

Advent Review,

AND SABBATH HERALD.

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

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"I SHALL BE SATISFIED."

Not here! not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters—
I shall be satisfied—but O! not here!

Not here—where every dream of bliss deceives us,
Where the worn spirit never gains its goal;
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where Heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh unfolds us,
Lies the fair country where our hearts abide,
And of its bliss is nought more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied! Satisfied! the spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing—
The aching void which nothing earthly fills?
O! what desires upon my soul are thronging
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending—
Saviour and Lord! with thy frail child abide!
Guide me towards home, where all my wanderings ending,
I then shall see thee, and "be satisfied."

THE SOUNDING OF THE SEVEN TRUMPETS

Rev. vii, viii, ix.

WHEN DID MAHOMMEDAN INDEPENDENCE IN CON-
STANTINOPLE DEPART?

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of \$750,000, in August of that year.

In 1839, hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his

fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced in August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared, if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria and Prussia interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extract from an official document, which appeared in the *Moniteur Ottoman*, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840:

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note declared that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers."

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the Ottoman Plenipotentiary, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to

him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; the great powers stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey in a government steamer (which left Constantinople Aug. 5) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, When was that document put officially under the control of Mehemet Ali?

The following extract from a letter of a correspondent of the *London Morning Chronicle*, of Sep. 18, 1840, dated, Constantinople, Aug. 27th, 1840, will answer the question:

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the four powers, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor, by his own presence, to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies. During the interval of his absence, the Turkish government steamer, which had reached Alexandria on the 11th, with the envoy Rifat Bey on board, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was officially put into the power of Mehemet Ali, and was disposed of by his orders, viz, sent to quarantine, on the 11th day of August, 1840.

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated, Constantinople, Aug. 12, 1840:

"I can add but little to my last letter, on the subject of the plans of the four powers; and I believe the details I then gave you comprise every thing that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the least light on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated, Constantinople, Aug. 12th.

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four Christian nations, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "about any contingency which might afterwards arise!" From that time, then, they, and not he, would manage that.

Where was the Sultan's independence that day? Gone. Who had the supremacy of the Ottoman empire in their hands? The great powers.

According to previous calculation, therefore, Ottoman Supremacy did depart on the 11th of August into the hands of the great Christian powers of Europe.

FLAVEL'S TOUCHSTONE.

CHAPTER XII.

Various helps for discovering sincerity and detecting hypocrisy.

Section I. I shall venture here to offer some observations which may assist to the discovery of sincerity.

1. Every true reason of humiliation for sin is not a proper cause of *doubt* whether we have genuine holiness or not. It is the unhappiness and the sin of some, to construe everything unfavorably to themselves; they judge not candidly, and therefore cannot expect the comforts which piety confers.

2. That our temptations from some besetting sins are greater than from others, does not prove our insincerity. Every hypocrite has some way of wickedness, some sin that he delights in, some lust that he does not subdue; and the true Christian may be tempted more powerfully by some sins than others, but he allows himself in none. The frequent assaults of such sins, if they are not indulged, but guarded against with double scrutiny, are no proof of hypocrisy.

3. A greater reluctance to some particular duties than to others does not prove our insincerity, provided we mourn over that reluctance, and in heart desire to perform all our duty. It is indeed a very dangerous sign of hypocrisy that a man's zeal runs in one channel of obedience only, and he has not respect to *all* God's commandments; but while the soul heartily approves all the will of God, and sincerely desires to come up to it, and mourns for its deadness in this or that duty, and by prayer obtains

grace from God to overcome this reluctance, it is not a proof of hypocrisy.

4. The doubts and fears which we indulge concerning the unsoundness of our hearts, do not prove that we are destitute of holiness. Saints who are free from doubts and fears are rarely to be met with.

Section II. Let him who would ascertain the state of his heart examine it impartially, remembering that for the smallest, as well as for the greatest manifestations of sanctifying grace, God must be praised. It may be of advantage occasionally to propose to ourselves questions like the following:

1. Do I seek the approbation of God, or the applause of men, in my religious performances and duties? Can I be satisfied with the mere approbation of men, when I have no good evidence of acceptance with God?

2. Is it the reproach and shame which attend sin at present, or the misery which will follow it hereafter, or is it love to God and hatred of sin that restrains me from the commission of it?

3. Do I heartily rejoice to see God's work carried on in the world, and his glory promoted by the instrumentality of others, though the honor and the benefits of it result not to me?

4. Is there no duty so difficult or self-denying but I desire to perform it when required; and is all the holy and good will of God acceptable to my soul, though I have not risen up with like alacrity to the performance of all duties?

5. Am I resolved to follow Christ, and practice holiness at all times and in all events; or do I shun all hazards for religion; having a secret reserve in my heart, to go no further than I can with safety to my ease and honor in the world?

6. Am I rigidly conscientious in abstaining from secret sins, and in performing secret duties?

Such questions, proposed in a calm and serious hour, can hardly fail to reach the heart, and discover whether it is truly devoted to God.

Section III. As the upright and sincere are apt to apply to themselves the characteristics of hypocrites or self-deceivers, so these, on the contrary, are eager to appropriate to themselves the graces and expectations of saints. Some remarks must therefore be made to discover their ruinous mistakes.

1. It is not enough to clear a man from self-deception, that he does not know himself to be deceived. Doubtless, many are deceived, and will finally perish, who are not now sensible of their state, because they have never seriously examined it.

2. Zeal and forwardness in the cause of God will not clear a man from the danger of hypocrisy. Jehu was a zealous reformer, but yet a painted sepulchre. It is related by John Wolle, that in 1549 reformation became so much in repute among the nobles in Germany, that many of them caused the five letters, V. D. M. I. Æ., being the initials of the words, *Verbum Domini manet in æternum*, "The word of the Lord abideth forever," to be embroidered or set in plates upon their cloaks or the sleeves of their garments, to show to all the world, that, forsaking Popish traditions, they would now cleave to the pure doctrine and discipline of the eternal word. Had it been graven on their hearts they might have done so, but, Come, see my zeal, mars all.

3. A man may be deceived himself, though he hates hypocrisy in another. As one proud or covetous man may hate another who is guilty of the same sin as himself, so a hypocrite may loathe that in another which he allows in himself. Nay, it is the policy of some to declaim against the hypocrisy of others, thereby to hide their own. Hypocrites are not the most modest censurers of others.

4. The external performance of private duties does not prove a man to be sincere. The influence of education, or support of reputation, or the impulse of a convicted conscience, may drive a man to the duty, while his heart is not drawn thither by any hungering and thirsting after God. It is not always the external performance that distinguishes sound and unsound professors; but the motives, designs, and ends of the soul in these duties.

5. The reputation which a man's piety may have gained among Christians will by no means prove that he does not deceive himself—he may have a name to live while dead; nor will the respect which

he may show to the servants of God avail—this may spring from selfish and unholy motives.*

Section IV. Would you know the real state of your heart, let such questions as the following be often pressed upon the conscience:

When I attempt to perform any duties toward God, is my heart engaged in them, or do I go a heedless round of external duties?

Am I not influenced by self-interest, worldly advantage, reputation or ease, in my religious proceedings?

Have I not made some secret reserve in my professed consecration to God? Certainly if there be any sin that I cannot part with, any suffering for Christ which I resolve against in my heart, I am not his disciple; my heart is not right with God.

Do I make conscience of secret sins? Do I mourn for a vain heart, wandering thoughts, spiritual deadness? Do I conscientiously abstain from secret sins, when there is no danger of discovery or forfeiting my reputation? Is it God's eye, or man's, that drives me from the commission of sin?

Section V. I have only to add some advice to such as may read this treatise.

1. Let it be your great object to have a holy heart, a renewed and right spirit. All helps and directions will not preserve you from delusion and ruin, unless your heart is sanctified. Pray, therefore, with David, "Let my heart be sound in thy statutes, that I be not ashamed."

2. Always suspect and examine your ends in what you do. As your aim and design are, so are you. The intentions of the heart lie deep. The same action, done with a holy end, may be acceptable to God, which, done with a corrupt design, he would abhor. A man of God, who was commended for a good action, replied, "The work indeed is good, but I distrust the motives. Selfishness is liable to insinuate itself into the best actions."

3. Regard hypocrisy as the most odious sin in the sight of God and men. To have no holiness is bad enough; but to pretend it when we have it not, is double impiety. To make religion a mere step to preferment and a covert to wickedness—O how vile a thing is it! God made Christ a sacrifice for sin, and the hypocrite makes him a cloak for sin.

