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AND SABBATH HERALD.

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

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"LET US BE GLAD."

Pilgrim weary in the way
Leading through earth's thorny maze,
Look above, behold thy God
Beaming now with pitying gaze:
While a voice falls on thine ear,
Soothing each corroding fear,
'Soon will rest the way-worn band
In flow'ry Canaan's verdant land!

Signs, loud warning thou hast known,
'Wonders' in the heavens on high,
Fearful omens have been shown—
Signal watch-lights in the sky.
Once the burning orb of day
Darkened from the sight away—
Filling 'failing hearts' with fear,
Speaking of the judgment near!

Once (long since the hour has fled)
Was the peaceful Queen of night
With a battle-hue o'er spread,
Startling men to wild affright;
Telling of the 'vintage' time,
When is filled earth's cup of crime—
When the War of wars shall be,
Closing Earth's dread tragedy!

Other 'wonders' now gone by,
Ne'er can Israel forget—
'Works of God we'll sound them high,
And proclaim their warnings yet!
Once, from shining firmament
Falling stars, like 'figs' were sent;
News on wings of flame they bore,
'Soon Earth's conflicts will be o'er'!

Later yet, the 'still, small voice,'
By the pilgrim hath been heard,
(Jehovah leads—we will rejoice;
And 'wait' the 'counsel' of his word;)
Loudly too, a mighty Cry
Swelled at Midnight through the sky;
And it, echoes still proclaim,
That 'twas then 'the Bridegroom came'!

Weary pilgrim lone and sad,
Thine no more is grief and fear,
Jesus now would have thee glad;
With 'many crowns' he draweth near—
And upon thy dreary way
Beams the golden dawn of day;
Day of sweet and heavenly rest—
Day of triumph to the blest!—*Set.*

THE SOUNDING OF THE SEVEN TRUMPETS.

Rev. vii, viii, ix.

THIRD TRUMPET.

In illustrating this trumpet, I shall make an extract entirely from Keith.

"Verses 10, 11: 'And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood, and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.'

"A third angel sounded;—and a third name is associated with the downfall of the Roman empire. The sounding of the trumpets manifestly denotes the order of the commencement, not the period of the duration, of the wars, or events, which they represent. When the second angel sounded, there was seen, as it were, a great mountain burning with fire. When the third angel sounded, there fell a great star from heaven, burning as it were a lamp. The symbol, in each instance, is expressly a similitude, and the one is to the other in comparative and individual resemblance, as a burning mountain to a falling star: each of them was great. The former was cast into the sea, the latter was first seen as falling, and it fell upon the fountains and rivers of waters. There is a discrimination in the similitude, in the description, and locality, which obviously implies a corresponding difference in the object represented.

"On such plain and preliminary observations we may look to the intimation given in the third trumpet, and to the achievements of Attila, the third name mentioned by Gibbon, and associated in equal rank with those of Alaric and Genseric, in the decline and fall of the Roman empire.

"Genseric landed in Africa in the year 429, and in the following year spread desolation along its coast, throughout the long-extended territory of Rome, which was then finally separated from the empire. Attila invaded the eastern empire in the year 441. From that period, ten years elapsed before he touched the western empire, and twenty-two years intervened, from 429 to 451, between the invasion of Africa by Genseric, and of Gaul by Attila. The burning mountain arose first, though it blazed longer than the falling star.

"The connexion between the events predicted under the first and second trumpets, is marked by the passing of the Vandals from Europe to Asia, and the consequent combination with Moors and Mauritians in the conquest of Africa, 'the most important province of the west, and in the overthrow of the naval power of Rome. The sequence and connexion between the events denoted by the second and third trumpets, are, we apprehend equally definite.

"The alliance of Attila, (A. D. 441,) maintained the Vandals in the possession of Africa. An enterprise had been concerted between the courts of Ravenna and Constantinople, for the recovery of that valuable province, and the ports of Sicily were already filled with the military and naval forces of Theodosius. But the subtle Genseric, who spread his negotiations round the world, prevented their designs, by exciting the king of the Huns (Attila) to invade the eastern empire: and a trifling incident soon became the motive, or pretence, of a destructive war. The troops which had been sent against Genseric were hastily recalled from Sicily.

"But if symbolized, or described under the second and third trumpet, the respective nature of their power, or character of their warfare, must needs be described, as well as the order marked, in which Genseric and Attila first assaulted the empire of Rome, and accelerated its ruin.

"A great star is the symbol—of which the significance has to be sustained; burning as it were a lamp, is the character of the warfare. The locality is neither the earth, in the full extent of the term as applicable to the Roman empire, and the wide scene over which the hail and fire swept on the sounding of the first trumpet, nor yet the third part

of the sea, as expressive of the second, by which the African coast was forever separated from the empire, and the ships finally destroyed, but, as referring to a portion of the remains of the empire of Rome—the fountains and rivers of waters.

"There fell a great star from heaven. The name of Attila is to this day a memorial of his greatness, of which a brief description may suffice.

"The crowd of vulgar kings, the leaders of so many martial tribes, who served under the standard of Attila, were ranged in the submissive order of guards and domestics, round the person of their master. They watched his nod: they trembled at his frown; and, at the first signal of his will, they executed, without murmur or hesitation, his stern and absolute commands. In time of peace, the dependent princes, with their national troops, attended the royal camp in regular succession; but when Attila collected his military forces, he was able to bring into the field an army of five, or, according to another account, of seven hundred thousand barbarians.

"Burning as it were a lamp. The armies of the eastern empire were vanquished in three successive engagements; and the progress of Attila may be traced by the fields of battle. From the Hellespont to Thermopylae, and the suburbs of Constantinople, he ravaged, without resistance and without mercy, the provinces of Thrace and Macedonia. Heraclea and Hadrianople might perhaps escape this dreadful irruption of the Huns; but the words, the most expressive of total extirpation and erasure, are applied to the calamities which they inflicted on seventy cities of the eastern empire.

"Attila threatened to chastise the rash successor of Theodosius; but he hesitated whether he should first direct his invincible arms against the eastern or western empire; while mankind awaited his decision with awful suspense, and his ministers saluted the two emperors with the same haughty declaration, Attila, my lord and thy lord, commands thee to provide a palace for his immediate reception. But as the barbarian despised, or affected to despise, the Romans of the east, whom he had so often vanquished, he soon declared his resolution of suspending the easy conquest, till he had achieved a more glorious and important enterprise. In the memorable invasions of Gaul and Italy, the Huns were naturally attracted by the wealth and fertility of these provinces.

"The trumpet sounded. The kings and nations of Germany and Scythia, from the Volga perhaps to the Danube, obeyed the warlike summons of Attila. From the royal village in the plains of Hungary, his standard moved towards the west; and, after a march of seven or eight hundred miles, he reached the conflux of the Rhine and the Neckar. The hostile myriads were poured with violence into the Belgic provinces. The consternation of Gaul was universal. From the Rhine and the Moselle, Attila advanced into the heart of Gaul, crossed the Seine at Auxerre; and, after a long and laborious march, fixed his camp under the walls of Orleans. An alliance was formed between the Romans and Visigoths. The hostile armies approached. I myself, said Attila, will throw the first javelin, and the wretch who refuses to imitate the example of his sovereign, is devoted to inevitable death. The spirit of the barbarians was rekindled by the presence, the voice, and the example, of their intrepid leader; and Attila, yielding to their impatience, immediately formed his order of battle.

At the head of his brave and faithful Huns, Attila occupied in person the center of the line. The nations from the Volga to the Atlantic were assembled on the plain of Chalons. The number of the slain amounted to one hundred and sixty-two thousand, or, according to another account, three hundred thousand persons; and these incredible exaggerations suppose a real or effective loss, sufficient to justify the historian's remark, that whole generations may be swept away, by the madness of kings, in the space of a single hour.

"The course of the fiery meteor was changed, not stayed; and, touching Italy for the first time, the great star, after having burned as it were a lamp, fell upon the third part of the rivers, and upon the fountains of waters.

"Neither the spirit, nor the forces, nor the reputation of Attila, were impaired by the failure of the Gallic expedition. He passed the Alps, invaded Italy, and besieged Aquileia with an innumerable host of barbarians. The succeeding generation could scarcely discover the ruins of Aquileia. After this dreadful chastisement, Attila pursued his march; and, as he passed, the cities of Altinum, Concordia, and Padua were reduced into heaps of stones and ashes. The inland towns, Vicenza, Verona, and Bergamo, were exposed to the rapacious cruelty of the Huns. Milan and Pavia submitted, without resistance, to the loss of their wealth; and applauded the unusual clemency which preserved from the flames the public as well as private buildings, and spared the lives of the captive multitude. Attila spread his ravages over the rich plains of modern Lombardy; which are divided by the Po, and bounded by the Alps and Appennines. He took possession of the royal palace of Milan. It is a saying, worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod."

