST TRUMPET.

Verses 6, 7. "And the seven angels, which had the seven trumpets, prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up."

Mr. Keith has very justly remarked, on the subject of this prophecy, "None could elucidate the texts more clearly, or expound them more fully, than the task has been performed by Gibbon. The chapters of the skeptical philosopher, that treat directly of the matter, need but a text to be prefixed, and a few unholy words to be blotted out, to form a series of expository lectures on the eighth and ninth chapters of Revelation." "Little or nothing is left for the professed interpreter to do but to point to the pages of Gibbon."

The first sore and heavy judgment which fell on western Rome in its downward course, was the war

with the Goths under Alaric, styled by himself, "the scourge of God." After the death of Theodosius, the Roman emperor, in January, 395, before the end of the winter, the Goths, under Alaric, were in arms against the empire.

"Hail and fire mingled with blood, cast upon the earth." The terrible effects of this Gothic invasion, are thus described by Gibbon, Vol. V, p. 176:

"The barbarian auxiliaries erected their independent standard; and boldly avowed hostile designs, which they had long cherished in their ferocious minds. Their countrymen, who had been condemned, by the conditions of the last treaty, to a life of tranquillity and labor, desecrated their farms at the first sound of the trumpet, and eagerly assumed the weapons which they had reluctantly laid down. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forest; and the uncommon severity of the winter allowed the poet to remark, that 'they rolled their ponderous wagons over the broad and icy back of the indignant river.' The unhappy nations of the provinces to the south of the Danube, submitted to the calamities, which, in the course of twenty years, were almost grown familiar to their imagination; and the various troops of barbarians, who gloried in the Gothic name, were irregularly spread from the woody shores of Dalmatia, to the walls of Constantinople. The Goths were directed by the bold and artful genius of Alaric. In the midst of a divided court, and a discontented people, the emperor, Arcadius, was terrified by the aspect of the Gothic arms. Alaric disdained to trample any longer on the prostrate and ruined countries of Thrace and Dacia, and he resolved to seek a plentiful harvest of fame and riches in a province which had hitherto escaped the ravages of war.

"Alaric traversed, without resistance, the plains of Macedonia and Thessaly. The troops which had been posted to defend the straits of Thermopylæ, retired, as they were directed, without attempting to disturb the secure and rapid passage of Alaric; and the fertile fields of Phocis and Bœotia were instantly covered with a deluge of barbarians, who massacred the males of an age to bear arms, and drove away the beautiful females, with the spoil and cattle of the flaming villages. The travelers who visited Greece several years afterwards could easily discover the deep and bloody traces of the march of the Goths. The whole territory of Attica was blasted by his baneful presence; and if we may use the comparison of a cotemporary philosopher, Athens itself resembled the bleeding and empty skin of a slaughtered victim. Corinth, Argos, Sparta, yielded without resistance to the arms of the Goths: and the most fortunate of the inhabitants were saved, by death, from beholding the slavery of their families, and the conflagration of their cities."

It was thus that "hail," from the fact of the northern origin of the invaders; "fire," from the destruction by flame of both city and country; "blood," from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors, "were cast upon the earth." This vivid description will be still more forcibly illustrated by Gibbon's account of the invasion of the western empire by the Goths:

"The birth of Alaric, the glory of his past exploits, and the confidence in his future designs, insensibly united the body of the nation under his victorious standard; and, with the unanimous consent of the barbarian chieftains, the master-general of Illyricum was elevated, according to ancient custom, on a shield, and solemnly proclaimed king of the Visigoths. Armed with this double power, seated on the verge of the two empires, he alternately sold his deceitful promises to the courts of Arcadius and Honorius, (of Constantinople and Rome,) till he declared and executed his resolution of invading the dominions of the west (of Rome.) The provinces of Europe which belonged to the eastern emperor were already exhausted; those of Asia were inaccessible; and the strength of Constantinople had resisted his attack. But he was tempted by the fame, the beauty, and the wealth of Italy, which he had twice visited; and he secretly aspired to plant the Gothic standard on the walls

of Rome, and to enrich his army with the accumulated spoils of three hundred triumphs.

"When Stilicho seemed to abandon his sovereignty in the unguarded palace of Milan, he had probably calculated the term of his absence, the distance of the enemy, and the obstacles that might retard their march. He principally depended on the rivers of Italy, the Adige, the Minico, the Oglio, and the Addua; which, in the winter or spring, by the fall of rains, or by the melting of the snows, are commonly swelled into broad and impetuous torrents. But the season happened to be remarkably dry; and the Goths could traverse, without impediment, the wide and stony beds, whose centre was faintly marked by the course of a shallow stream. The bridge and passage of the Addua were secured by a strong detachment of the Gothic army; and as Alaric approached the walls, or rather the suburbs of Milan, he enjoyed the proud satisfaction of seeing the emperor of the Romans fly before him. Honorius, accompanied by a feeble train of statesmen and eunuchs, hastily retreated towards the Alps, with the design of securing his person in the city of Arles, which had often been the royal residence of his predecessors. But Honorius had scarcely passed the Po, before he was overtaken by the speed of the Gothic cavalry; since the urgency of the danger compelled him to seek a temporary shelter within the fortification of Asta, a town of Liguria or Piedmont, situate on the banks of the Tanarus. The siege of an obscure place, which contained so rich a prize, and seemed incapable of a long resistance, was instantly formed, and indefatigably pressed by the king of the Goths."—*Gibbon's Hist.*, Vol. V, pp. 194-196.

But although Alaric thus put to flight the emperor of the west, deliverance soon came, and Rome was saved from his hands. Alaric was first conquered in 403. But another cloud was gathering, and is thus described by Gibbon:

"About four years after the victorious Toulan had assumed the title of Khan of the Geougen, another barbarian, the haughty Rhodogast, or Radagaisus, marched from the northern extremity of Germany almost to the gates of Rome, and left the remains of his army to achieve the destruction of the West. The Vandals, the Suevi, and the Burgundians, formed the strength of this mighty host; but the Alani, who had found a hospitable reception in their new seats, added their active cavalry to the heavy infantry of the Germans; and the Gothic adventurers crowded so eagerly to the standard of Radagaisus, that, by some historians, he has been styled the king of the Goths. Twelve thousand warriors, distinguished above the vulgar by their noble birth, or their valiant deeds, glittered in the van; and the whole multitude, which was not less than two hundred thousand fighting men, might be increased by the accession of women, of children, and of slaves, to the amount of four hundred thousand persons.

"The correspondence of nations was, in that age, so imperfect and precarious, that the revolutions of the north might escape the knowledge of the court of Ravenna, till the dark cloud, which was collected along the coast of the Baltic, burst in thunder upon the banks of the Upper Danube, &c. Many cities of Italy were pillaged or destroyed; and the siege of Florence, by Radagaisus, is one of the earliest events in the history of that celebrated republic, whose firmness checked or delayed the unskillful fury of the barbarians.

"While the peace of Germany was secured by the attachment of the Franks, and the neutrality of the Alemanni, the subjects of Rome, unconscious of the approaching calamities, enjoyed a state of quiet and prosperity, which had seldom blessed the frontiers of Gaul. Their flocks and herds were permitted to graze in the pastures of the barbarians; their huntsmen penetrated, without fear or danger, into the darkest recesses of the Hercynian wood. The banks of the Rhine were crowded, like those of the Tiber, with elegant houses and well cultivated farms; and if the poet deeded the river, he might express his doubt on which side was situated the territory of the Romans. This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation

of man. The flourishing city of Mentz was surprised and destroyed; and many thousand Christians were inhumanly massacred in the church. Worms perished, after a long and obstinate siege; Strasburgh, Spire, Rheims, Tournay, Arras, Amiens, experienced the cruel oppression of the German yoke; and the consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to the barbarians, who drove before them, in a promiscuous crowd, the bishop, the senator, and the virgin, laden with the spoils of their houses and altars."—*Ibid.*, Vol. V, p. 224.

After this invasion of the empire by Radagaisus, Alaric again returned, invaded Italy in 408, and in 410 he besieged, took, and sacked Rome, and died the same year. In 412 the Goths voluntarily retired from Italy.

I know not how the history of the sounding of the first trumpet can be more impressively concluded than by presenting the graphic rehearsal of this history, by Mr. Keith, in his Signs of the Times, Vol. I, pp. 231-233.