4. Let it be your constant endeavor to mortify those lusts that breed hypocrisy. Pride, vain glory, self-love, a worldly heart, are the seeds from which this cursed plant springs up in the souls of men. Dig but to the root, and you shall certainly find these unholy passions; and till the Lord help you to mortify them, hypocrisy will spring up in all your duties.

5. Listen to the voice of conscience in sickness and trouble. Mark its upbraidings at such times, whether they be that you are indulging some secret sin, or neglecting some known duty. These upbraidings of conscience will designate the corruptions in which, probably, most lies your danger.

6. Away with all temporizing in religion; be a Christian at heart, faithful to your Master and true to yourself. Hold fast integrity, whatever else you lose by it. O let this always be your rejoicing, which was Paul's, "the testimony of your conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, you have had your conversation in the world." Let your daily prayer and cry to God be that of David, "Let integrity and uprightness preserve me, for I wait on thee."

7. Keep your heart always under the awe of God's all-seeing eye. Remember he beholds all

* Nothing can be certainly concluded concerning the nature of the religious affections from this, that the outward manifestation of them, and the relation persons give of them, are very affecting and pleasing to the truly godly, and such as greatly gain their charity and win their hearts.

"The true saints have not such a spirit of discerning, that they can certainly determine who are godly and who are not; for though they know experimentally what true religion is in the external exercises of it, yet these are what they can neither feel nor see in the heart of another. There is nothing in others that comes within their view, but outward manifestations and appearances; but the Scripture plainly intimates that this way of judging what is in men by outward appearances, is at best uncertain and liable to deceit. 1 Sam. xvi, 17; Isa. xi, 3."—Edwards on the Affections.

your ways, and ponders all your thoughts; he will bring every secret thing into judgment. Thus did Job, and it preserved him. Thus did David, and it preserved him. Thus do thou also, and it will preserve thee blameless and without guile to the day of Christ.

A Fragrant Character.

In one of those apt and suggestive figures with which the Bible abounds, and which impart a perennial freshness to its language, the stability and loveliness of the truly good man's character, are described in the portraiture of one, whose "beauty shall be as the olive tree, and his smell like Lebanon." The olive tree was the symbol of all that was fresh and graceful—so valuable that from king to cottage, every land holder had his olive yard. Nothing could convey to the mind of the Oriental reader a more expressive image of the beauty and fragrance of Christian character.

It is so indeed; the real Christian is "the highest style of man." So far as religion molds and controls the life of a man, it tends to make him a perfect being. True, there are many who profess religion, who are unlovely and repulsive, with nothing in their character to please or in their life to attract; and the world is prone to take them as specimens of genuine piety. But such unlovely examples of Christian character are specimens of the want of religion, or of mistaken ideas of religion, and not of religion itself. Could we but see the man as religion would make him, we should behold a beautiful specimen of a man.

There is a peculiar grace and dignity in the man who walks with God. The tenderness of feeling, the amiability of temper, the carefulness not to injure the meanest creature, the benevolence and sympathy of feeling, the glow of piety and the studious aim to promote the happiness of others, are traits which no mind, however lacking itself, can behold without respect and admiration. Like begets like. And the man who holds intimate daily intercourse with God in meditation and prayer, will come to reflect not a little of the beauty and excellence of the divine mind. What a lustre was there in the face of Moses, when he came down from the Mount! He had seen the Lord, had communed with him face to face, had caught some of his glory, and his face shone when Israel beheld him. The world took knowledge of the primitive disciples, that they had been with Christ.

Bad as this world is, it is not wholly insensible of the attractions of moral goodness. It can not fail to mark the superiority of the man of God to other men. His pure example, his winning character, his self-denying and benevolent life, are in marked contrast with the vice, the selfishness and the moral ugliness which he sees elsewhere. So meek, so gentle, so forgiving, so full of kindness and good will to all the world, is the real Christian, that most men will respect his character. Wickedness is often disarmed by the exhibition of goodness; and unbelief is constrained to assert the truth and power of religion.

The beauty of moral goodness never decays. The olive is an *evergreen*, and hence never loses its freshness and beauty. No matter what changes come over the outward man, or over the face of nature, or upon society around him, the Christian "shall be like a tree planted by the rivers of water, that bringeth forth fruit in its season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

Piety is as *fragrant* as it is beautiful. Lebanon was not more distinguished for its princely cedars than for its odoriferous vines. The numerous vineyards which adorned the mountain side, perfumed the valleys below, and sent their fragrance to a great distance. True piety gathers its sweetness not from the earth but from heaven. Its perfume is emitted from the tree of life, from the throne of God, from the breath of angels; and is wafted to earth on the breezes which blow soft over the Paradise above. That celestial fragrance distills its subtle influence upon the heart and upon the mind, and breathes out its divine sweetness into the conversation, into the actions, and into the very looks and manner of man. There is a sweetness in the spirit and life of true piety, which is both pleasing and grateful to the sense, and purifying and reviving to the spirit of man. It is good to be with one whose life is hid with God—whose whole being is subdued, molded, chastened, adorned, and enriched by the grace of God. The life of such an one is from heaven—his speech is of heaven; and the power of his attraction draws you towards heaven. You see and feel in his presence that goodness alone is of any real value.—*N. Y. Evangelist.*

Wonderful Love.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—*1 John 3: 1.*

This love appears wonderful, when we consider what it did for the people of God before they became his people. "God so loved the world, that he gave his only begotten Son," &c. That surely was no ordinary love that could bestow such a gift, a son! and an *only begotten son!* That was a miracle of faith and love in Abraham, that caused him to conceive the thought of the surrender of a son to Him who had perfect right to require it, and whom he was under every conceivable obligation to obey. What then was God's love, that he should not only conceive the idea, but *really give* his Son a sacrifice for those to whom he was under no obligation to show the least favor, for those who, instead of deserving the gift, richly merited his eternal displeasure.

Nor was it in any ordinary manner that he bestowed this gift. To have had a thought of his compassionate regard, to have shared an hour of his service for our benefit, would have been infinitely more than we deserved. But to share such thoughts of his love as brought him on a mission from heaven to earth, to have not only an hour, but more than thirty years of his most active, devoted service, and last of all to have him die for us, O, this was wondrous love!

"Amazing pity, grace unknown,
And love beyond degree!"

And such a death as he suffered! All language is impotent, speech itself is dumb before the cross on which the Son of God is expiating human guilt. There is an eloquence in the fact itself that is overpowering, a grandeur of love that overawes nature, veils her noon, as with superior brightness the sun puts out the light of stars, and sends the earth reeling with faintness. Christ's prayer for his murderers while suffering the agonies of death they were inflicting, lifts a Pelton of grandeur, and places it on the Ossa of his love, before incomprehensible in the sublimity of its revealed greatness. That prayer "caps the climax" of the eloquence of divine love in its mighty pleadings to win back the alienated heart of man. O, sinner, if to that eloquence which subdued the solid rocks,—rocks unaffected by all the previous convulsions of time, if to this eloquence of God's love speaking through the death of his Son you can listen unmoved, if in all this there is nothing that can move your soul into a response of love to him who has so much loved you, then must we conclude that you are perhaps beyond all possibility of salvation. The very hardness of your heart interposes an insuperable obstacle in the way of your ever being saved. "He that loveth not, knoweth not God," and them who "love not God and that obey not the gospel," Christ at his final appearing will come to "punish with everlasting destruction from the presence of his Lord and the glory of his power."

To be unsusceptible of loving God, is to be incapacitated for heaven. There is no heaven without love,—love to God and love to man. Without this love, salvation, in the very nature of the case, is impossible. The soul whose affections are irretrievably alienated from God, is irretrievably lost. The soul that can not be awakened to love in view of God's amazing love to him,—in whom God's love does not awaken a reciprocity of love, according to the principle that "love begets love," can never be made to love God, for it is only through this overpowering manifestation of his love to the sinner, that God attempts, or that in the nature of the case it is possible to reach and win his heart. O then sinner, I beseech you to open your soul to the eloquence of God's love as it speaks to you from Calvary, as it is uttered in the dumb silence of a Saviour hanging, dying there for you, as it is uttered in that miracle of prayer, "Father, forgive them, for they know not what they do." If here your heart relents not,—if here you have no feeling, no tears of repentance to shed for those sins that nailed the Son of God to the accursed tree,—if here you feel not the chain of love's attraction drawing your soul to God, you will have no feeling, no repentance, no love any where. If you are incorrigible here, God himself will abandon all attempts to subdue you.—*Baptist Register.*

We should be more thoughtful of our duty than our fortune; what will become of us after death, than how, or when, or where, we shall die; and more desirous to be told how we should conduct ourselves well in sickness, and obtain good to our souls by it, than whether we shall recover.—*Matthew Henry.*

The Bible Instead of the Pipe.