"The western emperor, with the senate and people of Rome, embraced the most salutary resolution of deprecating, by a solemn and suppliant embassy, the wrath of Attila. The Roman ambassadors were introduced to the tent of Attila, as he lay encamped at the place where the slow-winding Mincius (Mincio) is lost in the foaming waves of the lake Benacus, and trampled with his Scythian cavalry the farms of Catullus and Virgil. The barbarian monarch listened with favorable, and even respectful attention; and the deliverance of Italy was purchased by the immense ransom, or dowry, of the princess Honorat."

"Attila advanced not further into Italy than the plains of Lombardy, and the banks of the Po. He reduced the cities, situated on that river and its tributary streams, to heaps of stones and ashes. But there his ravages ceased. The great star, which burned as it were a lamp, no sooner fell upon the fountains and rivers of waters and turned cities into ashes, than it was extinguished. Unlike to the great mountain burning with fire, the great star that fell from heaven, after suddenly scorching a part of Italy, rapidly disappeared. During the same year in which Attila first invaded the Italian territories, and spread his ravages over the rich plains of modern Lombardy, which are divided by the Po, and bounded by the Alps and Appennines, without advancing beyond the rivers and fountains of waters, he concluded a treaty of peace with the Romans, 'at the conflux of the lake and river,' on the spot where Mincius issues from lake Benacus (L. di Garda.) One paragraph in the History of the Decline and Fall of the Roman Empire, describes 'the invasion of Italy by Attila, A. D. 452.' Another is entitled, under the same date, 'Attila gives peace to the Romans.' The next paragraph describes the 'death of Attila, A. D. 453;' and the very next records, without any interval, the destruction of his empire.

"There fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. Its greatness, its burning course, the place, the severity, and suddenness of its fall, leave nothing more to be here explained, while its falling from heaven seems obviously to imply that it came from beyond the bounds of the Roman Empire, on part of which it fell. Allusion will afterwards be made to the sig-

nificancy of the term, third part, which so repeatedly occurs.

"But another verse is added, under the third trumpet, which, having thus seen the significancy of the former, we cannot pass over with any vague and general exposition, without calling on history to discharge its task, in expounding the full meaning of the words, which sum up the decline, and are the immediate prelude to the fourth trumpet, the death-knell of the western empire.

"And the name of the star is called wormwood. These words—which are more intimately connected with the preceding verse, as even the punctuation in our version denotes—recall us for a moment to the character of Attila, to the misery of which he was the author, or the instrument, and to the terror that was inspired by his name.

"Total extirpation and erasure, are terms which best denote the calamities he inflicted.

"One of his lieutenants chastised and almost exterminated the Burgundians of the Rhine. The Thuringians served in the army of Attila; they traversed, both in their march and in their return, the territories of the Franks; and they massacred their hostages as well as their captives. Two hundred young maidens were tortured with exquisite and unrelenting rage; their bodies were torn assunder by wild horses, or were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on public roads, as a prey to dogs and vultures."

"It was the boast of Attila, that the grass never grew on the spot which his horse had trod. 'The scourge of God,' was a name that he appropriated to himself, and inserted among his royal titles. He was 'the scourge of his enemies, and the terror of the world.' The western emperor, with the senate and people of Rome, humbly and fearfully deprecating the wrath of Attila. And the concluding paragraph of the chapters which record his history is entitled, 'Symptoms of the decay and ruin of the Roman government.' The name of the star is called Wormwood."

"In the space of twenty years since the death of Valentinian, [two years subsequent to the death of Attila,] 'nine emperors had successively disappeared; and the son of Orestes, a youth recommended only by his beauty, would be the least entitled to the notice of posterity, if his reign, which was marked by the extinction of the Roman empire in the west, did not leave a memorable era in the history of mankind.'"

I shall also permit the same author to give us the history of the

FOURTH TRUMPET.

Verse 12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

"At the voice of the first angel, and the blast of his trumpet, the whole Roman world was in agitation, and 'the storms of war' passed over it all. 'The union of the empire was dissolved; a third part of it fell; and the transalpine provinces were separated from the empire.' Under the second trumpet, the provinces of Africa, another, or the maritime, part, was in like manner reft from Rome, and the Roman ships were destroyed in the sea, and even in their harbor. The empire of Rome, hemmed in on every side, was then limited to the kingdom of Italy. Within its bounds, and along the fountains and rivers of waters, the third trumpet echoed from the Alps to the Appennines. The last barrier of the empire of Rome was broken. The plains of Lombardy were ravaged by a foreign foe: and from thence new enemies arose to bring to an end the strife of the world with the imperial city.

"Though the union of the empire was dissolved there was still an emperor in Rome. The majesty of the Roman name was not obliterated, though tarnished. And after the middle of the fifth century, the Cæsars had still a successor in their own city. But the palace of Milan could not again be the temporary abode of the Roman court, when it was the seat and center of a hostile power. And

the marshes of Ravenna ceased to be a security, after the waters were made bitter, and when hordes of Huns mingled with other savages in the northern regions of Italy. The time, too, had long passed for realizing the project, which the terror of the Goths had first suggested, of transferring the court of Rome to the shores of Africa, and transforming Carthage into another Constantinople.

The remnant, or the refuse, of previous invasions, was enough to destroy the last remaining parts of Roman greatness in Italy, and to abolish the office and the name of the emperor of Rome.

"Long had that name been a terror to the nations, and identified with supreme authority in the world. Long had the emperor of Rome shone and ruled in the earth, like the sun in the firmament. His was a kingdom and dominion, great and terrible, and strong exceedingly, to which all others were subjected or subordinate. His supreme or imperial authority, had, in the decline of the empire, been greatly obscured, but till then it had never been extinguished. It had been darkened and disfigured by a great storm; eclipsed, as it were, by a mountain that burned with fire; and outshone, as it were, by a falling star. Like a fiery meteor it had survived the assaults of Goths and Vandals, and Huns. Though clouded and obscured, it had never been smitten: and though its light reached but a little way, where previously it had shone over all, it had never been extinguished.

"Neither, at last, was the whole sun smitten: but the third part. The throne of the Cæsars had for ages been the sun of the world; while other kings were designated as stars. But the imperial power had first been transferred to Constantinople, by Constantine; and it was afterwards divided between the east and the west. And the Eastern empire was not yet doomed to destruction. Even the western empire was afterwards revived; and a more modern dynasty arose to claim and maintain the title of emperor of the Romans. But, for the first time, after sudden, and violent, and distinctly marked and connected convulsions, the imperial power in Rome, where for so long a period it had reigned triumphant, was cut off forever; and the third part of the sun was smitten.

"Extinction of the western empire, A. D. 476, or A. D. 479. Royalty was familiar to the barbarians, and the submissive people of Italy were prepared to obey without a murmur the authority which he should condescend to exercise as the vicergerent of the emperor of the west. But Odoacer resolved to abolish that useless and expensive office; and such is the weight of antique prejudice, that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus was made the instrument of his own disgrace; and he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly disclaim the necessity or even the wish of continuing any longer the imperial succession in Italy; since in their opinion the majesty of a sole monarch is sufficient to pervade and to protect, at the same time, both the east and the west. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige which yet remained of the only authority which had given laws to the world."

"The power and the glory of Rome, as bearing rule over any nation, became extinct. The name alone remained to the queen of nations. Every token of royalty disappeared from the imperial city. She who had ruled over the nations sat in the dust, like a second Babylon, and there was no throne, where the Cæsars had reigned. The last act of obedience to a Roman prince, which that once august assembly performed, was the acceptance of the resignation of the last emperor of the west, and the abolition of the imperial succession in Italy. The

sun of Rome was smitten. But though Rome itself, as an imperial city, ceased to exercise a sovereignty over any nation, yet the imperial ensigns, with the sacred ornaments of the throne and palace, were transferred to Constantinople, where Zeno reigned, under the title of sole emperor. The military acclamations of the confederates of Italy saluted Odoacer with the title of king.

"A new conqueror of Italy, Theodoric, the Ostrogoth, speedily arose, who unscrupulously assumed the purple, and reigned by the right of conquest. 'The royalty of Theodoric was proclaimed by the Goths, (March 5th, A. D. 493,) with the tardy, reluctant, ambiguous consent of the emperor of the east.' The imperial Roman power, of which either Rome or Constantinople had been jointly or singly the seat, whether in the west or the east, was no longer recognised in Italy, and the third part of the sun was smitten, till it emitted no longer the faintest rays. The power of the Cæsars was unknown in Italy: and a Gothic king reigned over Rome.

"But though the third part of the sun was smitten, and the Roman imperial power was at an end in the city of the Cæsars, yet the moon and the stars still shone, or glimmered, for a little longer in the western hemisphere, even in the midst of Gothic darkness. The consulship and the senate were not abolished by Theodoric. A Gothic historian applauds the consulship of Theodoric as the height of all temporal power and greatness:—as the moon reigns by night, after the setting of the sun. And, instead of abolishing that office, Theodoric himself 'congratulates those annual favorites of fortune, who, without the cares, enjoyed the splendor of the throne.'