"Large extracts show how amply and well Gibbon has expounded his text, in the history of the first trumpet, the first storm that pervaded the Roman earth, and the first fall of Rome. To use his words in more direct comment, we read thus the sum of the matter. The Gothic nation was in arms at the first sound of the trumpet, and in the uncommon severity of the winter, they rolled their ponderous wagons over the broad and icy back of the river. The fertile fields of Phocis and Bœotia were crowded with a deluge of barbarians: the males were massacred; the females and cattle of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was blasted by the baneful presence of Alaric. The most fortunate of the inhabitants of Corinth, Argos, Sparta, were saved by death from beholding the conflagration of their cities. In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominion of the West. A secluded 'old man of Verona' pathetically lamented the fate of his cotemporary trees, which must blaze in the conflagration of the whole country. And the emperor of the Romans fled before the king of the Goths.

"A furious tempest was excited among the nations of Germany; from the northern extremity of which the barbarians marched almost to the gates of Rome. They achieved the destruction of the west. The dark cloud which was collected along the coasts of the Baltic, burst in thunder upon the banks of the Upper Danube. The pastures of Gaul, in which flocks and herds grazed; and the banks of the Rhine, which were covered with elegant houses and well cultivated farms, formed a scene of peace and plenty, which was suddenly changed into a desert, distinguished from the solitude of nature only by smoking ruins. Many cities were cruelly oppressed or destroyed. Many thousands were inhumanly massacred. And the consuming flames of war spread over the greatest part of the seventeen provinces of Gaul.

"Alaric again stretched his ravages over Italy. During four years, the Goths ravaged and reigned over it without control. And, in the pillage and fire of Rome, the streets of the city were filled with dead bodies; the flames consumed many public and private buildings; and the ruins of a palace remained, (after a century and a half,) a stately monument of the Gothic conflagration.

"The first angel sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth; and the third part of trees were burnt up, and all green grass was burnt up."

"The concluding sentence of the thirty-third chapter of Gibbon's History, is, of itself, a clear and comprehensive commentary; for, in winding up his own description of the brief, but most eventful period, he concentrates, as in a parallel reading, the sun of the history, and the substance of the prediction. But the words which precede it are not without their meaning. 'The public devotion of the age

was impatient to exalt the saints and martyrs of the Catholic church on the altars of Diana and Hercules. The union of the Roman empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa.

"The last word, Africa, is the signal for the sounding of the second trumpet. The scene changes from the shores of the Baltic to the southern coast of the Mediterranean, or from the frozen regions of the north to the borders of burning Africa. And instead of a storm of hail being cast upon the earth, a burning mountain was cast into the sea."

SECOND TRUMPET.

Verses 8, 9. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

The history illustrative of the sounding of this trumpet has been given so fully in the first chapter of this volume, that it will be unnecessary to repeat it here. The reader will find it at large in the exposition of Dan. xi, 30. It relates to the invasion and conquest of Africa, and afterward of Italy, by the terrible Genseric. His conquests were for the most part naval, and his triumphs were "as it were a great mountain burning with fire, cast into the sea." The repetition of one or two extracts from Gibbon must suffice:

"The woods of the Apennines were felled; the arsenals and manufactories of Ravenna and Misenum were restored; Italy and Gaul vied with each other in liberal contributions to the public service; and the imperial navy of three hundred long galleys, with an adequate proportion of transports and smaller vessels, was collected in the secure and capacious harbor of Carthage in Spain. But Genseric was savoring from impending and inevitable ruin by the treachery of some powerful subjects, envious or apprehensive of their master's success. Guided by their secret intelligence, he surprised the unguarded fleet in the bay of Carthage; many of the ships were sunk, or taken, or burnt, and the preparations of three years were destroyed in a single day.

"Italy continued to be long afflicted by the incessant depredations of the Vandal pirates. In the spring of each year they equipped a formidable navy in the port of Carthage; and Genseric himself, though in a very advanced age, still commanded in person the most important expeditions. His designs were concealed with impenetrable secrecy till the moment that he hoisted sail. When he was asked by his pilot what course he should steer, 'Leave the determination to the winds,' replied the barbarian, with pious arrogance, 'they will transport us to the guilty coast whose inhabitants have provoked the divine justice.' The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Leucania, Brutium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily; they were tempted to subdue the island of Sardinia, so advantageously placed in the centre of the Mediterranean, and their arms spread desolation or terror from the column of Hercules to the mouth of the Nile. In the treatment of his unhappy prisoners, he sometimes consulted his avarice, and sometimes his cruelty; he massacred five hundred noble citizens of Zante, or Zaythus, whose mangled bodies he cast into the Ionian sea."—*Gibbon*, pp. 180–182, 137, 188.

A last and desperate attempt to dispossess Genseric of the sovereignty of the sea, was made in the year 468, by the emperor of the east.

"The whole expense of the African campaign amounted to the sum of one hundred and thirty thousand pounds of gold—about five millions, two hundred thousand pounds sterling. The fleet that sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men. The army of Heraclius, and the fleet of Marcellinus, either joined or seconded the imperial lieutenant. The wind became favorable

to the designs of Genseric. He manned his largest ship of war with the bravest of the Moors and Vandals, and they towed after them many large barks filled with combustible materials. In the obscurity of the night these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by a sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. Whilst they labored to extricate themselves from the fire-ships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans who escaped the fury of the flames were destroyed or taken by the victorious Vandals. After the failure of this great expedition, Genseric again became the 'tyrant of the sea;' the coasts of Italy, Greece, and Asia were again exposed to his revenge and avarice. Tripolia and Sardinia returned to his obedience; he added Sicily to the number of his provinces; and before he died, in the fullness of years and of glory, he beheld the final extinction of the empire of the west."—*Ibid.*, pp. 203, 205.

More than Conquerors.

If I rightly remember, the sequel of the famous battle between Christian and Apollyon, it was by opposing his impenetrable shield, the shield of faith, that Christian defended himself from the darts of the enemy, and was able, at the same time, so effectually to discomfit him, that he sped away and was seen no more. What if Christian, instead of putting his enemy to flight, had so effectually conquered him as to compel him, however unwillingly, to aid and accelerate his tedious progress towards the celestial city, would the allegory have been unscriptural?

When Pilate boasted to our Master of the absolute power he held over him, Jesus replied, "Thou couldst have no power at all against me, except it were given thee from above." If our faith were like his, might we not thus answer our enemy, even when his boast is loudest? And if it is indeed so, if Satan's power is given him from above, shall it not assuredly in the end, not only not harm us, but be among the "all things" that shall "work for our good?" But let us never think for a moment that we can conquer the foe by opposing to him an open front, however firm and resolute. It is only by the "shield of faith" that we can "quench the fiery darts of the wicked." If we are "more than conquerors," it is through him that hath loved us.

A writer on holiness says that temptations are the means of making us better acquainted with the various relations Christ sustains to us, and proving to us more and more his all-sufficiency. The young Christian is emphatically a babe in Christ; loving, confiding, guileless as a babe, but with all a babe's ignorance and inexperience. He loves Christ so far as he knows him, with all his heart. But vast as is the debt of gratitude of which he is now conscious, he has scarcely begun to realize what Christ is and will be to him. The more he learns of the artful deceits of his foes, of the weakness of his own heart, and of the powerful love of his divine Friend, the more loudly he will be disposed to sing, "O, to grace how great a debtor!"

There was one upon whose heart, after a long, dark night of bitter anguish, the Day-star of peace, the Sun of righteousness, arose. In the fullness of his joy he thought he could never hesitate, at any sacrifice, for him who had done all for him. And perhaps it would have been so but for the tempter, with whom he was yet unacquainted. Want came upon him as an armed man. Satan, who is ever busiest in the darkest hour, first whispers low doubts of the love which permitted his present trials, and sad forebodings for the future. Not repelled at once, he grew more fierce and clamorous, and he who had lately been so full of holy joy, was now as full of bitter agony, and seemed almost ready to curse God and die. *Not quite.* The enemy was strong, but the stronger than he was near, forgetting never nor

suffering himself to be quite forgotten. Light came in the darkest hour, deliverance when it was most needed; his dark forebodings were not realized, and the poor sufferer was led to see clearly that his affliction had not sprung from the ground; that his trial was sent in love, and had its precise limits. Humility and penitence struck their roots deeper than ever into the soil of his heart, patience and submission budded and blossomed there, and bore their sweet fruits, and the pilgrim went on his way joyfully singing "more than conqueror!"