Nor long since I met with a sister in Christ somewhat advanced in life, who, when the subject of using tobacco was introduced, gave me the following incident in her own experience, which I regard as worthy of imitation.

Said she, "I used to employ the pipe freely. I was advised to the habit of smoking, as a remedy for disease. Years rolled on and the practice continued, sick or well. At length, while spinning, the thought occurred to me, that if I would read my Bible instead of smoking, I should be a better Christian. I resolved to put away the pipe and lay the Bible on the shelf where I had been accustomed to keep the pipe; and when I grew weary in spinning, and had set down to rest, I would take up the Bible and read as long as I had usually been accustomed to smoke. The experiment I found to be highly beneficial in its results. I soon loved my Bible better than I did the smoking, and although years have since mingled with past eternity, no return to that filthy habit has been found necessary by me."

And now, reader, is not the above too good to be kept a secret. Let the Bible take the place of the old pipe, and the tobacco quid, and many more would be constrained to acknowledge the example of our good sister to be based upon a safe and satisfactory principle.—*Morning Star.*

THE MERCY OF MERCIES.—The good Flavel has a sermon, [Luke i, 27,] in which he exhibits Christ as the mercy of mercies to lost man. In this sermon, the following beautiful comparisons occur:

"Jesus Christ is an incomparable and matchless mercy; 'as the apple-tree among the trees of the wood, so is my beloved among the sons,' says the enamored spouse. Cant. ii, 3. Draw the comparison how you will between Christ and all enjoyments, you will find none in heaven nor on earth to equal him. He is more than all externals, as the light of the sun is more than that of a candle. Nay, even the worst of Christ is better than the best of the world; his reproaches are better than the world's pleasures. Heb. xi, 22. He is better than all spirituals, as the fountain is more than the stream. He is more than justification, as the cause; more than sanctification, as the person himself is more than all peace, all comfort, all joy, as the tree is more than the fruit. Nay, draw the comparison betwixt Christ and things eternal, and you will find him better than they; for what is heaven without Christ? Ps. lxxiii. 'Whom have I in heaven but thee? If Christ should say to the saints, Take heaven among you, but as for me, I will withdraw myself from you; the saints would weep, even in heaven itself, and say, Lord, heaven will be no more heaven to us, except thou be there, who art by far the better half of heaven.'

CLOUDS ON THE EUROPEAN HORIZON.—Says the Paris correspondent of the New York Commercial:

"It is a strange feature in the political history of Europe at the present moment, that every state is arming and fortifying itself against some imaginary enemy, and that the works are being hastened, according to their own words, 'in the provision of events that may soon arise.'

Even little Belgium is going to fortify, to the extent of forty millions of francs, one of her towns—at least a majority of her rulers favor the project—and they, like the rest, talk of the overhanging storm. Whence is this storm coming?

The naval equipments and fortifications of Cherbourg, now the principal French naval station, are said to be something bordering on the marvelous for their perfection and magnitude. These works, which are to be inaugurated by the Emperor in August, will no doubt strike the English naval men with surprise, for nothing in England equals or even approaches them. One hundred English men-of-war will be present at this naval fete."

A POPE'S GIFT.—The Pope has sent a present to Louis Napoleon's infant son of an emerald formed of two parts, fitting together, and which he pretends encloses a straw from the manger of Bethlehem, which he had blessed!

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, AUG. 5, 1858.

WHAT DID CHRIST ABOLISH?
(Concluded.)

We saw in our examination of this subject last week that the perpetuity of something that existed in the former dispensation, was definitely taught in this. There was not therefore at the cross of Christ a total abolition of everything that went before, as some contend, and as is essential to the positions which they take. How much then was abolished, and what remained?

Of the change that then took place, the Scriptures speak as follows: "For he is our peace who hath made both one and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. ii, 14, 15. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his cross. Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbaths, (or sabbath-days,) which are a shadow of things to come; but the body is of Christ." Col. ii, 14, 16, 17.

That this blotting out and nailing to the cross was not an arbitrary and independent act of our Saviour's, but took place in the natural order of events, will appear from Hebrews and from reason. Paul speaks in Heb. ix, 9, 10, of a service "which stood only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation. But Christ being come an High Priest of good things to come," &c. Again, [chap. x, 1.] "For the law having a shadow of good things to come," &c. Thus the question is narrowing down before us. We now inquire, How much, as a matter of course, and a necessary consequence, ceased at the crucifixion? Everything of course which typified Christ and his ministry; every shadow the body of which was of him, and nothing more. This is in the strictest accordance with reason; for all can see that a shadow must cease when the substance comes, and a type cannot reach beyond its antitype; and since the Scriptures point to that only as ceasing at the death of Christ which was in its nature shadowy and typical, we conclude that nothing else did there cease, except that which met its substance and body in the work of our great High Priest, commencing with his offering up himself as the great Sacrifice for the sins of the world.

Concerning any institution or ceremony, then, we have only to inquire whether it was a ceremonial shadow, typical in its nature and looking forward to an antitype, to ascertain whether or not it ceased and became of no effect at the ushering in of this dispensation; and whatever it is claimed was annulled as the immediate consequence of the shedding of Christ's blood on Calvary, must be shown to be a type or ceremony pointing to scenes connected with that event.

These are plain principles, and easily within the comprehension of all; and yet there are those to be found so limited and narrow in their creed, so deceived themselves in their views of Scripture, or so dishonest in their exposition, so stiff-necked and rebellious against the requirements of God's holy law, or so ignorant of their length and breadth, as to declare that whatever Christ has not explicitly, with his own mouth, in so many words, re-enacted, repeated, and enjoined upon Christians, as such, they will neither acknowledge nor obey. Would that it were possible to present in its deserved light, the unfairness and fallacy of such a course.

We refer now more particularly to this manner of procedure as exemplified in relation to the Sabbath of the Lord. Why, say some, the Lord gave his disciples a commission, [Matt. xxviii, 19, 20,] to teach all nations to observe all things whatsoever he had commanded them; and, they add, Christ never com-

manded them to keep the Sabbath, therefore it is not now obligatory. If by this they mean that we do not find any such words recorded of Christ, as these, "I command you, Christians, to keep the seventh day as the Sabbath of the Lord," so much we admit; but is this sufficient ground upon which to base the above conclusion? By no means. On the contrary we can show that there is not only no necessity for such a declaration on the part of the Saviour, but that to reject the Sabbath, because we do not find it, is but a miserable subterfuge. Indeed, this is apparent from the argument already produced; for did not the Saviour in his very first discourse teach the perpetuity of a law in this dispensation which existed in the old? and did he not transmit it to all future generations in all coming time? He certainly did. Of what law did he speak? We have shown that it was moral law, the rule of our actions, the standard of our righteousness. We have also shown that when the perpetuity of a law, as a code, is taught, the perpetuity of every single commandment of that code is also taught, as much as though they were specified one by one. And is not the Sabbath commandment a part of the moral law? It is placed in the very bosom of the decalogue, and is just as moral as any other precept which regulates our duty towards God. Then where is the necessity of a re-enactment, or an express declaration of this precept, when Christ enjoins upon us the observance of the law, as a whole, which contains it, and pronounces a blessing upon all who should do and teach it? It is in reality as explicit as though it was specified by name and its observance enjoined upon us. Then we ask again where is the necessity of a re-enactment? It were trifling with the Almighty to require it, and bold presumption as well as fatal folly to break forth into open transgression because we find it not.

Again: We have shown that nothing could cease at the cross, (we speak of course of religious institutions,) except that which was typical and pointed to the offering and the priestly work of Christ. But was there anything typical in the Sabbath institution? anything that prefigured the work of Christ? There was not. We defy the world to show it. Would it then cease at the cross? From the very nature of the case, it would not. And hence, even if the Saviour had not solemnly enforced upon us the precepts of the decalogue, we should have no excuse for believing them abolished, since, not being in any wise typical, the scenes of Calvary could not affect them; and there is no other time nor place nor cause given for their abrogation by the most ultra Antinomians.

But, third, if the sayings of Christ are the only law of this dispensation, and all that went before is superceded and done away by these, these are new enactments for this age. But nine of the original ten commandments are now confessedly binding. These must therefore have been re-enacted; but nothing can be re-enacted before it is abolished; and there was nothing abolished, as all must agree, before the crucifixion. Subsequent to that event, then, we must look for all re-enactments; but how many of the sayings of Christ have we recorded between his resurrection and ascension, showing us our duty? How many of the commandments did he re-enact, and enforce during that time, of which we have any record? Not one. But yet they are binding. Where then is the theory under discussion? Buried beneath the weight of its own insignificance.