"But in their prophetic order, the consulship and the senate of Rome met their fate, though they fell not by the hands of Vandals or of Goths. The next revolution in Italy was its subjection to Belisarius, the general of Justinian, emperor of the east. He did not spare what barbarians had hallowed. 'The Roman consulship extinguished by Justinian, A. D. 541,' is the title of the last paragraph of the fortieth chapter of Gibbon's History of the Decline and Fall of Rome. 'The succession of consuls finally ceased in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom.' The third part of the sun was smitten, and the third part of the moon, and the third part of the stars. In the political firmament of the ancient world, while under the reign of imperial Rome, the emperorship, the consulate, and the senate, shone like the sun, the moon, and the stars. The history of their decline and fall is brought down till the two former were 'extinguished,' in reference to Rome and Italy, which so long had ranked as the first of cities and of countries; and finally, as the fourth trumpet closes, we see the 'extinction of that illustrious assembly,' the Roman senate. The city that had ruled the world, as if in mockery of human greatness, was conquered by the eunuch Narses, the successor of Belisarius. He defeated the Goths; (A. D. 552,) achieved 'the conquest of Rome,' and the fate of the senate was sealed.

"The calamities of imperial Rome, in its downfall, were told to the very last of them, till Rome was without an emperor, a consul, or a senate. 'Under the exarchs of Ravenna, Rome was degraded to the second rank.' The third part of the sun was smitten, and the third part of the moon, and the third part of the stars. The race of the Cæsars was not extinct with the emperors of the west. Rome before its fall possessed but a portion of the imperial power. Constantinople divided with it the empire of the world. And neither Goths nor Vandals lorded over that still imperial city, the emperor of which, after the first transference of the seat of empire by Constantine, often held the emperor of Rome as his nominee and vicegerent. And the fate of Constantinople was reserved till other ages, and was announced by other trumpets. Of the sun, the moon, and the stars, as yet but the third part was smitten.

"The concluding words of the fourth trumpet imply the future restoration of the western empire. The day shone not for the third part of it, and the

night likewise. In respect to civil authority, Rome became subject to Ravenna, and Italy was a conquered province of the eastern empire. But, as more appropriately pertaining to other prophecies, the defence of the worship of images first brought the spiritual and temporal powers of the pope and of the emperor into violent collision; and, by conferring on the pope all authority over the churches, Justinian laid his helping hand to the promotion of the papal supremacy, which afterwards assumed the power of creating monarchs. In the year of our Lord 800, the pope conferred on Charlemagne the title of emperor of the Romans. That title was again transferred from the king of France to the emperor of Germany. By the latter it was formally renounced, within the memory of the existing generation. In our own days the Iron crown of Italy was on the head of another 'emperor.' And the sun, as in the sequel we will see, is afterwards spoken of in the book of Revelation."

Verse 13. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

The last three trumpets are each attended with a wo to the inhabitants of the earth. The fifth trumpet is the first woe; the sixth trumpet the second wo; the seventh and last trumpet the third wo.

Family Worship—Anecdote of Mr. Clay.

A highly respectable Baptist minister of Kentucky, still living, related to us the following anecdote: He had just commenced preaching and had for a few years been married and house-keeping. He was in humble circumstances and of a limited education—modest and retiring to a fault. It was with great difficulty that he could summon resolution to address a congregation. Mr. Clay, in the discharge of his duty as a lawyer, came to the neighborhood of our informant, ("Clover Bottom," Woodford Co.,) to have surveys made of some land then in litigation. He was accompanied by another lawyer of note. They made the humble cabin of Bro. B. their home. On the first night they staid with him, our brother was reduced to great extremity. He was in the habit of holding family worship morning and evening; but he trembled at the thought of doing so in the presence of guests so distinguished as Mr. Clay and his friend. His little children were becoming sleepy, and his wife, by significant gestures suggested that the time for prayer had come. Bro. B. hinted to his guests that perhaps "they would choose bed." But Mr. Clay, with great politeness, said, "that he did not feel at all sleepy, and that, unless it was intrusive, he would be happy to enjoy his society longer." Of course Bro. B. could not object. Still the matter of prayer could not be postponed without sending his children to bed in advance, which was contrary to his settled principles of procedure. At last, with considerable trepidation, he stated to Mr. Clay and his friend what was his custom; and said that they could stay and unite with his family in their devotions, or retire at their option. Mr. Clay promptly and with some feeling replied, "that they would remain by all means—that the earliest recollections of life were associated with such exercises—that his father was a Baptist minister, and his mother was still a member of that communion, and that they had taught him to reverence the institutions of religion, and none more so than that of family worship."

Bro. B. then proceeded with his wonted exercises, but with much fear and trembling. He says that he never felt so much embarrassment in his life. When the season of prayer was passed, Mr. Clay approached him and said, "Mr. B. never again feel the least hesitation in the discharge of your duty to God on account of the presence of men. I saw your embarrassment, and remained on purpose that you might never feel it again. Remember, my dear Sir, that every man of sense will respect the individual who is not ashamed to acknowledge his dependence upon his Maker; and he deserves only contempt who can cherish any other feelings than reverence for 'the consecrated hour of man in audience with the Deity.' And what are myself and friend here, but frail and feeble mor-

tals like you and your little children—indebted for all that we are to the great fountain of good, and dependent on Him for every blessing of life? We and you are destined to the same grave and to the same final retribution. The king upon his throne and the beggar in his rags are the same in the eyes of the Omniscient. Think of this, Mr. B., and you will never hesitate again to engage in prayer to God on account of the presence of men. For myself, I would rather know that the prayers of a pious man, no matter how humble his position in life, were ascending in my behalf, than to have the wildest applause of listening Senators."

Mr. Clay and his friend then retired for the night. Brother B. says it was the best lesson of his life. He often afterwards heard the great statesman in all the grandeur of his resistless eloquence, but he insists that in no effort he ever heard was he so impressive as on the occasion named.—*Western Rec.*

What is the world to Me?

When my conscience is oppressed with guilt, says Cappee in one of his sermons, when I am alarmed with the apprehensions of a future reckoning, what is the world to me? What comfort or what hope can it administer? When my conscience bears testimony to my integrity and virtue—when my hopes of future recompense are just and lively—what is the world to me? What want I of its consolations? When my heart is torn with grief, or oppressed with melancholy—when my limbs are racked with pain, and my body languishing in sickness, what is the world to me? That my habitation is splendid, my dependents not a few, and my treasure not a little, does this afford me any mitigation of my anguish? When the period of life has overtaken me, and the messenger of death has read me the summons of my departure out of it—what is the world to me? Anticipate the solemn moment—it may be with you ere long. Place yourself on the verge of time! Imagine that your course is finished, your glass is run, and from the margin of eternity look at the approaching and the receding world. How vast, how sudden, how inexpressible a change in your conceptions and affections!—*Buffalo Advocate.*

THE WORLD'S HATRED TO LIVING SAINTS.—There is a generation of men, that will praise and adore the saints in heaven, and yet mock and afflict the saints on earth; so that were all those saints alive again, whom they so much honor in their day, I dare affirm, they would persecute them in their persons. Like the Jews, they can garnish the sepulchres of the righteous, and yet play the Jew with the persons of the righteous. Dissembling world! thy tongue embalms a dead saint whilst thy hand strikes a wound into the living, and thou canst praise God for those that are departed in the faith, and yet persecute God in those that will not depart from the faith. O foolish world! thou must needs condemn thyself, for thy praise hath left thy practice without excuse.

THE WORTH OF A CHRISTIAN.—It appears not what we are to the world, and it hardly appears what we shall be to ourselves; for did they know that we are jewels of God, the favorites of heaven, the excellency of the creation, the beloved of Christ; they would not mock and persecute us as they do: or if we did but know that we should be glorified together with Christ; that his happiness shall be our happiness, and that his joy shall be our joys, and his glories shall be our glories, truly we should not be so much dejected as we are. When I consider that when Christ shall appear I shall be like him, I wonder it doth so much as trouble me.

"In like manner, let the wives be in subjection to their own husbands; that, indeed, if any obey not the word, they, without the word, may be won by the behavior of the wives, (when they behold your chaste behavior, joined with reverence,) whose adorning, let it not be that which is external—the plaiting of hair, trinkets of gold, or finery of dress; but the hidden man of the heart, with the incorruptible ornament of a meek and quiet spirit, which in the sight of God is of great value. [*Macknight's Translation of 1 Pet. iii. 1-4.*]

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JULY 15, 1858.

MORE TESTIMONY.