A young girl went forth into the world, her heart warm with love to her Saviour. Earth had lost its charms for her, and she wished to live henceforth only to please and love him who had loved her and given himself for her. Gradually and artfully the tempter drew her into this and that slight compliance with the wishes of those about her, till she found herself thickly enclosed in his snares, and could no longer see him whom her soul loved. But she cried to him the more loudly because he seemed so far away, and his kind hand soon parted the cloud of unbelief, and showed himself ever near and ever faithful. Then, with more entire self-distrust than ever, she committed herself to his keeping. He taught her to be less weakly yielding, more firm for the right, and made her "more than conqueror."

A weary woman struggled with a host of trials; frail health, drooping energies, jaded nerves, household cares innumerable, and, worst of all, a seemingly determined propensity to evil in one of those dear children, for whose good she had exhausted herself. When this last bitterness was infused into her cup, she had cried, "O God, I cannot, cannot drink it up!" for the tempter had tauntingly lissed in her ear, "Where is now thy God?" and she could not answer him. Wild and fierce in its agony was her cry for aid. She had not thought to call it prayer; but it had in it, all unknown to herself, a feeble element of faith, and impure and imperfect as it was, it was heard in heaven for his dear sake in whose name it was uttered. She was enabled to commit her erring child unreservedly to a wise and righteous God; and very soon—and O! so much beyond her faith!—she saw him "sitting at the feet of Jesus, clothed in his right mind." All her other trials, which had been for a time so hard to bear, had seemed light indeed compared with this, the last and heaviest, and now, with the removal of this were given an increase of love and faith which transferred them entirely to him who had been long inviting her to cast them upon him. With free, light step, and song of joy, she hastened on, and the burden of that song was, "More than conqueror!"

O! when the last of the multitude of the redeemed shall have come up out of great tribulation, and washed their robes and made them white in the blood of the Lamb, when the whole ransomed church shall stand triumphant on the sea of glass, how full, how glorious shall be the grand chorus which shall roll up to the throne of God from those millions of rejoicing hearts, "More than conquerors through him who hath loved us!"—*W. & Reflector.*

FAITH takes God at his word, and depends upon him for the whole of his salvation. God is good, and therefore he *will* not; he is true and faithful, therefore he *cannot* deceive me. I believe he speaks as he means, and will do what he says.

PREACHING LIKE "OLD HUNDRED."—The late Dr. Taylor, of New Haven, Ct., having preached at Worcester a few years since, one Sabbath, a member of the congregation, whom he had observed as a very attentive listener, stopped after the service, and offering him his hand, thanked him with great earnestness, saying, "Your preaching sounded like the tune of Old Hundred." It was the best compliment I ever received, said the venerable man. A man whose preaching has the depth, the sacredness, and power to move the multitude, as that honored tune has, ought to be grateful to his Master.

In doing the Lord's work, we may expect the Lord's smile.

Often ask, Will this glorify God?

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JULY 8, 1858.

MOSES went up into the mount to commune with God. He was absent from his people forty days. That forty days was too much for the patience of the fickle Israelites. The solemn impressions which they must have received from the sublime scenes they had witnessed around Sinai, as God with an audible voice proclaimed in their ears his holy law, could not last them forty days. Before that time had expired, they were effaced from their hearts. Before that time expired their patience was exhausted. They revolted. They forgot the majesty of God. With an infatuated incredulity they gave Moses to the winds, saying that they wot not what was become of him. They erected the golden calf, and worshiped it as the God that had brought them up from the land of Egypt. Could they have given a little more weight to the things they had just experienced, and to that added a little larger share of patience, they might have been saved from their apostasy.

So it seems the church has need of patience at the present day. Our Mediator has entered within the second veil into audience so to speak, with God the Father. He has gone thither to cleanse the Sanctuary, blot out the sins of his people and receive his kingdom and his subjects. Let us not lose sight of him or his work. Let not your patience exhaust by exercise, nor your belief grow unsettled, your faith waver, or your hope grow dim by delay. Our past experience, as the true Advent body, is terra firma. We can look back upon it with confidence and pleasure as the work of God and a fulfillment of prophecy. It brought us in 1844 to the end of the latest prophetic period—to the entrance of our High Priest into the Most Holy. And now while this great work is progressing, let us neither speak nor act as though we were at a loss to know our position, as though we "wot not what had become of him." Patience and perseverance will secure the blessing. Erect no golden calf in your affections; and when he who is to come the second time, shall appear without sin unto the salvation of all those who are looking for him, you may appear before him with confidence and joy.

IS IT A BIBLE QUESTION?

We have received the following communication, with the permission of the writer to insert it with remarks if we saw fit.

BRO. SMITH: Can you tell me what we may understand by the *image of God*, or *marring his image*? It is contended that by cutting the hair from the chin we *mar* the image of God.

Is not the position thus taken an assumed one? Should we be warranted in taking the position that Adam was created with hair on his chin? It may be; who knows? Would the Lord have required a man to shave under certain circumstances in order to be clean, if it had been a thing he had entirely disapproved? Lev. xiv, 9: Acts xxi, 24.

Among the Jews, to neglect to trim or dress the beard was an expression of deep mourning. Jer. xli, 5; xlvi, 37. If trimming the beard or hair is proper and not sinful, [2 Sam. xix, 24,] who will say how close it shall be trimmed?

The Jews had doubtless, in common with other Asiatic nations, several fashions in wearing their beard. If they could thus vary in their countenance and not meet a reproof, why should we be condemned in following the habits of another nation in this matter.

Respectfully yours,
Jackson Mich.

H. S. G.

REMARKS. We see no necessity of adding much to the above remarks. Believers in man's natural immortality will tell us that the image of God in which man is created is the immortal part. But as we find no such immortal part predicated of man in

the Scriptures, we cannot receive this exposition. Others will tell us that the image is a moral one, and that it was in righteousness and holiness that man was made to resemble his Maker. But when it is said that man was made in a certain image, it is evidently implied that he might have been formed in some other image. But how could man have been otherwise than holy at his creation? His unrighteousness must of course be dependent on his subsequent actions. There is therefore no possibility of his being otherwise than without sin when he was created and commenced his career as a free moral agent. But man was placed on probation; he was liable to fall at any moment. God is not thus subject to any such contingency. There is no image here.

We understand therefore that when God said "Let us make man in our image after our likeness," he referred to his personal and visible form. Man was made not prone like the beasts, but walking upright; and in this respect and in his personal outline, we understand, he bears a resemblance to his Maker. "So God created man in his own image," says Gen. i, 27, "in the image of God created he him, male and female created he them." We now inquire, Was not the female in the sense of Gen. i, 26, 27, created as much in the image of God as the male was? Who will take it upon them to say she was not? And if so, it will not take much to perceive that a beard is not a necessary feature of that image. The distinction of 1 Cor. xi, 7, seems to be in reference to authority and dominion, rather than form.

The expression, "mar the image of God," we do not find in the Scriptures. But even if we did, where is the testimony which shows that shaving or trimming the beard would mar that image, any more than cutting the hair, or pairing the nails. And before we can take the position that some do on this question, we not only want the Scripture testimony as above, but we must also see some propriety in superstitiously preserving one of these appendages more than the others.

We consider the quotations of our correspondent to the point as showing that the custom of shaving or trimming the beard was not obnoxious to the divine displeasure. We might add Num. viii, 7; Gen. xli, 14. On Lev. xix, 27, the Religious Encyclopedia thus speaks: Moses forbade them (the Hebrews) "to cut off entirely the angle or extremity of their beards; that is, to avoid the manner of the Egyptians, who left only a little tuft of beard at the extremity of their chins." Some, we are aware, will throw this aside as human testimony; but, we ask, can a more probable reason be given for that command? From the testimony of the Encyclopedia Americana we might infer that pride sometimes lay at the foundation of a luxuriant beard. It says, "The beards of different nations afford an interesting study. Some have hardly any, others a great profusion. The latter generally consider it a great ornament, the former pluck it out; as, for instance, the American Indians." The Religious Encyclopedia continues: "Nothing has been more fluctuating in the different ages of the world, and countries, than the fashion of wearing the beard. Some have cultivated one part and some another; some have endeavored to extirpate it entirely, whilst others have almost idolized it. The revolutions of countries have scarcely been more famous than the revolutions of beards." "The Hebrews wore their beards but doubtless had in common with other Asiatic nations, several fashions in this, as in all other parts of dress."