No one can maintain that this is not the true nature of the case, and presented in a just light; but let us for the sake of argument allow our opponents for a moment a wider latitude. Admit that all the sayings of Christ during his whole ministry are to be taken into the account as re-enactments. What then? Will this theory even then hold good? Let us see. "Teach all nations to observe all things whatsoever I have commanded you." But where has he commanded us not to have any other gods before our Creator? Where has he commanded us not to make unto us any graven image, nor how down to them? Where has he commanded us not to profane the name of God as prohibited by the third command-

ment of the decalogue? Where, we ask, has he given these commands in the manner in which our opponents claim that he should have given the Sabbath commandment to make it obligatory? Nowhere; but yet no moral man will contend that these are abolished. Therefore the theory is utterly at fault here. It is true the Saviour said, Thou shalt worship the Lord thy God, and him only shalt thou serve; [Matt. iv, 10;] but this is only what he said to Satan, to justify his own course in not falling down to worship him; and he refers for his authority to the books of Moses, "It is written," &c. But some may say, The Saviour commands us to love God with all the heart, and if we do this, we shall not break the first three commandments. Very true, we reply; neither will a person in this case break the fourth commandment.

Thus we find the position of our opponents insufficient for their purpose. It is lame, and impotent, and impudent, in every particular. No principle of morality expired at the cross of Christ, and there is no new one inculcated in the New Testament. Examine well this subject, brethren. Fortify yourselves against the no-law heresy. We shall have to meet it more and more, so long as the carnal heart is stirred up to seek out devices by which to evade the principles of God's government. The word of God is the only sure foundation. It is firmer than heaven's pillars, or earth's foundation stones; for though these all should pass, that word would stand.

Tent Meetings in Mt. Vernon, Iowa.

BRO. SMITH: We closed our meetings in Mt. Vernon, July 18th, and took down our tent. Next day we baptized seven believers in the present truth. We expected to start for Iowa City on the 20th; but the Cedar River was so high that teams could not cross it, and, unwilling to be idle, we complied with the request of some of the citizens of the village to put up the tent again.

Our meetings then continued over the 25th. The attendance was not very large, but the interest was good, and several more decided to keep the Sabbath. The brethren and sisters there are firm in the truth, and expect to meet much opposition. The Methodists are very numerous, and have a college there. Of course they are proud and popular, and do not like to have the infallibility of their system questioned. They have expressed their firm determination to prosecute all who keep the Sabbath and labor on the first day of the week. Our hope is that the brethren will arm themselves with the same mind that was in Christ, and possess their souls in patience. If the power of the dragon spirit against the truth in the West is first to be manifested in that place, we shall rejoice that the Lord directed our steps there.

The readers of the REVIEW will be pleased to learn that since Bro. Hull embraced the Third Angel's Message he has been diligently searching the Word, and is firm on all points of the present truth. He has given himself entirely to the work, and the Lord is blessing him and his labors. And yet the laborers are few. O that "the Lord of the harvest" may be entreated for more laborers, is my earnest desire.

Yesterday we had the tent (the circle only) conveyed to the river, and taken across in a common sized skiff. This was the only way that it could be taken over, and the ferry-man had to row about a mile to land it where a team could get to it. We soon got a farmer to bring it to this place, where we arrived about nine o'clock this morning. We hear that there is considerable interest about here, and several teams came in from the country on First-day expecting to find the tent here. We expect the Lord to work for his truth. J. H. W.
Iowa City, July 27th, 1858.

A GOOD RESOLVE.—Said an aged native convert of one of the Hervey Islands, after receiving his first copy of the entire Bible, "My brethren and sisters, this is my resolve: the dust shall never cover my new Bible; the moth shall never eat it; the mildew shall not rot it; my light, my joy."

Meetings in Northern Indiana.

BRO. SMITH: Since the 10th inst. I have been in La Porte and North Liberty. In the latter place I spent a few days. Since Brn. Loughborough and Cornell were there last Spring, and some families embraced the present truth under their labors, the ministers have labored hard to overthrow and destroy all the good effect their labors had produced. The Methodists have the ascendancy. They took immediate measures to save their meeting-house from any further desecration by such teaching as Christ's soon second coming, the unconscious state of the dead, the requirements of God's law, and keeping the Sabbath of the Lord our God. They believe in common with other churches that Christ will come some time or another, but no one knows when; and that the dead know more than the living; that the law of God is holy, and binding on man, provided the fourth commandment is not enforced; that the Sabbath of the fourth commandment is right, if men remember to keep the first day of the week holy instead of the seventh.

The few that had confessed the truth were much discouraged by reason of the opposition, and had not met together to claim the promises of God as was their duty and privilege.

We held a few meetings in the village school-house. A few became interested, especially so when we came to the water-side, and Bro. Harvey was baptized. His aged father came several miles to see and hear. He became much interested, and declared that he should keep the Sabbath from thence forward; so also said his companion. The Lord help them so to do.

The church at La Porte have been passing through some trials by reason of some lawless and disorderly members desiring to walk in paths of their own choosing. Satan has tried various ways to distract and discourage the church from walking in the right way, but we trust they are now free to move onward in gospel order.

One of the enemy's devices was with a worthy sister recently from Germany, unable as yet to speak English. She was so beset with fear that God had cast her off, that she was tempted to take her own life because there was no hope for her. In this way she was deprived of sleep for five days and nights, in which time she was partially relieved two or three times in answer to prayer; but the fifth day of her trial the Lord in answer to prayer again freed her from the power of the enemy, and she became peaceful and much refreshed with quiet sleep. Praise the Lord for his great mercy and kindness to his believing children.

I arrived here evening before last, and found three had recently commenced to keep the Sabbath, who wish to hear more about this way. We commence meetings this evening in a hall now fitting up. Last evening a professed Magician was entertaining the people in their only public place for worship.

Malta Station, De Kalb Co., Ills.

JOSEPH BATES.

PRAYER.

BY A. S. HUTCHINS.

(Concluded.)

In conclusion under this head, we feel constrained to say a few words to the young, that are looking for immortality and eternal life at the appearing of Jesus. Do not feel that you can be excused from bearing responsibility in family worship. Do not feel that the obligation of this duty rests wholly upon the heads of the family.

It is lamentable that most of the young among us, feel no more on this subject than they do. Their repeated neglect to join with others in the performance of this important duty; and the coldness and indifference often manifested during family worship, indicate a strong lack of interest here. It should not be so. It must be otherwise, if the union and strength, and power to prevail with God exists as it

should in every Christian family in these last days. May the Lord pity and spare the young in the church of God, is my prayer.

Having offered the above remarks on the different kinds of devotion, private, public, and family, which we desire the reader may attend to as duty demands, we observe that it is the privilege of every Christian to possess a spirit of devotion, and prayer to God continually. A few examples from the Scriptures we think justify us in this conclusion.

Says David, "I give myself unto prayer." Ps. cix, 4. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Eph. vi, 18. "Pray without ceasing." 1 Thess. v, 17. "Continuing instant in prayer." Rom. xii, 12.

These directions are in some measure fulfilled by faithfulness in the kinds of prayer previously mentioned, but they have a more complete fulfillment in bringing our mind to a heavenly and prayerful frame and constantly watching thereunto. Truly, "to be spiritually minded is life and peace." Rom. viii, 6.

In the language of another we say, "Such an habitually devout disposition of mind, will make every action of your life holy. You will learn to do nothing without connecting it by prayer with the presence and glory of God. You will see nothing, and hear nothing, without its raising your heart to him. What a spiritual life may the Christian, improving every thing by prayer, lead. This will consecrate every field, every wood, and every dwelling place. It will turn an ordinary walk into a morning or evening sacrifice. Making this heavenly use of earthly things, you will rapidly advance in conformity to the divine image, you will be strong in overcoming sin, and you will carry on schemes of good with a power which nothing can resist."

Again he remarks,

"We do not sufficiently attend to the growth of a devout spirit. We are too much content with former attainments, and often even fall short of them. But let us labor not only to keep our ground, but to make daily progress. The Christian's devotion should be like the flowing tide, which gradually gaining point after point, the retiring waves again and again returning, filling up all the vacancies, advancing and still advancing, at length replenishes, in regular progress, the whole space. Let the spirit of devotion advance till it fill our whole souls.

"Indeed the truly advanced Christian is known by this mark, as much as by any other. The man after God's own heart, is the man of devotion; one who is always in prayer; who says in the morning, 'when I awake I am still with thee; and in the evening, 'I will both lay me down in peace, and take my rest, for thou Lord only makest me to dwell in safety.' Ps. xxv, 5. In the midst of his business he is 'fervant in spirit, serving the Lord.' Rom. xii, 11. He can say, 'On thee do I wait all the day,' Ps. xxv, 5. 'He,' says Law, 'is the devout man, who considers God in every thing, who serves God in everything, who makes all the parts of his common life, parts of piety, by doing every thing in the name of God, and under such rules as are conformable to his glory.'