BRO. A. S. HUTCHINS has placed in our hands a work entitled, "Catechistical Instructions on the Doctrines and Worship of the Catholic Church, by John Lingard D. D.," in which there is some good testimony concerning the institution of Sunday, in which the Catholic Church has borne such a conspicuous part, and now boasts of what she has been able to effect. Although much testimony has been produced on this point, and Protestants will have to labor hard to free themselves from the charge urged upon them by the Catholics, namely, that they do "fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts," our readers will nevertheless be pleased with any new witness that may come upon the stand, and any additional testimony that may be given to this end.

Speaking of Doctrines, the book says, [p. 67.] "Not only is there no proof that all the doctrines of Christianity are contained in the Scriptures, but there is proof to the contrary. Neither the obligation of keeping the Sunday, nor the validity of infant baptism, both admitted by most Protestants, is mentioned in Scripture."

Concerning the seventh day, we quote again, from p. 84: "It should be remembered that the day of rest is fixed by God to the seventh day, and not as some pretend to one day out of the seven. To suppose that the command is observed by keeping the first day, because it is one of seven days, is as unreasonable as to maintain that the first son has a right to take a bequest made to the seventh, on the ground that he, the first, is one of the seven sons."

On the fourth commandment, numbered the third in all Catholic Catechisms, we read: [pp. 85, 86:] "Ques. Does this commandment bind Christians as it bound the Israelites?"

"Ans. No: neither as to the time nor as to the manner."

"Ques. How not as to the time?"

"Ans. Because they kept their Sabbath or rest from sunset on Friday to sunset on Saturday: we now keep ours from midnight on Saturday to midnight on Sunday."

"Ques. By what authority was this alteration made?"

"Ans. By the authority of the 'Holy Catholic Church.'"

To this last question the following note is appended: "There is not a syllable in Scripture to prove that the obligation of resting from work was ever transferred from the Saturday to the Sunday, from the seventh to the first day of the week."

Again, p. 90. "Is it proper to call the Sunday the Sabbath? No: for the Sabbath was a Jewish ordinance, and the name is nowhere given to the Sunday in Scripture." To this is appended the following note: "From the preceding notes it is plain that the Sunday is a very different institution from the Sabbath, and belongs to the ceremonial code of a different form of worship. It is therefore desirable that they should not be called by the same name, which leads men to confound them together, and to attribute to the Sunday that severity of discipline which belonged exclusively to the Sabbath."

Concerning the precepts of the Church the following question is asked: p. 109: "What is the first precept? To keep the Sunday holy." Note on this question: "It has already been shown that the Sunday differs from the Sabbath both in time and manner. If then there be any obligation of keeping the Sunday, that obligation must be derived from the authority of the church, and not from the command of Moses, which enjoined the keeping of the Sabbath."

"What is the second precept of the church? To keep certain appointed days holy in the same manner

as the Sunday." p. 111. Note. "It should be remembered that the authority which appoints the holidays is the same which appointed the Sundays, that is, the Catholic Church: of course the obligation of keeping them is the same."

We wish all Protestants to be enlightened on this point, and know the foundation upon which they stand in the observance of Sunday. If then, with their eyes open, they are willing to continue upon that foundation, and look to the authority and tradition of the Catholic Church for their faith and practice, instead of to the Word of God which they profess to take, we have nothing to say. Only we know that the hail shall sweep away the refuge of lies. [Isa. xxviii, 17,] and God shall bring every work into judgment, whether it be good or whether it be evil. Eccl. xii, 14.

THE LAW OF GOD THE ONLY RULE OF JUDGMENT.

Our opponents claim a wide distinction between the Law and the Gospel, and so do we. But they further claim that the Gospel is now the sole rule of duty, and will be the rule of future judgment. This we deny. We hold that the Law is the rule of duty, and the Gospel the means of justification. A rule of right will of course point out wrong, and as, "by the Law is the knowledge of sin," the Law is that rule. The Gospel is the *remedy for sin*. But the mediation of Jesus Christ will cease, and the question arises, By what rule will those be judged who have neglected or refused to avail themselves of the justification offered in the Gospel?

Paul to the Romans gives direct testimony on this point. It will be noticed that verses 13-15 of chap. ii are enclosed in parentheses. Webster defines parenthesis, "A sentence, or certain words in a sentence, which interrupt the sense or natural connection of words, but serve to explain or qualify the sense of the principal sentence." In this case the explanation is in regard to the knowledge of the Law by the Gentiles. Bullion's Grammar says, "Parentheses include a clause inserted in the body of a sentence, in order to convey some useful or necessary information or remark, but which may be omitted without injuring the construction of the sentence." In this chapter the "natural connection" is between verses 12 and 16, as the intermediate verses being parenthetical, "may be omitted without injuring the construction of the sentence." These verses, 12, 16, read thus:

"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

This testimony is as direct and explicit as language could be framed, and is overwhelming to the position of our opponents. It is most decisive as it introduces both the Law and the Gospel, and shows their relation. The facts stated are these:

1. The Gospel proclaims the judgment. See Acts xvii, 31.
2. God will judge the world by Jesus Christ. See John v, 22, 27; also Acts xvii, 31.
3. The world will be judged by the Law.

There is no scripture representing the Gospel as the rule of judgment. It does not say that "by the Gospel is the knowledge of sin," or that "sin is the transgression of the Gospel." The Gospel became necessary because of the transgression of the Law; and those who avail themselves of its benefits are justified, or presented faultless before God, as if they had never transgressed the law, while those who reject its provisions are judged and condemned by the Law for their transgressions the same as if there had been no offer of pardon through the Gospel, with this increase of guilt, that with their persistent rebellion against the government of God they have treated the offering of his Son, and the offer of pardon through him, with contempt. J. H. W.

In every place your Father's eye is upon you.

From Bro. Cottrell.

BRO. SMITH: Since leaving Battle Creek I called on the church at Burlington, where I staid one night. Had an agreeable meeting in the evening with such as could be called together on a short notice. I tried to exhort them, in the language of the Apostle, to be steadfast, unmovable, always abounding in the work of the Lord. I hope I shall be able to heed this exhortation myself. I am confident that those who do so will soon realize that their labor is not in vain in the Lord.

We next called on Bro. and Sr. Taber, at Homer. Found them growing in the truth. It was pleasant, indeed, to spend a few hours with them, who from their loneliness seemed to prize very highly a visit from those of like precious faith. Though strangers to each other, we felt that strangers and foreigners are made nigh by the blood of Jesus. May the Lord bless these dear friends, and lead them all the journey through to the City of God.

I have now been in Hillsdale five days, and preached four discourses, one of which was at a funeral. The friends of the deceased seem favorably disposed towards the truth, though not connected with the church. I hope they may take a decided stand with the remnant of God's people.

Yesterday the church met to try to remove some trials that have burdened them for some time past. The Spirit of the Lord was present to help. Confessions were made of wrongs that have existed, and explanations made where there had been misunderstandings, and all resolved to press on together towards the kingdom. May the Lord help them to press together, and keep the Enemy out, and keep the unity of the Spirit and the bond of peace. I thank the Lord for the happy result of this meeting.

This morning we met to attend to baptism; and, after a few remarks on the design of the institution, we went to the water and three were planted in the likeness of Christ's death. May they be enabled to walk in newness of life by keeping the commandments of God.

This evening we are to meet again, and to-morrow I expect to proceed on to Ohio. R. F. C.
Hillsdale, Mich., June 28th, 1858.

PRAYER.

BY A. S. HUTCHINS.

(Continued.)

LET me say, dear brethren and sisters, that our entire dependence upon God for wisdom and strength, to stand amidst the increasing perils of the last days, and the responsible work in which we are engaged, should lead us to the closet often, to commune with, and seek instruction from, the Lord. By the devout child of God the place of secret prayer is much beloved. The spot where he has so often been refreshed by the presence of the blessed Saviour, lives in lively remembrance in his heart; and with the writer of the following lines he can say,

"I love to steal awhile away,
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer."

"I love in solitude to shed
The penitential tear,
And all his promises to plead,
Where none but God can hear."

But it is not in the hours of setting day alone that the humble, faithful follower of the great Head of the Church finds sweet pleasure in spending in secret devotion; but he delights to visit some spot of retirement several times a day, to enter into audience with the Giver of every good and perfect gift; for he forgets not the soul-inspiring promise, "And thy Father which seeth in secret shall reward thee openly."

On the frequency of private prayer, we give the following excellent remarks from the pen of another:

"The Scriptures do not give express directions how often we ought to pray, farther than by general intimations and the examples of others. We ought always to be in the spirit of prayer. But we are speak-

ing now of stated seasons for retired prayer: and of this we say, that at the least you ought regularly to pray twice every day. David says, It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night. Ps. xcii, 1, 2. In the morning will I direct my prayer unto thee, and will look up. Ps. v, 3. And again, Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Ps. cxli, 2. Morning and evening devotions, then, every day, should never be omitted; and, speaking generally, unless you are prevented by circumstances out of your control, they cannot be neglected without much damage to your soul. Prayer has been compared to a key, that in the morning opens the treasury of God's mercies, and in the evening shuts us up under his protection and safeguard.