We wish our position distinctly understood on this question. On the question itself, as some of our readers will recollect, we have taken the ground of neutrality: that is, we care not whether a man wears a beard or not. The Bible says nothing against it, and it says nothing for it. If a person thinks that health or convenience, one or both, demand the undisturbed development of his beard, we shall regard him no differently on that account from one who does not do this. Perhaps we ought to say however, in

palliation of these remarks, that on the subject of making it a Bible matter, and regulating it by religious scruples, we are not neutral. Against such a course, since the Bible is silent thereon, we still feel as we have ever felt, earnestly and strenuously to protest.

WITHOUT PARTIALITY.

PARTIALITY is the order of this world, but the wisdom that is from above is without partiality. Christians should be like their Lord, with whom there is no respect of persons. They should be impartial among themselves, and impartial towards the world.

Impartiality does not consist in esteeming the good and the bad alike; but in esteeming all in accordance with their true character, without respect of persons in regard to wealth, popularity, numbers, profession, or any external circumstance.

It has been a custom among the different sects professing christianity, for the older, more popular, and more corrupt, to treat with contempt and ridicule the younger, humbler and purer sects—purer while little and persecuted—and to sneer them down by giving them some nickname, such, for example, as *Methodist Christian*, *Campbellite*, &c. But as each taunted and slandered sect becomes of age, and takes rank with the older and more popular sects, they seem to forget the treatment they have received in their infancy, and join in a crusade against every rising sect, opposing with the greatest zeal such as have Bible truths which come in contact with their creeds.

But we, brethren in the present truth, must look upon sects with impartiality. Nothing should be said or done to create a prejudice against any, or to favor any already existing. On the other hand no respect should be paid to any on account of their standing with a more popular sect. It is our business to seek for the jewels of the Lord, wherever they may be scattered, and to treat all sects alike in a kind and courteous manner.

Let us take an example or two. Here is a moral well-disposed man, but he is called a Universalist. His creed, we know, is wrong, like all other creeds of human origin. There are a great many wicked men that profess that creed, and so we can say of the other creeds. Shall we not treat him with all the courtesy with which we treat others of equal morality professing a different creed? Perhaps he may have been driven into his present position by the popular errors of natural immortality and endless torments. Shall we despise him while we esteem the other?

And here is a poor deluded Spiritualist, caught in the snare of Satan's last deception, and in the broad road to destruction. But perhaps he is innocent and ignorant of the great transgressions into which Spiritualism is leading its followers. Perhaps he has been charmed into this delusion with the pleasing idea of holding converse with the loved and the lost. And having the foundation of Spiritualism laid in all his early religious training, in the doctrine of the consciousness of departed spirits, he is well prepared to take another step in "progression," and this has made him a Spiritualist.

Now shall we condemn this person, while we treat those popular sectaries, who hold fast the foundation of Spiritualism in all their creeds, with respect and courtesy? Nay verily. But we will treat them all of every sect with christian courtesy—all whose moral character entitles them to a respectable standing among men. Some have been recovered from this snare of the enemy by turning their attention to Bible truth; and others may be. And certainly it can do no harm to treat the most wicked with kindness and forbearance.

Now if I have written these few lines "without partiality," it will not be denied that, in this respect, I have done well. If otherwise, I hope by the grace of God to do better in the future for it is my earnest desire to "do nothing by partiality." R. F. C.

PRAYER.

BY A. S. HUTCHINS.

It is the will of God to dwell in our hearts by his Holy Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Rom. iii, 16. Now it cannot be said that the Spirit of God dwelleth in that man who enjoys it but seldom.

No wonder that the peace, the joy, and imperishable treasures of heaven look dim to those who are not familiar with the operations of the Spirit of God upon the heart. For says the Apostle, "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii, 9, 10. But not only does the Spirit of God make intercession for us, but Jesus our Great High Priest ever liveth to intercede for us. His first gift after his ascension upon high, was that of the Holy Spirit.

Let us for a moment look at the wonderful plan of redemption. "Man was afar off from God, guilty, and under the penalty of that sentence, the soul that sinneth it shall die. How was the mercy of God to be displayed, and his justice remain unsullied? By the death of the holy Jesus, the Son of God, his justice is satisfied, and engaged on the sinner's side; so that his mercy may flow to sinners in copious and uninterrupted streams. The divine love has its brightest displays, in being manifested towards the unworthy; and the Almighty arm is now stretched forth to save, and not to destroy the sinful. All the perfections of God being engaged on the sinner's side, the intercession of Him who has accomplished this, will evidently prevail. Here, then, and here only, is the true ground of encouragement for us to draw near with confidence to the holy God."

Consider the character of our Intercessor: "He is the beloved Son of God, the elect in whom his soul delighteth. Isa. xlii, 1. He is 'holy, harmless, undefiled, separate from sinners, and made higher than the heavens.' Heb. vii, 26. And with all this, he is full of compassion, tenderness, and love. 'We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.' Heb. iv, 15. He is one who can have compassion on the ignorant, and on them that are out of the way."

"Consider, further, THE NATURE OF HIS INTERCESSION. John seems to give us an emblematic view of this. (Rev. viii, 3, 4.) 'And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand.' Even the prayers of saints are so defective, that they need the incense of our Redeemer's merit to make them acceptable unto God.

"Jesus Christ intercedes BY PERSONALLY APPEARING FOR US BEFORE GOD." In the heavenly Sanctuary he now appears in the presence of God for us. "This man, after he had offered one sacrifice for sin, for ever sat down on the right hand of God." Heb. x, 12. 'By his own blood he entered in once into the holy place.' Heb. ix, 12. The virtue, merit and power of that blood still remain. How sure may we be, then, that he will obtain what he asks, when he pleads that he *died* to procure it. He ascended into heaven with that body in which he suffered; and we may imagine, when he makes intercession, the prints of the nails in his feet, and in his hands, and of the spear in his side, silently and yet powerfully urge his pleas in our behalf."

Having made the above remarks on the subject of prayer, and spoken of the necessary aid of the Holy Spirit, and the intercession of our great High Priest in the heavenly Sanctuary, we pass to notice the different kinds of prayer. And first, we shall speak of PRIVATE PRAYER. No duty is more clearly point-

ed out in the Scriptures than secret prayer; and none tendeth to greater prosperity in the service of our heavenly Master. Here in our helpless condition, we come to spread out our wants, and to implore the blessings of heaven, encouraged by the promise of a reward "openly." Says Jesus, "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking." Matt. vi, 5-7.

A writer, speaking of some of the advantages of secret prayer over social and public worship, says, "By praying in secret we give God the glory of his being every where present, and seeing and knowing all things. We acknowledge not only his general providence, as taking care of communities, but his particular providence, as watching over us individually. We express our faith in his presence, his power, and his love.

"The christian can also in secret give free vent to every desire; vary his requests according to the present state of his mind; or the present necessities of the day, or hour, in which he is living; he can dwell on his personal wants; and, in short, give full scope to his feelings, and pour out his whole soul before God."

"It is observed by Dr. Owen, that 'if a man of a carnal mind be brought into a large company, he will have much to do; if into a company of christians, he will feel little interest; if into a still smaller, engaged in religious exercises, he will feel still less; but if taken into a closet, and forced to meditate on God and eternity, this will be insupportable to him.' Man is evidently by nature averse to all communion with God. There is an enmity to be removed. Rom. viii, 7. And hence arises the necessity of a change of mind: of obtaining a spiritual mind, without which, spiritual truths and exercises can neither engage nor influence the heart. The man who possesses a spiritual mind, does, through the grace of the Holy Spirit, often find that closet retirement, which Dr. Owen states to be insupportable to the carnal mind, a real privilege."

Says one, "Prayer in secret is also considered by our Lord as forming a line of distinction between the christian and the mere professor. When we are constant in secret prayer, not as an act of self-righteousness, but from a feeling of necessity, and of its being both our duty and privilege, we may hope well of our sincerity and of our state before God. The effects of christian retirement, will appear in the sweet composure of the passions, the evenness and affability of the behaviour, the charitableness of the temper, and the purity and tranquility of the life. The retired violet, which hides itself in the shade, gives one of the sweetest scents; and the lowly christian, who is constant in secret prayer, diffuses a holy feeling, a heavenly atmosphere around him.

"This blessed intercourse in secret raises the christian above anxiety about temporal things. A holy familiarity with his Maker, gives him a fixedness and serenity which nothing else can bestow, and hardly anything can discompose. It prepares him for all events, and fills him with a noble contempt for all the sinful pleasures and pursuits of a world lying in wickedness. It is like a sure anchor, which is unseen indeed above, but is safely fixed in solid ground, and though out of sight, keeps the vessel steadfast and secure amid the tumultuous waves and the stormy tempest.