"Men of this world, the covetous and the impure, the licentious and the gay, even when outwardly engaged in other things, have their minds full of their particular sins. Let the Christian's heart then be filled with that great work in which he is engaged. As they pollute all their sacred duties by worldly thoughts, so let him consecrate all his common actions, by the constant and heavenly breathings of his soul unto God.

"In conversing with others on religious subjects, in going to the poor and afflicted, in visiting your own friends, in coming to the house of God, in hearing his word, in these, and the various other circumstances of our lives, the heart of the devout Christian will be sending upward many a secret petition; he will be silently wrestling with God; and gaining that divine blessing on all in which he is engaged, which others lose by carelessness and indifference.

"This is the old religion; this is the good way; these are the old paths. Jer. vi, 16. Thus Enoch, Noah, Abraham, and David walked with God; and those who walk thus now, find rest to their souls. In inviting the reader to this constant intercourse with God, we are inviting him to his highest privilege—friendship with his Creator; and to his richest

enjoyment—delighting himself in communion with his Lord.

"Do you ask, how you are to obtain, and how you are to keep alive this spirit of prayer? You must seek it; you must cultivate it. The grace of God is sufficient."

It is the noble and exalted privilege of the real Christian to enjoy this blessed and saving communion with God, and to have his treasure, his heart and his conversation in heaven. Let this be his happy state of mind, and his affections will twine around the closing works of our great High Priest, with inexpressible fondness.

His heart ever flows with praise and gratitude to God. The service of our heavenly Master is most delightful. And as the unfolding signs indicate the near approach of the solemn moments when the wrath of God shall be poured out upon the wicked, the language of his heart is "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. xviii, 10. O praise the Lord for this blessed reflection! for such a transporting prospect.

In conclusion I would say as I have written on this interesting subject, my heart has burned within me for a closer walk with God; for a more prayerful and watchful state of mind at all times. And it is my firm purpose by assisting grace, to be sober and watch unto prayer. And to all who may read this, suffer me to urge upon you the impressive exhortation of him whom my soul loveth. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi, 36.*

Battle Creek, Mich., June, 1858.

*I would here acknowledge that in preparing the above article, I have received important help (in addition to most of the quotations given) from a valuable work on prayer, which fell into my hands recently; but as its title page was wanting, I have no clue to the name of the author, nor the time when it was written. A. S. H.

From Bro. White.

BRO. SMITH: Here we are in Iowa City, Iowa, and while Bro. M. Hull is preaching, we are writing. Bro. Hull is fully with us, and bids fair to be an efficient laborer. Congregations here are not large, but the interest is good.

We wish to say to the many dear friends who have addressed us by letter for the past two months, that we have not had time to answer their kind letters; neither have we had time to attend to all the business contained in those letters. To give our friends some idea of how our time is occupied, and how little spare time we have, we will give a brief statement concerning the last few weeks.

July 8th, at 2 P. M., we took the cars at Battle Creek for Jackson; at 2 A. M., the 9th, took the cars for Detroit; at 7 A. M. for Pontiac; at 9 A. M. took the stage for Orion; that evening preached in the Michigan Tent; Sabbath, the 10th, preached twice; First-day, 11th, preached once; 12th, took the stage and cars for Detroit; 13th, rode on the cars to Rochester, and after 9 P. M. walked a mile to Bro. Orton's; 14th and 15th bought a tent, and was attending to other business until the cars left for the West at 7 P. M.; rode on the cars all night; reached Green Spring, Ohio, the 16th, at 10 A. M.; rode in a wagon to Milan; Sabbath, the 17th, preached at Bro. Filotson's; 18th, rode 12 miles, preached once in the Ohio Tent, and after Bro. Loughborough closed his discourse at half past 9 P. M., rode twelve miles; got to rest at 1 A. M., and was waked up at 5 to take the cars for home; reached Jackson at 6 P. M., the 20th; took the cars that night, reached home at 1 A. M.; went to the Office the 21st, and found a multitude of letters, and more business than we could attend to. At 2 P. M. received a letter urging us to visit Crane's Grove, Ills., by the 23d. This gave us two days to prepare 100 pages of MS. for the printers, read 40 pages of proof-sheet, and hastily attend to a week's work of other business. At 11 P. M., the 22d, took the cars; reached Crane's Grove the 23d at 6 P. M.; Sabbath, the 24th, met with the brethren in the forenoon at Bro. Berry's; in the afternoon preached in the school-house; the 25th, preached twice; the 26th, rode in a lumber wagon to Bro. Sanborn's, in Wis.; the 27th, rode in the same way back to Crane's Grove; the 28th, took the cars to Morrison; at 4 A. M., the 29th, took the cars for Iowa; rode thirty miles in a western stage; the 30th, rode horse-back to this place, 20 miles, swam the pony after a small boat one half mile; Sabbath, 31st, preached twice, and to-day once. And now, thank the Lord, we are well, free and happy. Health is better than for twelve years. We give this sketch that our friends may know where we are, what we have been doing, and why we do not answer their numerous letters. August 1st, 1858. J. W.

SLEEP OF THE SAINTS.

BRO. SMITH: I send you some verses which I took from an old paper, composed by Mrs. Sigourney.

H. E. BRYANT.

How rest the saints in Christ, who sleep
Far from the tempter's power.
While for their loss the mourners weep,
In lonely hall and bower.

They rest unvexed by wildering dreams,
Of mortal care and woe,
Nor wake to taste the bitter streams
That through these valleys flow,

They rest as rests the planted seed,
Within its wintry tomb.
With hope from all its cerements freed,
To rise in glorious bloom.

They sleep as sleeps the wearied child
Upon its mother's breast,
Nor foe, nor fear, nor tumult wild
Invade their peaceful rest.

Then why with grief from year to year,
Their blessed lot deplore.
And shed the unavailing tear
For those who weep no more.

Ah, rather in their footsteps tread,
With quickened zeal and prayer,
And live as lived the holy dead,
That ye their rest may share.

On Keeping the Sabbath.

GOD says, Remember the Sabbath day to keep it holy. Ex. xx, 8. But an individual offers to pay some indebtedness on the Sabbath, and I, for fear that I may be troubled to get my pay at any other time, consent to take it. A very small act to take some money and put in my pocket; but there are those that are ever ready to doubt the sincerity of Sabbath-keepers, and get something to tell against them. That man, say they, will take money on his Sabbath, if he is so very strict otherwise; and so we furnish them with something to talk about and thus bring the truth into disrepute. Have we avoided the appearance of evil? Have we remembered to keep the Sabbath holy?

Perhaps some one calls on us to receive a little money on the Sabbath, and surely it will be a very small act to count out the amount. But I think we should be apt to use some words, either in paying out or receiving money on the Sabbath, and Isaiah condemns our speaking our own words on that holy day. Isa. lviii, 13. The Lord rested on the seventh day from all his work. Again the neighbor of a Sabbath-keeper wishes to borrow some tools on the Sabbath. The commandment does not say that we shall not let our tools be used; we wish to accommodate; or perhaps it will offend some one to refuse. But think a moment. Will you help your neighbor to do that which you will not do yourself on the Sabbath? Would you lend a weapon of death to a murderer? You would not find tools for him to break the sixth commandment; but in lending on the Sabbath, you are finding tools for your neighbor to break the fourth commandment; and not only so, you encourage him in the practice of disturbing you on the Sabbath. Let us let our neighbors know that there is a separating line between us and like David say, "Depart from me ye evil doers, for I will keep the commandments of my God." A. A. MARKS.

Jackson, July 22d, 1858.

The Counterfeit.

A MAN is traveling through this State, professedly as a philanthropist. His family of nine children, four men and women grown, are with him. They move with two daguerreian saloons, wagons, carriages and several cows, &c., and camp during their stay in each town in their saloons. Meanwhile his wife takes daguerreotypes at half price. He labors, professedly, for the general good of his fellow-men; lectures on temperance, phrenology, magnetism, and Spiritualism, (which is his hobby,) free of charge.

They have traveled in this way. I think, for more than three years under the special direction of the spirits. His zeal and devotedness to his cause are wor-

thy of imitation in a good cause. "Shall ambition and avarice never sleep? Shall they never want objects on which to fasten? Shall they be so observant to discover, so acute to discern, so eager, so patient to pursue, and shall the benevolence of christians want employment?"

While I heard him speak of love and benevolence of man to his fellow-man, I called to mind the instruction that the Lord has given the church through the gift of prophecy. The great Deceiver has a counterfeit as nearly like the true coin as possible. But it can be detected by those who rely solely upon the merits of a Saviour for salvation, and not good works.