"Our first waking thoughts should be directed towards God: copying David's example, who says, When I awake I am still with thee. Ps. cxxxix, 15. I would advise you to be longest in your morning devotions, when your spirits are lively and vigorous, and undisturbed by the events of the day: in the evening, when you are tired and spent with its labors, be shorter, and endeavor to attend to this duty some time before you retire to rest. If your evening devotions are deferred till every thing else is done, there is great danger of their being often imperfectly performed, if not altogether omitted.

"It is too generally found that many, instead of transacting their business with God while their faculties are alive, stay till exhausted nature is become incapable of any energetic exertion, and then hurry over some form of prayer, as the school-boy does his task, without feeling one word they utter. Even this is too favorable a representation of the prayers of some others, who stay till they have lien down upon their bed, and then fall asleep in the midst of their devotion. As for praying in the morning they have no time for that: the concerns of the past or of the present day, have pre-occupied their minds; and if they offer two or three cold petitions while they are dressing, or before they leave their room, they think this quite sufficient.

"The habit of early rising is of great importance to the due discharge of morning prayer. O how many precious hours do indolent Christians lose; while those who are more self-denying and diligent, are gaining the favor of God and enjoying communion with him!

"Regular devotional exercises, twice every day, in secret, are insisted on as a plain duty. More than this is strongly recommended. Christians in general would find, what many do find in their own practice, a great advantage in obtaining a few leisure moments for retired and stated prayer in the middle of the day. The word of God gives us encouraging examples of those who have done so. Evening, morning, and at noon-day will I pray, and cry aloud, and he shall hear my voice. Ps. lv, 17. Daniel, in a time of great danger, his windows being opened in his chamber, kneeled upon his knees, three times a day, and prayed, and gave thanks before his God, as he aforesaid did. Dan. vi, 10. Here was the secret spring of the eminency of these holy men. They were much in prayer. Besides, men's thoughts and affections will necessarily be most vigorous and lively about those things in which they are incessantly employed, and they are able to do that best which they do most frequently. This is very evident in the common affairs of life. Indeed, we see this to be the case, as in prayer itself our thoughts so continually run out after our daily and more constant occupations.

"The devout Christian, praying in secret, makes rapid advances in the divine life. They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. Sins, with which the indolent and careless Christian is contending to life's end, soon yield to continued, fervent prayer. Prayer gains for us that strength which en-

ables us to surmount every difficulty, and removes every obstacle in our way to Sion. Are our affections towards God and Christ becoming cold? prayer is as a fire to which we must approach, and in doing so, we shall perceive a gentle warmth insensibly overspread us, and our benumbed powers will acquire fresh energy and vigor.

"Thus the Christian often comes from his closet with some of the beams of heavenly light and glory, shining as it were in his countenance. Coming into the world is sometimes to him like coming back again into a lower sphere, into a new society. He has been holding converse with the unseen world, and he returns invigorated and refreshed for every duty. Our graces will languish and die, our spirits grow heavy and dull, unless we are refreshed and revived by constant communion with God."

Says Kempis, "The more thou frequentest thy closet, the more thou wilt like it; the less thou comest thereunto, the more thou wilt loathe it. If, in the beginning of thy conversion, thou passeth much time in it, it will afterwards be to thee a dear friend, and pleasant comfort."

All may find some place and time of retirement. "Poor persons, who have but one apartment, may enter into the spirit of this direction by praying wherever they can be retired. Isaac's closet was the field. He went out to meditate in the field at even-tide. Gen. xxiv, 63. David's closet was his bed-chamber. Commune with your own heart, upon your bed, and be still. Ps. iv, 4. Our Lord's closet was a mountain. When he had sent the multitude away, he went up into a mountain apart to pray, and when the evening was come, he was there alone. Matt. xiv, 23. Peter's closet was the house-top. Peter went up upon the house-top to pray, about the sixth hour. Acts x, 9. Hezekiah's closet was turning his face towards the wall and praying unto the Lord. Isa. xxxviii, 2."

The author of the above extracts in his conclusion on secret prayer, says of the Saviour, "He devoutly referred every act of his life and ministry, his mission, his doctrine, his miracles, his sufferings, his resurrection, to the will and appointment of his Father. He encouraged a spirit of prayer in his disciples, by commanding them to pray, and by supplying them with a model of prayer. He sanctioned these encouragements to prayer by his own example; by going out into a desert to pray; by rising up early, and by continuing all night in prayer to God; by pouring out earnest and frequent addresses to his heavenly Father, as new exigencies arose; by his solemn intercessory supplication previous to his last sufferings; by his strong crying and tears during his agony; and by commending his soul to his Father as he expired on the cross. If the Saviour of the world thus prayed, and was heard, and carried through his stupendous work, can we have a stronger motive to abound in prayer?"

The following lines beautifully express his practice:

"Cold mountains and the midnight air
Witness'd the fervor of thy prayer,
The desert thy temptations knew,
Thy conflict, and thy victory too."

To those to whom God has committed the solemn and important work of bearing the shining light of the last message of mercy to this world, how proper and needful the exhortation of the Apostle, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

He who gains access to the throne of grace, whose secret cries and supplications the Lord hears and answers, will also prevail with God, and move his strong arm while he mingles his voice with others in prayer and praise.

(To be Continued)

"LOOK ON US."

It is high time for us to awake, for now is our salvation nearer than when we believed. If we indulge in a sleepy, drowsy state of feeling in these perilous times, let us be assured that we stand in great danger of losing our souls. The caption of this article may be found in Acts iii, 4; and it was spoken un-

der very peculiar circumstances, it is true, and we have no doubt but that it aroused the feelings of the poor cripple. But he was not the only one that looked; for in the same verse it is said that Peter and John fastened their eyes upon him, and we have no doubt but that a considerable share of this lame man's interest (for it is said, "he gave heed unto them") was awakened by the wide-awake appearance of these two messengers of the all-seeing God. The result was, "a notable miracle."

One would almost be ready to conclude sometimes while beholding a worshipping assembly, that the people, or many of them, had no use for their eyes in the service of God. It certainly would on many occasions, now, as well as in the days of the apostles, give strength and force to the preaching of the present truth, did the hearers give the necessary evidence that they were interested in the message. There is great power, either for good or evil, in the use we make of the eye.

An Apostle, in enumerating many evils, mentions, "an evil eye." One look from the compassionate Saviour brought Peter to his feelings. Jesus, after listening to the young man's favorable account of himself, seeing his manner, that it was good, "beholding him loved him.

And I fancy that the astonishment of the disciples, at Jesus' words, came with the piercing eye of Jesus when he "looked round about and said unto them, How hardly shall they that have riches enter into the kingdom of God." Mark x. Do we wish to encourage our ministers? "Let us look on" them when they endeavor to make known to us the right ways of the Lord. Do you wish to discourage your minister? Then gap around with a vacant snare; give no heed to what he is saying. And, let the minister that would thrill words of warning or comfort to the hearts of his audience, like Paul, behold them earnestly. J. DORCAS.

FIGHT hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

"He that revenges knows no rest;
The meek possess a peaceful breast."

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your ends. By little and little, great things are completed.

"Water falling day by day,
Wears the hardest rock away."

THE heart often feels what the tongue cannot utter; and the tongue often utters what the heart cannot feel. The tongue should always be the servant of the heart, not the heart the servant of the tongue. If the tongue cannot utter all that the heart feels, the heart can, and should feel all the tongue utters.

The discovery of what is true, and the practice of what is good, are the two most important objects in life.

No evil is wholly evil. This is one of the bright gleams of light that stream in upon the nights—even the darkest. No evil is wholly evil.

THE WORLD AND RELIGION.—To the truly wise, it is sacrificing little to relinquish the phantom which is called the world: they never dream that they lose much in forsaking it; for though it holds out hopes, it rarely fulfills them—though it promises peace, it never gives it—though it yields a few fleeting pleasures, they cost us more than they are worth. It is only the religion of Jesus that can meet our expectations, or give us peace, or guide us to happiness. The gospel, and only the gospel unites us to Christ, subdues our passions, controls our desires, fulfills our hopes, consoles us with the love of Jesus, and gives, even in sorrow, a joy that cannot be taken away.

When you are quite content to bear what God has laid upon you, he will soon remove it, or show you that it is a real blessing to you.

The Lord's love is as free as the air; full as the ocean; boundless as eternity; immutable as his throne; and unchangeable as his nature.

THE REFINER.

'Tis sweet to think that he who tries
The silver, takes his seat
Beside the fire which purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal too destroy.

'Tis good to think how well he knows
The silver's power to bear
The ordeal through which it goes;
And that with skill and care
He'll take it from the fire when fit,
With his own hands to polish it.