"It makes us fruitful in every good work. 'I reckon it,' says Bennett, 'matter of common experience among good men, that they find themselves more or less disposed, and fit for their respective duties and services according as their diligence, constancy and seriousness in secret prayer, is more or less.' The

root that produces the beautiful and flourishing tree, with all its spreading branches, verdant leaves, and refreshing fruit, that which gains for it sap, life, vigor, and fruitfulness, is all unseen; and the farther and the deeper the roots spread beneath, the more the tree expands above."

O, then christians, if you wish to enjoy the smiles of our heavenly Parent here, and desire an abundant entrance into the everlasting kingdom of our Lord, be encouraged to faithfulness, remembering that every tear of godly sorrow shed in secret, will there be a brilliant gem in the crown of glory surrounding the brow of the overcomer. The christian's reward comes from the Father of infinite power, riches, wisdom and love: and therefore cannot be a small reward, or an unsatisfactory position.

"But it must not be concealed, that there are PECULIAR DIFFICULTIES IN CONSTANT AND FERVENT SECRET PRAYER. We have many adversaries opposing us. We are by nature both reluctant to the duty, and utterly helpless and insufficient in ourselves. We can do nothing by our own strength; though we may do all things by Christ strengthening us. And besides the oppositions of a corrupt nature within, the temptations of the world without, continually draw and allure us from the practice of this duty. Our great enemy, Satan, also uses every temptation to keep us from secret prayer. Hence, though it is a most evident and needful, as well as profitable duty, yet it is one, which it is not easy with constancy and effect to fulfill. We do not find it so difficult to read the Bible, go to church, or hear sermons, as we do to persevere in constant, fervent and believing private prayer. 'It is easier,' says one, 'to hear a whole hour, than to pray a quarter of an hour.'"

But with the most profound reverence and holy awe, should we enter into audience with the Most High. "The consideration that the EYE OF GOD IS UPON US, that our heavenly Father is in secret, and there beholds us, should be continually on our minds as a motive for continual watchfulness, and a source of the greatest comfort. *Thou God seest me*, should be written on the walls of our closet, or, rather deeply engaven on our hearts. Before an earthly superior, we are careful and circumspect in all our expressions and actions; how careful then should we be when we approach unto one, who, though he is our Father, is yet the King of kings, and the Lord of lords! If an angel in all his heavenly brightness were to be with us, surely our hearts would feel awed by his glorious presence. How much more then should it affect us, and fill us with a holy fear to think, I am with God: he is present in the room with me, that God is now about me whose glory stains and sullies the beauty, and extinguishes the light of angels.

"Rush not hastily, then, into the presence of God. Pause for a few moments. Meditate on his character. Consider his goodness: he is our Father: consider his greatness, he is in heaven.

"RECOLLECT THE GLORIOUS MAJESTY OF THAT BEING WHOM YOU ADDRESS. He is in heaven, and we are upon earth. It is with reflections of this kind, that David begins many of his Psalms. Thus he says in the 104th Psalm, 'O Lord, my God, thou art very great, thou art clothed with majesty and honor. Who coverest thyself with light as with a garment, who stretchest out the heavens like a curtain, who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.' These recollections of his majesty are calculated, through the grace of the Holy Spirit, to bring your mind to a state of solemnity and devotional feeling. But lest this view of his awful grandeur should discourage you,"

Recollect his wonderful grace and mercy. His blessed promises should encourage us to the throne of grace. "Ask, and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." Matt. vi, 7-11.

"What child, in a proper state of mind, will not willingly run to the arms of a tender father inviting it to come to him? It is our want of faith and love that makes our prayers a task and a burden. How often God invites us to pray; how much he promises, in order to encourage us to come to him with a holy boldness and confidence, freely and unreservedly! We need not fear to ask, when God himself commands us to do so."

(To be Continued)

THE RACE AND WARFARE.

Are we loitering on the way
To the realms of endless day?
Sleep we on while danger's near?
Have we nought to dread or fear?

Let us heed the call, Awake!
Our eternal all's at stake;
One false step our fate may seal,
Ruin, our eternal weal.

Foes our every move to spy,
All around in ambush lie;
Watching, and will take the place
That's not fortified by grace.

O what havoc then is made,
Structures fair in ruin laid;
Messengers driven from the field,
Those who should be valiant, yield.

Some who started to go through,
Now a wicked course pursue;
What account must soon be given!
Why thus sink in sight of heaven?

Flee O see the tempter's snare!
There is power with God in prayer;
He is ready to forgive,
Saying, Look to me and live.

Mrs. R. SMITH.

West Wilton, N. H.

LETTERS.

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

From Bro. Chaffee.

BRO. SMITH: I am still striving to do God's holy will, and I find it to be a self-denying way to live; but I can say that it is more than my meat and my drink to do my Master's will. I praise God that he has shown me that if I love the world the love of the Father is not in me. God in his tender mercy has taken the love of this world and its honors from me, and I hope by his grace to lay aside the sin that does so easily beset me. There are those here that say that the Sabbath and second Advent doctrine is of the Devil; but I believe that if God set apart one day for a rest day, it was the seventh day, and no other day will answer for the Sabbath. I have come to the conclusion that when we are willing to keep the first and great commandment which is, Thou shalt love the Lord thy God with all thy heart, and all thy mind &c., then we shall be willing to keep the fourth, and let the world say what it pleases of us. I want to know that I am doing every duty and that my ways please God, and I will be satisfied.

We have trials here, but know we not that the trial of our faith is more precious than gold? and we have temptations, but we have the promise that we shall not be tempted above that we are able to bear. I feel that it is time for the people of God to come up to the help of the Lord, and lay aside every sin that doth easily beset. Surely we must fight if we would reign; but our weapons are not carnal, but mighty through God to the pulling down of strong holds. O that God would harness us for the battle! We need to present ourselves a living sacrifice to God, holy and acceptable; for without holiness no man can see the Lord. There is a growth in grace, and our path may grow brighter and brighter. Although we have temptations and trials on the way, we must cast our care on Jesus and not forget to pray. I feel that I am growing stronger in the Lord day by day, and I am striving for the faith once delivered to the saints. Brethren and sisters, I believe in holiness of heart, and I have often felt of late the renovating power of the Holy Spirit. Glory to God for what he has done for me, and what he is willing to do for us all. I request the prayers of all God's dear children, that I may prove faithful.

Yours in love.

I. S. CHAFFEE.

Ordino, Wis., June 19th, 1858.

From Bro. Hardesty.

BRO. SMITH: The *Review* is quite a welcome messenger to me and my family, and we take great delight in reading the various communications from brethren and sisters with very many of whom we

have no personal acquaintance. Myself and wife embraced the Sabbath of the Lord last October, and the light of the Third Angel's Message shines brighter and brighter. The Bible seems much plainer than it used to be before we embraced the present truth. Then I would frequently get stopped on some point of theology, and resort to Dr. Watson, Dr. Clarke and others for information, but alas, they too were in the dark. For instance I would look in the Bible for infant baptism, but it was not there. I then looked for the natural immortality of the soul and not one text to support it could I find. I was finally induced to look for the First-day "christian Sabbath" (so-called) but to my utter astonishment, could not find a word about it. I believe I will give a short history of my conversion to the belief and practice of the Sabbath of the Lord. During the tent meeting here last Summer, one morning I met an old citizen of this place, who was, or had been a member of the M. E. Church. Said he to me, Can you tell me when and where Christ or his apostles changed the Sabbath from the seventh day to the first day of the week? I told him to call at my residence and I would show him; for said I, the change was made by them according to the understanding I have of the matter. When I returned to my house, I commenced examining the matter but could not find the change in the Bible. I soon resorted to W. R. Watson, but alas! alas! he had the same *understanding* of the matter that I had, but could not point me to chapter and verse for the change; so I had to give it up. I must confess that I felt mortified to think that I had been as I supposed quite a reader of the Bible, especially the New Testament, and had not found the mistake before; but I tried to console myself with the reflection that I had been in pretty good company.