While we behold the great counterfeit (Spiritualism) seducing its thousands, can we not trace it to the true coin? Certainly, the counterfeit does not exist without the true to imitate.

Cambridge, Wis.

F. M. BRAGG.

LETTERS.

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

From Bro. Bourdeau.

DEAR BRETHREN AND SISTERS: It is now a little more than a year since the Lord in his great goodness, put it into my heart to embrace the Sabbath of the fourth commandment, and the doctrine of Christ's second coming; and I bless God for the light that shines on my pathway; for the increasing evidence I have that the Third Angel's Message is not a cunningly devised fable; and that I have identified myself with God's chosen people who are travelling the narrow way that leads to mount Zion.

I bless God that he has enabled me to heartily embrace the whole of present truth. I can see beauty, light and harmony in all the truth. I love the truth, and feel like saying that neither death, nor life, nor things present, nor things to come, shall be able to separate me from the Third Angel's Message. I thank the Lord for the union I have with those who keep the commandments of God and the faith of Jesus. I have had to lay aside many preconceived notions and favorite opinions, and cut loose from the world, the honors and pleasures of the world and the churches, to fully embrace the truth, and become identified with God's people; but I have been more than recompensed for the little sacrifice I have been called to make. I thank God that I can feel somewhat the force of the following promise which the Lord made in the hearing of his disciples: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark x, 29, 30.

Yes, dear brethren and sisters, we have "an hundred fold now in this time." We have more true and faithful brethren and sisters, and fathers, and mothers, and friends, with persecutions, and the promise of eternal life in the kingdom of heaven. Blessed thought! Blessed promise! It should buoy our spirits up when we are called to pass through afflictions, and suffer for the precious cause that we have espoused. It should induce us to fight valiantly the good fight of faith, and strive for the unity of the faith till we are one, even as Christ and the Father are one.

The Lord has greatly blessed me since I returned from the West. My health has been improving daily, and I have been encouraged in seeing those who first presented the truth to me, and some of my friends who have embraced the truth during the past year under my brother Augustine's labors, strong in the Lord, and in seeing four of my relatives understandingly receive the Third Angel's Message, and disposed to suffer afflictions with the people of God, that they may reign with him in glory. All those of my relatives who were, seemingly, good members of the churches (about twelve in number) have now become firm believers in the Commandments of God, and the

Faith of Jesus. This truly encourages me, and confirms me in the belief that God is no respecter of persons; that in every nation he who feareth him, and worketh righteousness, is accepted with him.

I have met with the brethren in Northern Vermont every Sabbath since I returned from Battle Creek, and we have had many refreshing seasons together, thank the Lord! My labors have been confined to my native place. I have had much freedom in presenting the truth to my former acquaintances, and to the French Baptists of this place.

When I arrived here, I found most of the brethren of Fletcher Vt., taking an active part in the so-called revivals, and, consequently, standing aloof from the church, and attaching very little importance to the Sabbath and the rest of present truth; but they are now realizing the danger in which they were placed, and endeavoring to retrace their steps. May the Lord help them to come back into the light is my prayer.

I have lately received a very cheering letter from Bro. Czechowski. He says, "the Lord has been very mindful of me since we parted at Rouse's Point; and, to my encouragement, he has converted a respectable French family in this place, composed of eight members, to the precious Sabbath of the Lord. Others are investigating. I have distributed many of your French tracts with good success. This is very encouraging to me. Blessed be the name of the Lord!"

We see, dear brethren and sisters, that the precious cause of present truth is advancing among the French, as well as among other nations. I hope that you will all feel interested in our department of the work. Pray for us, that we may accomplish the important duties that devolve upon us, in the fear of God. D. T. BOURDEAU.

West Enosburgh, Vt., July 16th, 1858.

From Bro. Wilcox.

BRO. SMITH: I can truly say that my faith in the promises of God, has been increasing, especially of late. I have proved the Lord to be indeed a prayer-hearing and a prayer-answering God. I know by happy experience that he is "a present help in every time of need," whenever I lift my heart's desire to him in childlike faith and simplicity. I will praise God for his unbounded goodness and long suffering to me, though I have to regret that I do not at all times appreciate the great goodness of God to a poor unworthy creature like myself.

I have been informed, by good authority, that the paper which has been published in New York city, a few months past, under the title of "The Way of Life," devoted to the cause of the revivals in the nominal churches, has been discontinued for want of a sufficient circulation, or funds. Their last issue, was the 10th inst., up to this date, July 23d.

Its leading principles, were expressed as follows: "We will advocate the interests of Catholic Christianity, leaning towards no particular church, giving precedence to no particular sect, as such, but, we trust, representing those most important principles which have united christians everywhere during the present religious revival."

Surely one would think that a religious paper, once established on such a broad basis as is expressed above, would receive a hearty, liberal support among the nominal churches as a mass, especially if the union of the different sects, is as strong as represented in the above extract. The fact that the "Way of Life" has failed, for want of means from those whose cause it was advocating, together with the determined opposition of the sects, as a body, against the solemn truths connected with the Third Angel's Message, of Rev. xiv, 9-12, wherever they are clearly presented among them, is sufficient evidence to my mind of their fallen, lamentable condition. Yet God has a few precious jewels still lingering in Babylon. As the voice of the Third Angel is sounding louder and louder, one after another are heeding the voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of

her plagues. In proof of this, we have testimony from time to time in the *Review* from such.

Dear brethren and sisters, I can truly say that I love the precious, present truth which God has intended as saving truth for this generation, if they will only heed it. But alas! how few are willing to heed it, and be despised enough to obey it. Many professed christians do not seem to realize that our beloved Redeemer trod a rough and thorny path, that he has set his followers an example that they should follow in his steps. I hope for one by the grace of God to be enabled to imitate him in all his blessed examples, and walk in the bumble path he trod.

As the light of God's precious truth is shining brighter and brighter on our pathway, I feel to take fresh courage in this good warfare to the kingdom. I feel more than ever resolved by the help of God to never give over the struggle with the powers of darkness for eternal life, till victory turns on Zion's side. I expect my faith will be thoroughly tried. Says the prophet Daniel, "Many shall be purified, made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand."

The following words of the poet, express the feelings of my heart at the present time:

"Here o'er the earth as a stranger I roam,
Here is no rest, is no rest.
Here as a pilgrim, I wander alone,
Yet I am blest, I am blest.
For I look forward to that glorious day,
When sin and sorrow will vanish away,
My heart doth leap when I hear Jesus say,
There, there is rest, there is rest."

J. A. WILCOX.

Williamsburg, N. Y., July, 1858.

From P. H. Cady.

BRO. SMITH: I feel thankful to God for the great blessings I am daily receiving from his bountiful hand. I feel that his grace is all sufficient, and if I but put my trust in him, he will bring me off conqueror. The truth never appeared more precious to me than at the present time, and when I realize that this is the last warning this guilty world will ever bear, I feel to cry with the poet,

Fly, fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,"

that souls may flee from Babylon, from the worship of the beast, and escape the wrath of God which will soon be poured out upon the ungodly.

The cause in Wisconsin seems to be rising. The remnant, as far as my knowledge extends, are trying to heed the counsel of the faithful and true Witness, to buy the gold, the white raiment, and the eye-salve. The labors of Brn. Waggoner and Andrews have proved a blessing. It seems the Lord is willing to save souls in Wisconsin. In Mackford, seven have lately embraced the truth, and the interest to hear is greatly increased. Good news of the same kind comes in from surrounding places. I believe it is time for the Lord to work in Wisconsin. The course that Stephenson and Hall have taken for two years past, seems to have cast a cloud over the once fair prospects of the cause in this State; but now that they have given up the Sabbath, many an honest soul is fired with new zeal, and ready to sacrifice their all in defense of the truth. Thus the way seems to be preparing for the truth to go with power. Brethren and sisters in Wisconsin, what shall we do? Shall we sit still and see the cause bleeding at every pore? No! no! Let us once more rally around the standard of present truth; let present truth be our theme; let us consecrate our time, talents, and substance to the Lord, and pray earnestly for an out-pouring of the Holy Spirit upon us. Let us be humble and get into the place where the Lord can work again for the people. O that we may feel the importance of the time in which we are living, and the truths committed to our trust. That we may fully appreciate their importance, and live them out before the world, is my prayer.

I would say to the scattered flock generally, be of good cheer. Jesus is soon coming; yes, that blessed Jesus who gave his life a ransom for us, and is now

completing his work in the heavenly Sanctuary will soon appear, the joy and rejoicing of his waiting people. Praise the Lord!

Your unworthy brother.

P. H. CADY.

Mackford, Wis., July 8th, 1858.