'Tis blessedness to know that he
The piece he has begun
Will not forsake, till he can see
The trying work well done—
An image by its brightness shown,
The perfect likeness of his own.

But ah! how much of earthly mould,
Dark relics of the mine,
Lost from the ore—must he behold,
How long must he refine.
Ere in the silver he can trace
The first faint semblance of his face.

Thou great Refiner! sit thou by
Thy purpose to fulfill;
Moved by Thine hand—beneath Thine eye
And melted at Thy will.
Oh may thy work forever shine
Reflecting beauty pure as Thine.—*Sol.*

Offended Society.

SAID a Presbyterian minister not long since, "There was not a single Christian assembly gathered upon the Jewish Sabbath after the resurrection." Among other unkind and wicked assertions was this sentiment, "This Sabbatarian movement has done more to disturb society than any thing ever before introduced; however, offences must come, but woe unto him through whom they come." How far the "woe" pronounced upon us extends, the word of prophecy determines. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

That the enemies of truth have ever been at war with its advocates is too true; but it seems to me that the dragon's ire is now rising to an unusual height. Indeed, if the truth were a person endowed with sensibility, I have no doubt the universal cry would be, Away with him, away with him; crucify him, crucify him!

This was the cry of the Jews against him who declared himself to be the way, the truth and the life. Said he, "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division." In those days the truth, in the person of Jesus the Son of God, was a disturber of society, and "he that saith he abideth in him, ought himself also to walk even as he walked." By this I mean that Christians should arm themselves with the "sword of the Spirit," and contend earnestly for the faith which was once delivered to the saints; then like their Leader they will not give peace on earth, but rather division.

Offences do indeed come, not through commandment-keepers, but through the children of disobedience upon whom the seven last plagues will soon be poured. This I infer from two reasons: first, "Woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh;" second, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Is this a just conclusion? Then let us not fear the popular pulpit woes that are so abundantly showered upon us, but boldly stand with our faces Zionward, while we bind up the testimony and seal the law.

SARAH A. HALLOCK.

Ulysses, Penn., June 24th, 1858.

Contempt blunts the edge of a keen lampoon better than reason; railing is no creditable qualification, for who flings dirt, that has another weapon at command?

The Tried Gold and White Raiment.

I COUNSEL thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. iii, 18.

There are three important points that present themselves as a motive to faithfulness and duty, from the above scripture; namely, the tried gold, the white raiment, and eye-salve.

1. What constitutes the tried gold spoken of in the counsel of the faithful and true Witness? We understand that gold, when procured in its natural state, is alloyed with other substances, and in order to have it separated from all other combinations, it is tried, melted, purified by fire, and comes forth in all its perfection and refinement. Man in his fallen, sinful condition, may be compared to gold in its natural state; but God has made great and ample provision for the salvation, perfection and redemption of the human family; and when man complies with the conditions proffered him that are requisite to the same, he will come forth in a state of perfection, purified, made white and tried, and in a condition to be presented to the Father without spot, or wrinkle, or any such thing.

But what is the process? The inspired Apostle gives a description of the work. "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." 1 Pet. i, 7. The Apostle here produces the trial of faith as more precious than gold, through the endurance of which we are found at last surrounded with all the honors and glories of the kingdom of God. We are taught in the word of God that faith works by love, and purifies the heart, and overcomes the world. For whatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith. 1 John v, 14.

We are led to conclude that faith, in its most active sense, is the great moral lever that moves the church, which actuates them to endure all the trials by the way, and gives them an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. It is to be lamented that the honors, cares and riches of the world so often obscure our moral vision that the eye of faith ceases to look forward to the true riches promised in the gospel.

The prophet Jeremiah, in looking over the sad and pitiful condition of the church, and their lack of faith in the promises of God, exclaims, "How is the gold become dim! how is the most fine gold changed! the stones of the Sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" Lam. iv, 1, 2.

Again, some have curious ideas relative to faith. The apostle Paul gives the true definition in Heb. xi, 1. "Now faith is the substance of things hoped for, the evidence of things not seen." This translation is incorrect, but the margin gives us the true, which is, ground, or confidence. Every one who understands the nature of faith, knows that faith is not the substance of a thing, for if it is, then we are enjoying in this life all there is for us; but the substance is yet future. In this world we have an hundred fold, but in the world to come life everlasting. Job may be brought as a witness, showing the unbounded confidence he had in God, and where his faith centered, which should be an example to us on whom the ends of the world are come. After Job had suffered many things from the hand of the Lord, such as destruction of property and children, and was smitten with sore boils, and above all, received a touching appeal from the wife of his bosom, his faith falters not, but he exclaims, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix, 25, 26.

But the counsel of the faithful and true Witness speaks loudly to us at the present time, to buy gold tried in the fire. We compose the Judgment church. It now appears in its last form on the earth, the dragon's voice is heard, and is about making war with the remnant of her seed which keep the Commandments of God and have the Testimony of Jesus Christ. We have thought we were rich, and increased with goods, and had need of nothing. Our faith has been dimmed by self-exaltation and self-righteousness, so that we have shut the Saviour from our hearts. Let us arise while the Saviour is knocking at our hearts and open the door that he may come in and sup with us and we with him.

2. What constitutes the white raiment? We see from the above that faith constitutes the tried gold spoken of. The white raiment stands as a connecting link by which faith is made perfect, and we look to other portions of the word of God which definitely show the second link brought to view in the counsel. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead, being alone. James ii, 14-17. Again, verses 21, 22. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?

It is said that the white raiment is the righteousness of saints. Very true. It is good works, as a result of active, living faith, that makes them such. It was not the preaching alone of a coming flood that condemned the antediluvian race, but by the building of the ark Noah condemned the world. It was not alone by having faith in, and preaching the doctrine that man's probation would close up in 1844, that we condemned this ungodly generation; but works, by which faith was made perfect, through which a class of people was called forth from the world, and the different sects, to be fitted up for translation.

Says the faithful and true Witness, I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Rev. xv, 16. Says the Saviour, Wherefore, by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Matt. vii, 20, 21. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. Verses 24, 25. May the Lord help us, in the language of the poet,

"To do as well as say,
And watch as well as pray,"

that we may be found entire wanting nothing.

3. What constitutes the eye-salve? Another connecting link thrown in as a necessary qualification by which to extricate ourselves from our blind and miserable condition. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John ii, 27. This holy anointing is what takes hold of the perceptive faculties of the mind, and brings us into the place where we can have an understanding, and a true knowledge of God's will concerning us. This is effected by the Spirit of God. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. 1 John v, 20.

Again, Paul substantiates this fact very clearly

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.

We need much of the Spirit of God at the present time that we may be qualified to discern between truth and error, and between him that serveth God and him that serveth him not. May the Lord help us to overcome. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Rev. iii, 21.

FRANCIS GOULD.

Brookfield, Vt., 1858.

LETTERS.

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

From Bro. Carter.

BRO. SMITH: Bro. Z. Andrews has been a Sabbath-keeper for several years, but has not been willing to acknowledge the churches fallen until quite recently; therefore he labored with the Baptist church in Hartford, during the so-called revival last Winter, believing many of them would embrace the Sabbath. But when he presented the Bible testimony for the Sabbath, their deacon arose in a passion and said, there were many babblers in these last days; he did not think anybody could understand them, nor they understand themselves. Then others said they did not think it made any difference what day we kept, if we were only sincere. We quoted from Ps. lxxxix to prove that Christ's children should keep God's law which says the seventh day is the Sabbath. Beginning with verse 27 God says, I will make him my first-born higher than the kings of the earth. See Col. i, 15, 18-20. "Who is the image of the invisible God, the first-born of every creature. And he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself, by him I say, whether they be things in earth or in heaven," proving this first-born to be Christ. But further, he is higher than the kings of the earth, which proves him to be Christ. Rev. xix, 16. For he is King of kings and Lord of lords. If his (Christ's) children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments; then I will visit their transgressions with a rod and their iniquity with stripes. Ps. lxxxix, 30-32, 34. My covenant will I not break, nor alter the thing that is gone out of my lips, shows that God will not alter his Sabbath to any other day of the week, (for it is the law he is here speaking of.) See Deut. v, 22. Moses says, after rehearsing the ten commandments, These words the Lord spake in the mount, out of the midst of the fire, of the cloud of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone and delivered them unto me. Here is plain testimony that it is the ten commandments. See also Matt. v, 17, 18. Think not that I am come to destroy the law or the prophets. I came not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Here is certainly a long period of time before the smallest point in the law can pass. Not only the heavens and earth must pass away, but all the prophecies spoken of in verse 17 must be fulfilled.