And now what could I do? I had been preaching the law as well as the gospel, each in their proper place; the law to show the sinner guilty, and the gospel the cure for that guilt. Now had I been wrong in this matter? I saw the fourth precept in the same law which said thou shalt not covet, and it had not been changed by divine authority; and the result was that I must take the position that the law was abolished or keep the fourth precept; yes the seventh day that our Creator gave to man to celebrate the work of creation, and not the first day. Oh how could I willfully break God's law, which the Saviour came not to destroy, and which Paul calls holy just and good; which James calls the royal law. I finally came to the conclusion after the debate between elders Moss and Cornell, that as neither Christ nor the apostles had changed the day, I nor any other person or persons had the right to do so; therefore I preferred to obey God rather than man, let it cost what it would. It has and will cost me considerable, so far as this world is concerned; but what of all this? A clear conscience in this world, and the enjoyment of that rest that remains for all the true Israel of God in another, will more than repay all; so the Lord helping me, I will fight on until he says it is enough. I am more than ever satisfied that we are living in the last days, and that the Two-horned beast is doing up his sinful work, and preparing for the great battle spoken of by the apostle John, Rev. xvi. O let us be getting ready for that day.

Your unworthy brother.

E. G. HARDESTY.

Gilboa, O., June 18th, 1858.

P. S. I would say that I am holding meetings nearly every First-day, and occasionally on the Sabbath in the neighborhood around home, as my health and circumstances will permit.

The brethren and sisters still meet in this place every Sabbath for prayer and conference meeting. Four have embraced the truth since we last wrote.

E. G. H.

From Bro. Kittle.

BRO. SMITH: We in this place are trying to get ready for the appearing of the Saviour. Although we are feeble and lonely, as there are but few that

are willing to bear the scoffs and frowns of the world for the sake of the Commandments of God and the Faith of Jesus, yet we are determined to persevere to the end, firm in the belief that the end is near and hasteth greatly. The world around us are calculating for many years; they plant, they build, and say all things continue as they were? where is the sign of his coming? They see nothing in all the fearful and rapid strides, and abominable and revolting sentiments put forth by Spiritualists, to excite them to an examination to see if these things are of God or of the Devil; and the religious world are preparing the people for just such a state of things. May the commandment-keepers, the remnant, remain steadfast and unmovable.

Yours for the kingdom.

H. J. KITTLE.

Bellsville, Ohio, June 17th, 1858.

From Bro. Haskell.

BRO. SMITH: I have had a lonely time here for three years past, but the Lord has opened the eyes of some of my neighbors, and we now number eight souls that are trying to keep the commandments. We meet together and strengthen one another in prayer and talking of the goodness of God. We live in an out of the way place, and are not blest with the privilege of having preaching, but we serve a God who is not confined to one place, but is everywhere present. Blessed promise, that where two or three are gathered together in his name there he is in their midst. The brethren and sisters in Gilboa and Green Spring are getting wide awake. It does me good to go to their meetings. It makes me think of meetings twenty or twenty-five years ago; you then could hear church members shout and sing as if they had religion; but since 1844, where are the good old lively meetings in the professed churches? None are so blind as those who will not see, none so deaf as those who will not hear. Let us often think on Eccl. xii. 12, 13, and treasure their sentiment in our hearts.

In hope of eternal life.

SAMUEL HASKELL.

Ridgeland, Ohio, June 1858.

From Sister Dawson.

BRO. SMITH: Permit a lonely one in the far West to speak through the columns of the *Review* to the scattered flock, as I have no other way of communicating with them. It has been nearly six years since I embraced the Sabbath and other truths connected therewith, and I have never felt to regret that I did so; but have often felt to mourn because I did not live always at the feet of my heavenly Master; yet, my christian friends, I mean to be an overcomer.

I have not seen any of like precious faith (with the exception of my father) for the last eighteen months. I think I know in a measure how to sympathize with the lonely ones that are scattered upon the mountains, weary and without a shepherd; and yet we are not alone, for God is with us by his Holy Spirit. I feel as if we were resting too much on the theory of the truth while it is not having that sanctifying influence upon our lives that it should have; for we must be pure and without fault before the throne of God. Is it not time for us to arise and put on the whole armor of God, and prepare for the loud cry of the Third Angel's Message? O for more faith to overcome the world, the flesh, and the Devil with all of his works, that we may have a right to the tree of life and enter through the gates into the city. Who of us that profess the truth now, will have these glorious privileges? and who will be shaken out? O let us prepare for the coming crisis.

LUCINDA DAWSON.

Rockford, Iowa, June 1858.

SELECTIONS.

The Bible is a History of Compensation.

THE prophecies of the new covenant were uttered in seasons of depression—at the fall of Adam, the separation of Abraham, the bondage of Israel, and the giving of the law by Moses, the captivity of Babylon—Cloud and rainbow appear together. There is wis-

dom in the saying of Feltham, that the whole creation is kept in order by discord, and that vicissitude maintains the world. Many evils bring many blessings. Manna drops in the wilderness—corn grows in Canaan. Rarely two afflictions, or two trials, console or trouble us at the same time. Human life is the prophet's declaration drawn out into examples,—“God stayeth his rough wind in the day of his east wind.”

And one curious and beautiful feature of the divine scheme of compensation is seen in its changing our sorrows into instruments and channels of joy and comfort. The curtained chamber of sickness sows the barren field with flowers. A sick man seated in his garden, or tottering down a green lane for a few minutes, might suppose himself transported into the morning and sunlight of creation:

The common air, the earth the skies,
To him are opening Paradise.

Plato relates that Socrates, on the day of his death being in the company of his disciples, began to rub his leg, which had been galled by the chain, and mentioned the pleasurable sensation in the released member. The Greek prison represents the world; the philosopher, the christian; the fetters, the calamities of life. When one of these is loosened, the soul experiences a feeling of delight. It is the leg of Socrates unchained. The iron enters into the soul, and afterward the wound is healed. St. Paul told the Corinthians, that when he came to Macedonia, his flesh had no rest; without, were fightings; within were fears; but God comforted him by “the coming of Titus.” So it is ever.—*Sel.*

Self-culture.

THE following may be read with benefit a dozen times.

There is one circumstance attending all conditions of life, which may and ought to be turned to the use, of self-culture. Every condition, be what it may, has hardships, hazards, pains. We try to escape them; we pine for a sheltered lot, for a smooth path, cheering friends, and unbroken success. But providence orders storms, disasters, hostilities, sufferings; and the great question whether we shall grow strong in mind and heart, or be weak and pitiable, depends on nothing so much as on our use of these adverse circumstances. Outward evils are designed to school our passions, and to rouse our faculties and virtues into intense action. Sometimes they seem to create new powers. Difficulty is the element, and resistance the true work of men. Self-culture never goes on so fast as when embarrassed circumstances, the opposition of men, or the elements, unexpected changes of the times, or other forms of suffering, instead of disheartening, throw us on our universal resources, turn us for strength to God, clear up to us the great purpose of life, and inspire calm resolution. No greatness or goodness is worth much unless tried in these fires. Hardships are not, on this account, to be sought for. They come fast enough of themselves, and we are in more danger of sinking under than needing them. But when God sends them, they are noble means of self-culture, and as such let us meet and bear them cheerfully. Thus all parts of our condition may be pressed into the service of self-improvement.—*Sel.*

The High of the Steeple the true glory of the Church!

The Senate chamber of the Empire State an honorable senator, when discussing the affairs of Trinity Church, gave utterance to the following sentiment. The language is preserved as nearly as we can remember. The sentiment was emphasized and enforced with great earnestness: “Trinity Church deserves the gratitude and admiration of every true Protestant in the country, for the honor she confers upon his religion, in the erection and preservation of that lofty monumental pile, which so eminently out-vies any other structure of a similar character in the land. A distinguished magnate of the Catholic Church, proposes to build a Cathedral, with two towers, each

more than one hundred feet higher than the spire of Trinity. Till that, let every true Protestant that has one spark of pious ambition glowing in his bosom, remember Old Trinity with affection and pride.” See Rom. iii, 27, Jer. ix 23-24, and 1 Cor. i, 27-31. Enough said.

“If two of You Agree.”

“According to your faith be it unto you,” is a promise, which has received frequent fulfillment. The *American Messenger* has some encouraging facts bearing on this point:

A few females who had long been associated as a “praying circle,” were assembled, and one of them read from Matthew xviii. On reading, “If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven;” she paused a moment, and then said, “Is it possible that we have so often met to make known our requests unto God, and have never noticed this promise? I have read it all my life, but it seems new to me. Why should our prayers be unavailing, when we have such an assurance from the Saviour’s lips? Perhaps it is because we have not agreed on some definite object for which to pray.”