From Bro. Merry.

BRO. SMITH: It is gratifying to receive our weekly messenger (*Review and Herald*) in so short a time after its publication; but O, that we could have some of the Brn. to refresh us with the words of eternal life.

It is now nearly three years since we have heard any preaching from which we could draw the sustenance that we require. How sad it is to be, Sabbath after Sabbath, without any one to cheer us on our pilgrimage, to comfort us with the words of life.

But it is cheering to know that we are remembered by our brethren in their prayers. I see that the Brn. are going with the tent in Iowa. This is cheering. It may be that duty will bring it to southern Minn., sometime hence. If not, we are thankful for the knowledge we already have of the word which is sure and steadfast.

Wm. MERRY.

St. Charles, Minn. July, 1858.

From Bro. Decker.

BRO. SMITH: It is about six months since I have tried to keep all of God's commandments; for I believe them to be sure. It is about four years since I came to the conclusion to take the Bible for my guide. Whatever it says I am willing to obey, and let the doctrines of men fall to the ground. I was formerly built up in the Lutheran faith, but when I came to examine my creed, I found it very different from the word of the Lord. There are but five in this entire neighborhood that are striving to keep all of God's commandments. Our opposers are very strong and numerous. There are some here who tell us we are right, and that the seventh day is the Sabbath of the Lord; but I think they are afraid of becoming unpopular with the world. O let us be careful. Christ says, He that is ashamed of me, of him will I be ashamed also. Bro. Hull has frequently labored with us the past winter and spring. Brn. Brinkerhoff and Saunders have started out into the field. May the Lord bless and give them grace that they may be able to proclaim the truth as it is in Jesus. O that the Lord may send more laborers into the field.

The *Review* has found the way through to us, and we feel truly thankful to read it. I am glad to hear from the brethren and sisters abroad. It is my earnest desire to be one of the little flock spoken of in Rev. xiv. 12. Here are they that keep the commandments of God and the faith of Jesus.

Yours truly,
JACOB DECKER.
Clark Co., Iowa, July 10th, 1858.

From Sr. Decker.

DEAR BRETHREN AND SISTERS: I too am trying to keep the commandments of God and the faith of Jesus. It has been about four months since I embraced the present truth. I feel thankful to my heavenly Father for the light. O let us be faithful in living out these glorious truths. Brethren pray for me that I may live so that the Lord will guide me by his Spirit through all the difficulties to come. I want grace that I may be able to stand fast in the faith and hope. I believe that we shall soon be delivered. Now is the time for us to get strength to stand when the hour of temptation comes.

Yours in hope,
RACHEL DECKER.
Clark Co., Iowa.

From Sister Richmond.

BRO. SMITH: I feel to praise the Lord for the light that is now shining upon our pathway, and for the evidence we have of the near approach of day. O how solemn and deeply interesting are the moments! With what earnestness and energy should we now plead for eternal life! The decisive moment is at hand. Brethren and sisters, on which side shall

we be found? I can say as for me, I will serve the Lord. I expect trials, but from these I would not shrink. I do not ask for an easier way to the kingdom than others have had. No, no, let me share with others their sufferings here and their joys hereafter. I want to be a child of God in every sense of the word. I must be. I expect a struggle if I ever overcome, but I would ever bear in mind Him who in the days of his flesh, offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Heb. v, 7. View him in the garden of Gethsemane, and there learn a lesson of endurance and holy submission to the will of God. O hear the words that fell from his lips, and ever bear them in mind, "Father if thou be willing remove this cup from me. Nevertheless, not my will but thine be done." An "angel descends with strengthening balm from glory to soothe the Son of God." And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. If this is not enough to stir the depths of the soul, follow him up into the mountain, and view him there exposed to the midnight air as he continues all night in prayer to God, and then remember that he was without sin. It was for us he prayed. If Jesus manifested so much earnestness for us, shall we not be in earnest for ourselves? We must be. A few, faint, formal petitions will not do the work for us. No, no, we must be in earnest. We have not yet resisted unto blood striving against sin.

Sr. Hastings' letter in No. 1 of the *Review*, did encourage my heart to take hold with new energy and zeal upon the promises of God. I know there is strength to be derived from earnest, fervent prayer. My experience for a few weeks past can testify to the fact. At times I have felt such unutterable longings after God as words would fail to express. I can see a beauty, a loveliness in the character of Jesus, and I long to be his without reserve. I must be his, come life or death. But I am sensible that there is yet a great work to be wrought for me, before I can be made a partaker of his holiness. I would not be deceived in regard to my hope. I desire to know the worst of my case now, that I may zealously repent of every wrong while sweet mercy lingers.

Ashfield, Mass., July 1858.

LOIS J. RICHMOND.

Extracts from Letters.

BRO. E. M. L. Cory writes from Meridian, Mich. July 11th, 1858: "A few names of us (about five, generally) endeavor to meet for prayer and social worship, on God's holy Sabbath, and encourage one another by our exhortations, kindly admonitions, and the expression of our sincere determinations to press forward in the service of our heavenly Father during our probationary state. I pray the Lord to help us to reduce these good resolutions to constant practice, until he shall see fit to remove us from labor to reward."

We extract the following from a letter from Bro. M. B. Czechowski to Bro. M. G. Kellogg of this place. Many of the friends will be glad to hear from him.—Ed.

"The Lord's vineyard I find in a better state than I expected, and I find plenty of work in this extensive field, and should be very glad if I found more time to devote to it. The grace of God has been manifested in my mission thus far. Last Sabbath my former French Baptist deacon and his wife were received as members of the true church of God. We had a very interesting meeting that day at Bro. Whipple's house, at Perry's Mills. The Holy Spirit was manifested in our midst. After attending to the holy ordinances, we left for home; Bro. and Sr. Bricke living at Centerville, a distance of nine miles, and myself and family five miles from Perry's Mills. On our way we had a very hard shower of rain accompanied with thunder; but it did not detain us. We went on our way singing in French, songs of praise to God, thankful that we no more worship the golden calf."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. AUG. 5, 1858

✂ We understand the friends in Hillsdale have sent us a paper containing important matter. We have never received it. Can they send again?

✂ We have received a copy of a pamphlet entitled the "Midnight Cry," by "Rev. O. Churchill." If the copy we have received is a specimen one, its typographical execution alone is almost sufficient to prevent its having a very extensive perusal. We have neither time nor space to give an extended notice of the positions taken. It will be sufficient for the readers of the REVIEW, to state that the writer considers that the church is the Sanctuary; that the cleansing of the church commenced in 1843, and will end the present year; that the late revival movement, which he considers a genuine work of the Spirit of God, is an indication of the sealing time; that the Papal supremacy was established by the decree of Ploccas in A. D. 606, and will continue till 1866, only that year never will be reached—the days will be shortened. The church also, according to his glass, is the Holy City, New Jerusalem, which is above. The Author, after inviting us to copy the table of contents into our paper, requests us to lift up our voice like a trumpet, and cry aloud and spare not. This we intend to do; but we apprehend that the trumpet should give a more certain sound than would accord with the positions advocated in this pamphlet.

Exhortation after the Traditions of Men.

"Better black your boots and shave your beard on Saturday, and not take the hours God allots specially for holy services."—*Golden Rule.*

Exhortation after the Bible.

Better put off the blacking of your boots and shaving of your beards till Sunday, rather than take the hours God allots specially for holy services.

✂ A clergyman, writing from Kansas to the *American Missionary*, says:

"I had hoped the great revivals East would have shown their influence on the Tract Society and for the cause of the oppressed. But for any good influence of this kind I have looked in vain. Yet I can but hope that such an influence is being exerted by these revivals. If we cannot see it, what must we conclude with regard to these revivals? But I forbear; and will still look in hope."