Jesus says, If thou wilt enter into life [eternal] keep the commandments. See Matt. xix, 16, 17. But on the contrary; In vain do they worship me, teaching for doctrine the commandments of men. And again, He that turneth away his ear from hearing the law, even his prayer shall be abomination. Yet with this plain testimony they would not believe. This has been a means of convincing Bro. A. and his family that the churches are fallen. We believe they will

go with us in the present truth hereafter. I am still striving to overcome.

A. G. CARTER.

Rubicon, Wis., June 26th, 1858.

From Bro. Inman.

BRO. SMITH: It has been about five months since my companion and myself commenced keeping the Sabbath of the Lord. Since that time we have been blessed in our family devotions and in secret; in short, whenever we come to God through Christ by faith and prayer, and ask him, we receive a blessing. I praise the Lord that I ever heard the present truth and was brought to see a beauty in it. I have studied the Bible for twenty-seven years, and searched diligently with a prayerful heart to find out the truths it contains: but I never was able to see it as I now see it. It is a new book. Instead of its being a book of darkness and mysteries, it is a book that lights up the pathway of the weary traveler. It points out his pathway through this dark and dreary world of sin; it gives him faith and hope that is like an anchor to the soul, sure and steadfast, that reaches to that within the veil. It also points out to the sinner his awful doom; not eternal life in torment, but eternal death in everlasting silence. "They shall be as though they had not been." Obd. 16. In short, it is a book to be desired. It contains all that is necessary for man's salvation, and what is not taught therein we are not bound to believe nor obey. What is taught therein I am determined, God being my helper, to obey every word of it. I love the Bible. I love its laws. I love to keep them. Religion is my theme, eternal life at Christ's right hand is my object. I want to see the inside of that city, the New Jerusalem, that shall soon descend from God out of heaven, that glorious home of the blessed.

I hail the weekly visits of the *Review* with pleasure on account of the truths it contains, and the glorious news it brings from brethren and sisters scattered abroad. This is a blessed privilege, to have an opportunity of talking to each other through the *Review*, but I see, by faith, a time when we shall not have to write to each other, but can talk face to face, and praise God where all tears shall be wiped away from our eyes, where sickness, sorrow, pain and death will never come, where the wicked shall cease from troubling and the weary be at rest.

O brethren and sisters, do we bring that day as near to us as we ought, or do we put it far away in the future? That day is near at hand; the signs are to be seen, the Scriptures are fast fulfilling, men saying, Peace and safety, scoffers asking, Where is the promise of his coming, many are becoming traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof. They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears. They have turned their ears from the truth unto fables and though ever learning are never able to come to the knowledge of the truth. All these things portend the coming of Christ near at hand, even at the door. Let us look up and rejoice, for our redemption draweth nigh. Let us obey God and not the teachings of men.

Yours in hope of eternal life.

E. INMAN.

Wayland, Mich., June, 1858.

From Sister Yorty.

DEAR BRETHREN AND SISTERS: I feel as though it would be a privilege to speak a few words through the *Review* to those situated as I am, alone, having no one to look to for instruction, no one of like precious faith to converse with upon the holy Sabbath. But the *Review* comes a welcome visitor laden with precious truths from the treasure-house. It is the only means I have of hearing or knowing anything of the Advent faith, and the trials and progress of believers in the present truth.

I was much rejoiced when I heard that Bro. Waggoner was to pass through Wisconsin, hoping he would come this way and present the truth to a dis-

ing people; but as duty otherwise called him, I hope some other brother will come soon.

I have many trials to pass through, but all that are faithful to God will soon meet their reward. We read in Rom. viii, 28, All things work together for good to them that love God. Do we realize that this precious promise is ours? How kind and compassionate is our heavenly Parent, to give us unworthy creatures so many sweet and soul-cheering promises as we find in his Word. Well did an all-wise Father know that we should be tried, and suffer in his cause, and at times be tempted to forsake him; but praise his holy name, he has in wisdom and love meted out to us many encouraging promises, some of which we can take hold of by faith in every emergency of life, knowing that he is faithful who hath promised, and knowing, too, that the Lord is not slack concerning his promise, but is long-suffering to us ward.

My heart's desire and prayer to God is that I may through his almighty grace stand the fierce darts of persecution through which I am called to pass. Pray for me, my dear brethren and sisters, that I may at last meet you where parting will be no more. In this world are many snares and bitter persecutions to intercept our way, but let us have on the whole armor of God that we may be found clothed, and not naked, when Christ comes.

Brethren, I often read of your conferences and meetings, and long to be there; but that privilege is denied me; but I do ask to be remembered in your prayers, that I may be kept from the temptations of this world.

Your unworthy sister waiting for the coming of Christ.

A. YORTY.

Brandon, Wis., June, 1858.

OBITUARY.

It becomes my duty to announce to the friends of the cause the death of my dear mother, Anna M. Cory, who fell asleep in Jesus, June 8th, 1858, aged about 81 years. We feel to mourn her loss, but not as those without hope. She had been a member of the Christian Church over thirty years, when Eld. S. T. Cranson came to this place in March, 1854, and preached the Third Angel's Message. She immediately embraced it, and commenced keeping the Sabbath of the Lord. She rejoiced in the present truth, and often expressed a desire to live till the Saviour came, till she was confined to her bed; then she said, The Lord's will be done. Her disease was consumption. She suffered during the last three weeks of her sickness intensely, but bore it with resignation and patience. Often when I stood by her bed-side she would say, My time is almost up, my sufferings are almost over, I will wait patiently the Lord's time to remove me from this world of sorrow and affliction. She rests a short time, till the last trump shall sound. Then will she put on immortality and shout victory over death and the grave.

M. C. TREMBLY.

Sanford, Mich.

Our little daughter, Lauretta L. Carter, died June 14th, 1858, aged 10 months and 12 days. Her sufferings for many days previous to her death were very great; but we believe she has endured her last suffering, for the word of God is plain that such children will have a part in the first resurrection. We mourn not as those that have no hope. It is comforting to us to know that in a little while that little body that was racked with pain will come forth made like unto Christ's glorious body. See Phil. iii, 21; Rev. xxi, 4. Bro. Z. Andrews delivered a funeral discourse from 1 Thess. iv, 18. "Wherefore comfort one another with these words."

A. G. CARTER.
A. A. CARTER.

Rubicon, Wis., June 26th, 1858.

Hospitality is commanded to be exercised even towards an enemy when he cometh to thine house. The tree doth not withdraw its shade even from the wood-cutter.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JULY, 15, 1858.

Christ's Spiritual Coming.

The idea that the coming of Christ is a spiritual event, upon which the popular teachers of the present day so often and gladly dwell, is well treated in the following extract which a brother has had the kindness to preserve and hand in for the benefit of the readers of the Review:

"Further, the idea of a *spiritual* coming of Christ, when an absolute coming is intended, has no foundation. A spiritual coming evidently supposes a spiritual absence, which is contrary to fact. Spiritually, the Lord Jesus has been with his saints from the beginning. He promised to be with his ministers to the end of the world. See Matt. xxviii, 20. In a similar manner is he with all his saints. John xiv. And since, in this sense, he is and has been with his people, and since in the prophecy an absolute coming to take the kingdom is predicted, it is in the highest degree absurd to talk of a spiritual coming. This all must see and admit."

Tent Meeting at Bowling Green, Ohio.

Our tent-meeting at Bowling Green has just closed, having continued seventeen days, during which time twenty-three discourses were given on different points of present truth. Our attendance was not large, but our hearers as far as they did attend were attentive for the most part.

A bitter tide of opposition was raised against us by the sects of the place, and every effort was made by them to suppress the hearing of the truth. In the first place, before the meeting commenced, a proposition was made for all the church members to enter into a combination and pledge themselves to one another not to attend the meeting. Some, however, refused to be caught in such a snare, and when we came with the tent, out they came to hear. The Methodists found they had got to take some course to keep their members away, so they sent to Gilboa for Eld. Shannon, to hold opposition meetings. This did not mend the matter; for in his attempts to oppose us he manifested a spirit that led some of their own members to declare him in the wrong, and they would hear him no more. His coming, instead of causing the interest in our meetings to abate, stirred up anew an interest that continued till our meetings closed.

About twenty have made a start to obey the truth, as the result of this meeting. Others are convinced of the truth, and we trust they will soon commence to walk in the path of obedience to God. Thirty-one were baptized during this meeting. About two-thirds of them embraced the truth under Bro. Holt's labors last Winter.

Bro. Holt gave two discourses during the tent-meeting, and met with us again on his return from Bass. He seemed much encouraged to labor on in this cause. He informed us that some five or more came out on the truth while he was in Bass. Our social meetings in the tent have been interesting, and in them the brethren have been strengthened to lay by filthy habits that defile the flesh. Others found it blessed to step aside from human organizations, which are combinations for mutual aid, (secret societies,) and trust in God.

We feel encouraged to labor on, and trust the churches in Ohio will remember for us the request that Paul made of his brethren, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints: and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Eph. vi, 18, 19. From this place we design to move south-east where the way may seem to open.