She then proposed that some individual should be made the special object of their supplications. The proposition was acceded to, and a merchant of high respectability and worth, who seemed to lack only “the one thing needful,” was the friend mentioned. He was exemplary in his deportment, a man of strict integrity, liberal to charitable objects, and a regular attendant on the public ministrations of the Sabbath, but was never seen at an evening meeting, and had never evinced solicitude in relation to his highest interests. Ferocious and repeated supplications were made on his behalf by this little company; and when they dispersed, they agreed not to mention the course they had pursued, but continue to entreat the richest blessing on the individual until they should meet again at the expiration of a fortnight.

Strong as the faith of these ladies had been, they were surprised, at the next weekly prayer-meeting, to see the gentleman for whom they had been so much interested enter the room. In the course of the evening, he rose and said he felt constrained to state that a few days since he became deeply impressed with the thought that he was living “without hope, and without God in the world;” that he had been wretched ever since, and now had come to ask the prayers of those present.

Before the next meeting of the praying-circle, this friend was clothed, and in his right mind, sitting at the feet of Jesus.

Encouraged by this signal answer to their prayers, these ladies united in another object. There were two brothers in the village, both members of the church, but between whom there was such hostility that years had passed without their speaking to each other. These brothers were next made the subject of fervent prayer. That very night one of them was sleepless, and musing on the unhappy state of feeling between himself and a brother once so dear to him, on the effect such an alienation was calculated to produce on their own character and on the cause of Christ which they both professed to love, he felt the stings of an awakened conscience, and resolved to attempt a reconciliation. Early the following morning he repaired to the dwelling of his brother, who saw him approaching, and went out to meet him. They greeted each other most affectionately, and in tears “confessed their faults one to another.” Each declared himself the aggressor, and the other comparatively blameless. After a melting interview, they separated, forgiving and forgiven, loving brothers in Christ.

“Let us not be weary in well-doing,” said these ladies. “We will ask yet more of a prayer-hearing and a prayer-answering God.” They knew that one of their brethren in the church was rendered most wretched in consequence of being “yoked to an unbeliever.” His wife was another Xantippe, and openly opposed to everything connected with Christianity. Her conduct was so obviously reprehensible, that she was the object of universal censure, and to her own family she was a terror. Nothing but the power of God could subdue a heart like hers, and this was sought most earnestly. Importunate entreaties for her conversion, and the emancipation of her husband from his miserable thralldom, were reiterated—and wrestling prayer prevailed.

There had been sunrise meetings for some weeks, and on the morning after this meeting of females, the brother who had so long writhed in anguish from this “thorn in the flesh,” and gone in solitude to the place of prayer, was seen walking thither, with his wife leaning on his arm, who seemed bending under the weight of some terrible emotion. During the services, the husband told the audience

that he had passed a sleepless, anxious night, and and his wife one of indescribable agony; that her sin like a mountain was pressing her in the dust; and he besought all to pray for her relief. Ere many days elapsed, she was, with the spirit of a little child, learning in the school of Christ.

Do not these facts afford powerful encouragement to united, ardent, and believing prayer for particular individuals?—*Sab. Rec.*

EVERY sinful word and deed, and every secret thought and purpose of the human mind leaves its own impression there as upon an ineffaceable tablet. Aside from all the influence our sin may exert upon others, it puts imperishable impression upon our own minds.—*Hickok.*

HE who always receives but never gives, acquires as a matter of course, a narrow, contracted, selfish character. His soul has no expansion, no benevolent impulses, no elevation of aim. He learns to feel, and think, and care only for himself.—*Hawes.*

THE original desire, as it may exist in the bosom of angels, as it was implanted in Adam, and as it may attend us hereafter in a high and holy world, is the desire of excellence, of virtue, of the cultivation of our powers, of making as much of ourselves and of doing as much in the sphere where we are placed, as possible.—*Albert Barnes.*

MEN are not saved in the Gospel system by the working of a fatality; nor by the turning of a wheel; not saved by a mechanical process, dug up and saved; not saved by a chemical process, purified from a process of putrefying, but saved by faith; a faith working by love, and the faith and love working out the obedience; saved by two resurrections; the first a resurrection to newness of life: then, consequent upon this, that final resurrection to a glorified and an endless life.—*Shepard.*

DEATH still lays us in the grave, but it cannot chain us there to everlasting forgetfulness; it puts its cold hand on every one of us, but a power higher than death will lift it off, and these forms be again re-animated with all the warmth of life and of sentiment. The church-yard has been called the land of silence (and silent it is indeed to them who occupy it) but though remote from the hearing of every earthly sound, yet shall the sound of the last trumpet enter the loneliness of their dwelling, and be heard through earth’s remotest caverns.—*Chalmers.*

THE history of all earth’s ages past, does not furnish one lonely example where either wealth, or fame, or pleasure, has originated a principle of action insubordinate to the law of God, without both temporal and endless loss; without the wrecking under its pilotage of body and soul alike.—*J. W. Clark.*

THE first and universal danger of institutions is *Materialization*. Men form institutions by giving to a principle a body, that it may walk or work among men. Once incarnated, the soul of the principle is apt to be neglected, and its body supremely cared for. Churches are institutions designed to bring the spirit of religion to bear upon human life. Once created, they are perverted when the safety of the organization is more thought of than the power of its central principle. Christ may be imprisoned in Christian churches. There is death when the soul dies and the form only is left.—*Beecher.*

HE who is the most addicted to reading the inspired Scriptures, has the best surety that all his other reading will be chosen according to the purest principles of taste and wisdom.—*Adams.*

TELL us not that the man of business the bustling tradesman, the toil-worn laborer, has little or no time to attend to religion. As well tell us that the pilot, amid the winds and storms, has no leisure to attend to navigation; or the general on the field of battle to the art of war. Where will he attend to it?—*Caird.*

All that you regard as vital in Christianity, you must give up, to make your society acceptable to those who believe not as you do in regard to great evangelical truths; and this is a sacrifice that you have no right to make, nor others to demand.—*Hewis.*

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JULY, 8, 1858.

Mary Titus writes from near Perry, Shiawassee Co., Mich., desiring some one to come there qualified to administer the ordinance of baptism, as several wish to go forward in that duty.

Bro. D. W. Emerson and others, of Malta Station, De Kalb Co., Ills., would be pleased to receive calls from the traveling preachers.

From the Field.

There are three tents now moving in the field; at least, we have already heard from three. One in Ohio, conducted by Brn. Loughborough, Butler and Dorcas; in Michigan by Brn. Cornell and Lawrence; and in Iowa by Brn. Waggoner and Sperry. From the New England and N. Y. tents we have not yet heard. The three first mentioned have reported the commencement of operations, and we trust that full and definite reports may now be from time to time expected.

Bro. Loughborough writes from Bowling Green, Ohio, June 21st, 1858.

"We have commenced a tent meeting in this place with encouraging prospects. A deep interest is manifest among the people to hear. The ministry of the place are making a strong effort to keep the people away, but yet they come out. Yesterday our congregation was good notwithstanding there were four meetings within one half of a mile of us, and one of them within ten rods. We feel encouraged to labor on. The Lord gives victory in presenting the truth, praise his holy name."

Bro. Cornell writes from Orion, Mich. June 21st, 1858:

"The work goes on well in this place. Many have purchased books and are investigating. Some have already decided that these things are so. The Sabbath is drawing the line. The subject of man's nature and destiny has agitated the Spiritualists wonderfully. Their craft is in danger. The clergy here have commenced their efforts to establish Sunday keeping, but many are too clear on the subject to be drawn back. Our little social meeting yesterday was good. The Lord was with us to our encouragement. Some dear friends, to our great joy, confessed the truth and are with us fully. O how good it is to have those near by kindred ties, come out whole hearted in the present truth. To God be all the glory.

"The unanimous vote of the people to-day was that we should remain another week. The Sheriff of Lapeer county has left a request that we should visit that place with the tent. This at present appears to be duty."

Bro. Waggoner writes from Lisbon, Iowa, June 30th, 1858:

"Bro. Sperry and myself, (Bro. Hart being sick) pitched the 'Vermont tent' in this place last week. The attendance has not generally been so large as we anticipated, as since Bro. Hart left, the sectarian preachers have been busy circulating the most shameful falsehoods against him, and all of like faith. We consequently found the most bitter prejudice existing. But this has been entirely removed from the minds of those who have heard us. There are a few here strong in the faith of the present truth; some of these have already been cast out of the synagogues.