To Correspondents.**OLD STYLE AND NEW.**

J. CLARKE:—In answer to your inquiries concerning the change from Old Style to New, we give the following extract from the *Encyclopedia Americana*, Art., Calendar. Having given a description of the Julian Calendar, it continues:

"This calendar continued in use among the Romans until the fall of the empire, and throughout Christendom till 1582. The festivals of the Christian church were determined by it. With regard to Easter, however, it was necessary to have reference to the course of the moon. The Jews celebrated Easter (i. e., the Passover,) on the 14th of the month Nisan; (or March;) the Christians in the same month, but always on a Sunday. Now, as the Easter of the Christians sometimes coincided with the Passover of the Jews, and it was thought unchristian to celebrate so important a festival at the same time as the Jews did, it was resolved, at the council of Nice, 325 A. D., that, from that time, Easter should be solemnized on the Sunday following the first full-moon after the vernal equinox, which was then supposed to take place on the 21st of March. As the course of the moon was thus made the foundation for determining the time of Easter, the lunar cycle of Meton was taken for this purpose; according to which the year contains 365 1/4 days, and the new moons, after a period of 19 years, return on the same days as before. The inaccuracy of the Julian year, thus combined with the lunar cycle, must have soon discovered itself, on a comparison with the true time of the commencement of the equinoxes, since the received length of 365 1/4 days exceeds the true by about 11 minutes; so that, for every such Julian year, the equinox receded 11 minutes, or a day in about 130 years. In consequence of this, in the 16th century, the vernal equinox had changed its place in the calendar from the 21st to the 10th; i. e., it really took place on the 10th instead of the 21st, on which it was placed in the calendar. Aloysius Lilius, a physician of Verona, projected a plan for amending the calendar, which, after his death, was presented by his brother to pope Gregory XIII. To carry it into execution, the pope assembled a number of prelates and learned men. In 1577, the proposed change was adopted by all the Catholic princes; and, in 1582, Gregory issued a brief, abolishing the Julian calendar in all Catholic coun-

tries, and introducing in its stead the one now in use, under the name of the *Gregorian* or *reformed calendar*, or the *new style*, as the other was now called the *old style*. The amendment consisted in this: 10 days were dropped after the 4th of Oct., 1582, and the 15th was reckoned immediately after the 14th."

Thus the change made by Gregory was simply dropping ten days in the reckoning of the month, and calling the 5th the 15th. But your opponent can claim nothing from this against the Sabbath; for this change would not in the least affect the reckoning of the days of the week. Thus, the 4th of Oct., 1582 fell on Thursday. The next day, Friday, instead of being called the fifth, was called the fifteenth; but it held its order in the week just as usual. So we see that the regular succession of weeks, and the regular recurrence of the Sabbath was in no wise interrupted by this change.

D. G. NREDHAM:—Concerning the Apocrypha, we regard portions of it as containing much light and instruction. If we were asked to specify, we should mention 2 Esdras, Wisdom of Solomon, and 1 Maccabees. Concerning the Wisdom of Solomon, Sear's History of the Bible thus speaks: "Although the fathers of the church, and particularly Jerome, uniformly considered this book as apocryphal, yet they recommended the perusal of it, in consideration of the excellence of its style. The third Council of Carthage, held in the year 397, pronounced it to be a canonical book under the name of 'The Fourth Book of Solomon,' and the famous Council of Trent confirmed this decision." Concerning the first book of Maccabees, it also says, "The first book of Maccabees is a very valuable historical monument, written with great accuracy and fidelity, on which even more reliance may be placed than on the writings of Josephus." The question of the inspiration of these books—the reasons that might be adduced in favor of such an opinion, and the objections that might lie against it, we have never made a subject of particular study, and are not therefore prepared to discuss.

D. HILDRETH:—The word rendered horn, in each of the texts you mention is from the same word, *gennao*, and should be rendered horn, or begotten, as the circumstances of the case demand. We consider 1 Tim. ii, 11, 12, explanatory of 1 Cor. xiv, 34, and neither passage as conflicting with Paul's directions in 1 Cor. xi.

WM. GOULD:—We drew a different conclusion from your former letter. We see nothing wrong in the employment you refer to.

Dress.

DEAR BRO. SMITH: Will you permit me through the *Review* to request an answer to the following question from some of our sisters who love the whole truth. Are sleeves which are the largest at the little end, and round tires like the moon, (or hoops,) [Isa. iii, 18.] articles of dress that are modest apparel? 1 Tim. ii, 9. If so, let them be recommended to the church generally.

J. BYINGTON.

The Cause in the East.

BRO. SMITH: In relation to the eastern tent, I wish to say that I deeply regret that the report of the Conference at Roxbury, Vt., last Spring did not appear in the *Review* according to our expectation. Inasmuch as it has not been published, and many know not why it is that our tent is not in the field, I would say that as near as I can remember, at that Conference two reasons were given why it was not deemed expedient to move out with it the first of the season.

First, a lack of help to labor with the tent.

Second, the unprepared state of the church to co-operate in the work.

Neither of these causes are yet removed; yet I believe that God has already begun his fearful work here in the East that will prepare the few that are left, to finish the solemn work of this last message of mercy to man. Those wrongs of every kind that have so long grieved the Holy Spirit, and injured the cause of God, and burdened his true-hearted children, are about to be removed forever from the church. May God in mercy give every honest soul to see this matter in its true light, and while the dreadful blow is falling that separates the precious from the vile, may they be sure not to be in the wrong, nor accessory to the same.

Arisel ye that are heartily in the truth, and in unison with the present order and work of God, and heed faithfully the counsel of the faithful and true Witness, and give a testimony that shall ring in the ears of the lukewarm, the self-righteous and the insubordinate ones, and

clear your garments from the blood of all men! Characters are rapidly developing here, as God brings every work into judgment with every secret thing. No hiding nor covering up wrongs now! No half-way work any longer! "He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy." Prov. xxix, 1. "And it shall come to pass that in all the land, saith the Lord, two parts shall be cut off and die." Zech. xiii, 8. Mark this: it is a final work; not only cut off, but shall die. Now read 2 Thess. ii, 9-12, and then turn to Rev. iii, 15, 16, and remember that God's threatenings are as sure as his promises, and those who have no eyes to see it, and make a mighty effort to escape it, will soon feel it when it is too late. But the work does not stop here. The humble, patient, persevering ones are destined to finish up the great work of the Third Angel's Message, gather in every scattered jewel, conquer every foe, and wear the victor's palm on the sea of glass. E. L. BARR.

Kensington, Ct., July 26th, 1858.

✂ OUR secular exchanges state that the number of converts to the doctrines of Spiritualism, is rapidly on the increase in the South.—*Spiritual Age.*

NEVER WEARY IN WELL-DOING.—When some one asked old father Scott, of Kentucky, "Why do you continue to preach, when you have converted but one sinner in twenty years?" "Have I converted one?" said he. "Yes," replied the other. "Then," said the good man, "here's for twenty years more; I may convert two." And the faithful old soldier toiled on to the end in his Master's work.

APPOINTMENTS.

PROVIDENCE permitting, it may be expected there will be meetings in the following places, as the brethren may appoint:

Caledonia, Mich., Tuesday, Aug. 10th, at 5 P. M.

Gaines, Wednesday, 11th, at 5 P. M.

Wayland, Thursday, 12th, at 5 P. M.

Monterey, Sabbath and First-day, 14th and 15th.

Alegan, Tuesday, 17th, at 5 P. M.

Orsego, Thursday, 19th, at 5 P. M.

Wherever it may be convenient the ordinances of baptism and the Lord's supper may be attended to.

We shall have on hand books of all kinds on the present truth.

J. B. FRISHIE.
S. W. RODES.**GENERAL TENT MEETING**

At Crane's Grove, Ills.

PROVIDENCE permitting, there will be a Tent-meeting at Crane's Grove, Stephenson Co., Ills., commencing on Sixth-day, Aug. 20th, at 10 o'clock A. M., and continuing over Sabbath and First-day. Bro. Andrews, Steward, Welcome and Phelps are specially requested to attend, and all others interested in the present truth.

Brethren, the importance of the Western field demands that we get together, that we may be able to co-operate more fully in the work. Calculations should be made, as far as possible, to be there the day before the meeting commences.

Eld. J. M. Stephenson has thrown out a challenge to discuss the Law and Sabbath questions. Arrangements may be made for a discussion in the Tent, to commence at the close of our meeting, or by the 24th.

JAMES WHITE.
J. H. WAGONER.

Iowa City, Iowa, Aug. 1st, 1858.

Business Items.

T. M. Steward:—Remittance for books received.

J. Walker:—Received.

R. Holland:—Bro. Frishie had left before your order for books was received. Shall we retain it until we have an opportunity to send?

C. G. Daniels:—You will find your dollar receipted in No. 2 of present Vol.

F. Wheeler:—The REVIEW has been sent regularly to the P. O. you name.

E. L. Barr:—It was received. The chart has been sent as ordered, the books will be, when completed.

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.

Jacob Smith 2,00,xiii,14. A. Spencer 1,00,xiii,1. J. Brezee 2,00,xii,12. R. Gondspeer 0,25,xii,14. Thos. Follet 1,00,xii,12. E. Childs 1,00,xii,1. S. Greenman 2,00,xv,6. A. B. Morton 1,00,xii,16. L. Morton 1,00,xii,16. E. Walworth (for R. Harpur) 1,00,xiv,2. L. Bolton 1,00,xv,1. R. Town 1,00,xiii,1.

FOR POWER PRESS.—H. Childs (the remainder of his pledge) \$25.

FOR REVIEW TO POOR.—S. R. Churchill \$1.