J. N. LOUGHBOROUGH.

T. J. BUTLER.

Bowling Green, Ohio, July 5th, 1858.

Meetings in Northern Mich.

Bro. SMITH: We met the church according to appointment in Caledonia, where we trust our meetings were profitable. We dwelt most of the time on the importance of church order and union. Here we met Bro. Byington who went forward and baptized sixteen willing souls in obedience to Christ's command.

We then journeyed on to Wright, and found the church still increasing in numbers and prosperity in divine knowledge and practice. Last Sixth-day Bro. Rhodes baptized thirty-eight. We are in hopes that many more will soon go forward in this duty. As near as we can judge there are now some eighty-four keeping the Sab-

bath in these parts, and others are convinced and being convinced that we have the truth on the Bible. We hope they will soon obey.

We are now giving a course of lectures in Chester, where a goodly number are interested. The opposition is strong and foolish. A Freewill Baptist Elder says he knows that we are the false prophets that we read of in the last days, showing great signs and wonders (referring to the chart) to deceive the very elect; and were going about like roaring lions seeking whom we may devour. He quoted some of the same scriptures that we did, and said that we said so. By this he knew we were false prophets. We told him that Moses said, the Bible says so.

J. B. FRISBIE.

S. W. RHODES.

Spiritualism.

This awful delusion is rapidly spreading over the world. We learn from different quarters that Spiritualists are openly advocating and practicing the "free-love" principles. Some of them deny this feature, but the evidence is too clear to be gainsayed. And this, according to Swedenborg, is what might be expected. He says, "Nearly the whole world of spirits is fanatical, and seeks nothing else but to teach and to lead. Striving even to possess the bodies of men, and loosen all the bonds of conscience, especially in respect to marriage."—*Book of Human Nature*, p. 299.

And Paul in his description of the last days speaks of a class which "creep into houses and lead captive silly women, laden with sins, led away with divers lusts." 2 Tim. iii, 6.

Again on page 321 he declares that angels of God do not possess the body as in the case of spirit manifestations.

Thus the admissions of Swedenborg are to the effect that modern Spiritualism is of Satan and his angels. In his work on Heaven and Hell, p. 577, he says:

"Wherefore as an angel thinks, wills, speaks, and acts from his own good, so does an 'infernal spirit' from his own evil, and to act from evil itself is to do so from all things which are in evil. Such wickedness then manifests itself as exceeds all belief. This I can certify that their wickedness is so great that it is hardly possible to describe even a thousandth part of it."

The Apostle speaks of some being taken captive by the devil at his will. 2 Tim. ii, 26. In the History of spirit manifestations in Philadelphia is the following:

"Many now in this city consult their guardian spirits with as much, yea more, confidence than they would a kind and experienced parent, and *willingly* yield to their suggestions and directions in all matters both great and small."

In the eighth chapter of Isaiah's prophecy, a time of seeking to "familiar spirits" is described. In the *Spiritual Telegraph* of Dec. 20th, 1856, is an account of its fulfillment. The writer says:

"I must refer again to the Guardian Spirit of our circle. He is always with us when we meet, and his language and deportment toward each one of us is that of a tried, intimate and *familiar* friend. As such we regard him, awe, and devotedly love him."

Thus according to their own testimony they are the veritable "familiar spirits," or "spirits of devils," that were to come in the last days. Spiritualists claim that because the spirits say some good things and do some good works, they cannot be the spirits of devils. But if this reasoning is good, why was the apostle Paul grieved with the woman that was possessed with a spirit of divination, and followed him many days, crying, "These be the servants of the most high God, which shew unto us the way of salvation." Acts xvi, 16-18. Was not this testimony true? Then why should Paul be grieved and cast out such a spirit? Evidently because he knew the spirit was acting upon the principle of doing good that evil might come; that he was only sugar-coating some abominable error to mar the cause of truth. Satan has always worked on this plan; mixing in enough of truth to allay suspicion, and then give enough of error to destroy.

On this point Tupper says:

"Error is a hardy plant; it flourishes in every soil; And if error cometh in like a flood, it mixeth with streams of truth, And the Adversary loveth to have it so, for thereby many are decoyed.

The sinner toying with witchcraft thinketh to delude his fellows, But there be very spirits of evil, and what if they come at his bidding;

He is a bold bad man who dares to tamper with the dead;

For their whereabouts lieth in a mystery."

M. E. CORNELL.

Rules for Correspondents.

To insure correctness in the business transactions of this Office, we are induced again to lay before our correspondents a series of rules, to which we hope they will pay particular attention, when writing to this Office.

1. Be careful to make a distinction between matter for publication and matters of business. If you have occasion to write for the paper, and on business at the same time, put the business matters on a separate leaf, or on a part of the sheet that can be easily torn from the other. The reason for this, we wish to file away and preserve for future reference all business letters; but if business matters are mixed up with copy for the Review, which in due time after publication, goes to the moles and bats, they are liable to be overlooked and so lost.

2. Be careful to write all names of *persons* and *places* with the utmost distinctness.

3. When you write on business for yourself, *always* give your Post Office, County and State. If the business is for others, give *their* Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another name, always give the name of the *Post Office*. It will do us no good to know what town a person lives in, if the Post Office where he receives his paper goes by another name. Always state in whose name the paper is sent.

4. Our terms allow a person to send the paper as a donation to their friends at half price. Therefore persons sending money in behalf of others, should be sure to state *from whom* the money comes, and whether the paper is expected at half price. This will save us much perplexity in giving credit.

5. When the direction of a paper is to be changed, never think of such a thing as omitting to name the Office where it has formerly been sent. We want the Office it is changed *from*, as well as the one it is changed *to*.

6. Preserve these rules, and when about to write to this Office, read them over at least once very attentively; and then

7. Let us hear from you often.

BOOKS TO THE POOR.—Under this head we have received donations as follows: J. F. Carman, Wm. Bryant, a Friend, each \$1. A. Palmer, L. Babcock, A. R. Morse, a Friend, each 50 cts.

On this account we have distributed books, to J. V. Weeks, N. T., to the amount of 50 cts.; to J. H. W., for the Norwegians, &c., \$3.00; to M. B. Czechowski \$1.10; to G. W. States, Mich., 40 cts.

Business Items.

J. H. W.:—What about those extracts from "Death not Life?"—G. v. A.

A. R. Kelsey:—If the jewelry is such in size and quantity as could be safely sent by mail, you may send it to this Office, and we will dispose of it, and apply the proceeds as you direct. Or, a better way would be for you, if you can, to dispose of it in your neighborhood and send the money.

S. Nichols:—Some of the Nos. of the Review since the commencement of the Synopsis are exhausted; we cannot therefore furnish full sets to all those you name.

A. S. Gillett:—The types gave a wrong credit in the paper; it is all right on book.

R. Holland:—Some of the Nos. of this Vol. are exhausted. We send what we have and credit from the present time.

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 the omission should then be given.

FOR REVIEW AND HERALD.

J. N. Loughborough (for M. J. Chapman) 0.50, xiii, 8. E. Payne 1.00, xiii, 1. A friend (for O. G.) 1.00, xiv, 8. C. Miles 2.00, xii, 1. M. G. Kellogg 1.00, xiii, 1. K. R. Jones 1.00, xii, 9. S. B. Southwell 1.00, xiii, 1. B. B. Redfield 0.25, xii, 21. J. K. Ensley 0.25, xii, 21. Wm. Kimble 0.25, xii, 21. C. Hemenway 0.25, xii, 21. H. Seely 0.25, xii, 21. M. Axford 0.25, xii, 21. H. Brumley 0.25, xii, 21. J. Dusing 0.25, xii, 21. Dr. E. Spaulding 0.25, xii, 21. M. Frank 0.25, xii, 21. A. W. Lunderman 0.25, xii, 21. C. R. Austin 2.00, xiv, 1. E. Mugford 2.00, xiii, 1. E. Pike 1.00, xiii, 6. H. Barr 1.00, xiii, 1. Eleazer Dunham 0.50, xiii, 14. W. E. Landon 1.00, xiii, 1. Mrs. S. Eastman 1.00, xiii, 1. S. Newton (for A. Newton) 1.00, xiv, 9. A. Bates 1.00, xiii, 9. L. M. Howland (for M. A. Sylvester) 1.00, xiv, 11. Wm. W. Lockwood 1.00, xiii, 14. L. Bean (for S. R. Nichols) 1.00, xvi, 1.

FOR FRENCH TRACT.—Roseltha C. Loveland \$1. H. Bingham \$25.

FOR POWER PRESS.—A. L. Burwell \$30. G. S. C. \$10. L. Bean \$3.24.

FOR MICH. TENT.—G. S. C. \$10.

FOR HOLLAND TRACT.—S. Rumery \$1. H. Bingham \$25.