"The light makes manifest. 'While wicked professors make light of the cross, the pure testimony cries out separation.' We praise the Lord that the line is being drawn by the truth. This enables us to 'discern between him that serveth the Lord and him that serveth him not.' Some have remarked that they never thought the churches here were so wicked till our views were preached, which causes them to manifest what is in their hearts. But none of these things move us, or discourage us in the least in our work. Our study is to show ourselves approved unto God."

Bro. M. Holl also writes from Decatur City, Iowa, June 2d, 1858:

"I have just delivered six lectures in Big Creek, Daviess Co., Mo., which has brought twenty-six out on the truth, who declare their intentions from this time forward to keep all the commandments.

"Bro. Morrison, an able preacher, first of the reform (Campbellite) doctrine, then of the unconscious state of the dead and destruction of the wicked, has now resolved to

hold up that most important of all truths, the commandments. May the Lord strengthen him, to God be all the praise for the victory over error."

A correspondent asks the following question. We would be happy to learn the minds of those who have given attention to the subject of baptism concerning it:

QUESTION. How can baptism necessarily precede pardon or remission, when we must first die to sin and can receive the Holy Spirit through faith, and thus be members of the body of Christ without it? Acts x, 47; Eph. i, 13. H. W. L.

West Bangor, N. Y.

Bro. T. L. Waters of Weaverville, Newaygo Co. Mich., earnestly implores the help of some messenger of present truth. There are several there waiting for baptism.

The article commenced in this number on the Seven Trumpets is from Litch's Prophetic Expositions. We design issuing it in tract form, as a work on that subject is much needed.

We have printed a Tract in the Dutch or Holland language, nearly equal in size to one hundred pages of our English works. The Tract embraces Bro. Waggoner's work on the Nature and Obligation of the Sabbath of the Fourth Commandment, an extract from the Sabbath Manual, and several pages of the Bible Student's Assistant. We regard it as a very excellent work. It is translated by Bro. John Fisher, a man of years and experience in the ministry, yet a young and happy convert to the Third Angel's Message. Bro. Fisher has accomplished his task as translator with dispatch, and now wishes to enter his field of labor.

Fifteen hundred copies of this Tract cost \$100.00. This the friends of the cause should meet by their free-will offerings without delay, as Bro. Fisher is one of the Lord's penniless ministers, and must have the Tract free of charge. Those who wish to help our brother in his efforts to enlighten his countrymen upon the present truth, now have an opportunity. Send your donations for the Tract to this Office, or, if more convenient, hand them to him. And be sure and remember his personal wants. J. W.

Bro. Fisher designs to be at Monterey, Sabbath, July 10th.

THE SOUTH CAROLINA BRANCH OF THE AMERICAN TRACT SOCIETY.—The action of the American Tract Society, at its May anniversary, gives much satisfaction to the Branch Society in South Carolina, which on the 1st of June unanimously adopted a report and resolutions of approval. In the report it is remarked:

"Now, when it is remembered that the Committee, in sustaining their course, distinctly and publicly took the ground that they were not warranted by the Constitution to publish tracts offensive to 'evangelical Christians' at the South who co-operate with them, and when it is also remembered that the proximate cause of the action of the Committee was the rapid and wide-spread withdrawal both of confidence and contributions on the part of their brethren of the slaveholding States, this decision of the Society must be considered as a sacred pledge and guaranty to the South that, so long as Christian public sentiment here forbids the issue of tracts or books by the American Tract Society upon the subject of slavery, that Society will avoid that subject in the same manner, and for the same reason that it avoids treating the mode of baptism, church government, mode of worship, predestination, and kindred topics."

The following resolutions were adopted:

Whereas, at a meeting of the South Carolina Branch Society, on the 23d of June, 1857, it was

Resolved, That we will take no final action on the question of separating from the Parent Society until the opportunity has been afforded it, by the recurrence of another Anniversary, of receding from the unconstitutional position assumed at its last annual meeting. And

Whereas, The Parent Society, by its action at the late Anniversary, has virtually receded from the offensive position against which we protested, and afforded us a satisfactory guaranty (by the strong majority of Northern votes) for the peaceable and favorable prosecution of the work of Christ in the Southern States; therefore

Resolved, That we regard the action of the American Tract Society as satisfactory to its true friends throughout our land, and that we cordially renew our interest in

its labors of love, and commend its work to our friends in the South.

It was further

Resolved, That the Treasurer be instructed to remit to the Parent Society \$1,000 out of any funds available for the general purposes of the Tract Society in South Carolina.

By order of the Society.

C. C. PINCKNEY, jr., President.

E. L. KERRISON, Recording Secretary.

CONNECTICUT GENERAL ASSOCIATION.—The General Association of Congregational Ministers of Connecticut met in Danielsonville for their annual session on the 15th, and adjourned on the 17th. Resolutions touching the religious press, and condemning the action of the American Tract Society on the slavery question, were passed by large majorities.

LA ROY SUNDERLAND.—The above named individual is one of the reformers of the age, and has a world-wide reputation as a "Mesmerizer," "Psychologist," &c. He is now a professional Lecturer, and proposes to give "Six Lectures on the subjects of Sectarian Revivals of Religion, Psychology, &c., whenever they may be desired; also giving a practical illustration of the Philosophy of Panics, explaining from his own experience of more than forty years how Revivals are 'got up,' and showing that Modern Spiritualism has all the elements of a Genuine Revival." Revival Ministers are invited to attend and take part in the exercises.—*Sol.*

The Lord thinks nothing too good for you, if it will make you holy; or too great, if you can use it to his praise.

In every dispensation towards us, God aims at our sanctification.

Business Items.

A. G. Carter: The P. O. Address of the Brn. you mention is Battle Creek, Mich.

F. Wheeler: You will find D. R. Wood's dollar receipted in No. 2, present volume.

J. C. Lawton: We have ascertained the condition of the bill you sent us on Detroit City Bank, and cannot use it. It belongs to a currency known as "Michigan Wild-cat money," quantities of which were in circulation some years ago. It is now worthless.

J. A. Feeler: Your letter of the 27th ult has come to hand. We find no trace of the other letter you speak of, and consequently conclude we have not received it.

S. G. Stowe: Bro. White will take it.

Jno. Walker: You do not give us the P. O. Address of the persons to whom you order books. We therefore send them to your address in your care.

D. W. Emerson: It is contrary to both the practice and views of the church, that any one should administer the ordinance of baptism who has not been regularly set apart to the work by the laying on of hands.

M. Hull: Money properly enclosed, and plainly and correctly directed may be sent at our risk. There was no money in your letter of the 12th of May, when received. We nevertheless credit those Brn. the amount on book.

Books sent. T. L. Waters, Mich., A. G. Carter, Wis., J. L. Palfrey, N. H., H. Snyders, Ky., T. Draper, Iowa, Wm. Rogers, Mo., Sr. Hutson, Mo., I. Sanborn, (by express) Wis., J. Walker, Mo.

Receipts.

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

FOR REVIEW AND HERALD.

A. E. Bradley 1.00, xiii, 7. H. D. Pike 0.25, xii, 20. Sutton and Son 0.25, xii, 20. E. B. Clark 0.25, xii, 20. J. Graves 0.25, xii, 20. W. Humphrey 0.25, xii, 20. W. Williams 0.25, xii, 20. S. Tinker 0.25, xii, 20. M. H. Ridley 0.25, xii, 20. C. Carpenter 0.25, xii, 20. J. C. Seely 0.25, xii, 20. A. J. Potter 0.25, xii, 20. L. B. Hemingway 0.25, xii, 20. J. Tillotson 2.00, xiv, 1. C. Clark 1.00, xiv, 1.4. Wm. F. Cole 1.00, xiii, 7. H. B. Gilbert 0.25, xii, 20. M. Bordwell 1.00, xiii, 8. A. Yurty 1.00, x, 1. P. Conklin 0.30, xii, 14. O. Davis 1.00, xiii, 1. J. Walter (for A. Beard) 1.00, xiii, 17. Wm. P. Rathbun 2.00, xiii, 1. S. J. Matthews 1.00, xiii, 7. S. M. Inman 0.50, xii, 21. A. M. Lindsley (for Mrs. A. Vickery) 0.50, xii, 8. D. W. Emerson 0.50, xii, 18.

FOR POWER PRESS—H. A. Churchill \$20.

FOR REVIEW TO POOR—Emily Wilcox \$3. O. Davis (money laid by on the first day of the week) \$2. C. M. \$1.

FOR MICH. TENT.—J. P. Rathbun \$3. M. S. Kellogg \$4. M. W. Rathbun \$1.