

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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URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL,
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Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 25 NOS.
All communications, orders and remittances for the
Review and Herald should be addressed to URIAH SMITH,
Battle Creek, Mich.

THE BOOK OF BOOKS.

I HAVE a little book at home, it has been mine for years;
There's many, many a leaf within that's blotted with my
tears;

The covers are defaced, and e'en the gilding worn with age,
And pencil-marks are scattered round on almost every page.

My father gave this book to me, O, many years ago,
When little of its real worth or import I could know;
It pleased my fancy and my pride; I felt extremely grand
That I had such a pretty book to carry in my hand.

But when the first great sorrow came—my loving father died,
And broken-hearted, how I longed to lay down by his side—
Within this book I found that God would comfort and would
bless,
And be a heavenly Father to the poor and fatherless.

When I am saddened or perplexed, with trials sore distressed,
I read that he will surely "give the heavy-laden rest;"
In every trouble of my life unto this Book I flee,
And sweet refreshing streams of love seem gushing out to me.
[Am. Messenger.]

THE CONSEQUENCES OF SELF-DECEPTION.

SELF-DECEPTION in religion is a terrific evil. Its
disastrous influence both in this world and the next
exceeds all description. Nothing can befall us this
side eternity which should be more deprecated, and
against which we should more carefully guard. A
false hope is worse than no hope. Whatever dis-
tress may attend the latter, the former is by far the
more ruinous.

1. Self-deception renders all our religious per-
formances vain.

With whatever complacency they may be viewed
by ourselves or by our fellow-men, infinite purity
cannot behold them but with abhorrence. If the
heart be wrong, all is wrong. Where there is no
holy principle, there can be no holy practice. The
same works that the christian performs we may
perform, and they may be performed, too, with the
same apparent zeal; but if our motives be impure
they destroy the moral virtue of our deeds, how-
ever splendid and imposing to the eye of man, and
render them in the view of God nothing but "vain
oblations."

Do we "spread forth our hands" in prayer. "He
that turneth away his ear from hearing the law,
even his prayer shall be abomination." Prov. xxviii,
9. Do we appear in the sanctuary? "Who,"
says God, "hath required this at your hand to tread
my courts?" Isa. i, 12. Do we pay an external
respect to the Sabbath? "The new moons and
sabbaths, the calling of assemblies, I cannot away
with: it is iniquity, even the solemn meeting." Verse 13. Do we afflict ourselves by fasting? "Is
it such a fast that I have chosen? a day for a man
to afflict his soul? is it to bow down his head as a
bulrush and to spread sackcloth and ashes under
him? wilt thou call this a fast and an acceptable
day to the Lord?" Isa. lviii, 5, 6. Do we sur-

round the Lord's table and receive the sacred me-
morial of the Saviour's death? Instead of com-
memorating his sufferings we become "guilty of
the body and blood of the Lord." Do we give of
our substance to feed the poor or to support and
extend the gospel? Verily we have our reward,
the praise of man, but not the approbation of God.

2. Self-deception also deprives us of the present
comforts of religion.

It may indeed impart a certain kind of peace.
The mind, before agitated with fear, may become
calmed, but to the "joy of salvation" we shall not-
withstanding remain strangers. Religion, so far
from proving a pleasure, will prove a task. Its du-
ties will be observed, not because they are deemed
desirable in themselves, but only as a means for the
attainment of some selfish end.

3. Self-deception will prevent us from deriving
any benefit from the means of grace.

Regarding our condition as already safe, we shall
of course see no ground for alarm.

Whatever denunciations the Bible may utter
against the impenitent, these denunciations will be
lost upon us. Ministers may preach with the ut-
most fidelity, "warning every man with tears,"
"reproving, rebuking, exhorting with all long-suf-
fering and doctrine," but the gospel, instead of be-
coming to us "the savor of life unto life," will be-
come "the savor of death unto death."

Do they urge their hearers to "flee from the
wrath to come?" According to our apprehension,
we have already been saved from that wrath. Do
they point to the Lamb of God which taketh away
the sin of the world? We have already looked to
him as our Saviour. Do they portray the glories
of heaven, and call upon us to lay hold on eternal
life? Heaven is already made sure. Do they cau-
tion us against self-delusion? Others may be de-
ceived, but as it respects ourselves, we cannot be
mistaken.

It is comparatively easy to shake the hopes of
some real christians, while the same truths which
disturb them leave the hypocrite unmoved. While
some weak, trembling believer may lay these re-
marks aside, writing bitter things against himself,
the very class of persons for whose benefit it is more
immediately intended, may read its pages without
one feeling of distrust or apprehension.

4. The dreadfulfulness of self-deception will further
appear when we reflect that in eternity it will be
too late to rectify the mistake.

Then indeed it will be manifest. A view of the
holy character of God, and of the spirituality of his
law, will at once dissipate every delusion. The
heart will appear without a covering, and every
form of self-delusion will vanish forever; but there
will be no remedy—probation has closed—the char-
acter is formed, and the record of our lives sealed
up for eternity.

5. Self-deception will also aggravate our future
misery.

The more confident our hopes of future happi-
ness are here, the more bitter will be the pain of
disappointment hereafter. How awful to go to the
gate of heaven, expecting admission, and then meet
the sentence, "Depart from me, all ye workers of
iniquity!" Imagination can form but little con-
ception of the anguish which must follow this ex-
clusion. "There shall be weeping and gnashing of
teeth," says Jesus, "when ye shall see Abraham,
and Isaac, and Jacob, and all the prophets in the

kingdom of God, and you yourselves thrust out."
Luke xiii, 27, 28.

O the darkness that must gather around the spir-
it when the light of hope is thus suddenly and for-
ever extinguished! The hope of the hypocrite, it
is said, shall be "as the giving up of the ghost."
"His hope shall be cut off, and his trust shall be a
spider's web. He shall lean upon his house, but it
shall not stand; he shall hold it fast, but it shall not
endure." Job viii, 14, 15. The fabric which he
had all his life been rearing will fall, and great in-
deed will be the fall! Matt. vii, 27.—*Helffenstein.*

How to Believe.

TAKE your Bible, and turn to 1 John v, 9-12.
May I ask you to read this passage aloud, verse by
verse? In order to believe, you want to know how
you are to believe, whom you are to believe, what
you are to believe, when you are to believe, what is
the sin of not believing, and what you are to get
by believing. Perhaps in these verses, of all oth-
ers in the Bible, this all-important subject of faith
is stated in terms the most simple and unmistak-
able.

Verse 9. "If we receive the witness of men, the
witness of God is greater."

To "receive the witness of men," is to believe
their testimony, (the old English words, witness,
and testimony, being the same.) To "receive the
witness of God," is to believe his testimony. It is
precisely the same act of the mind which receives
both, it is believing what has been said. In other
words, if you want a definition of faith in its sim-
plest form, it is "giving God credit for what he says;"
receiving his testimony as true; believing what he
has declared; taking him at his word! See Christ's
definition. John v, 24.

Whose testimony is the best, or greatest?
God's, of course, for he cannot lie! 1 Sam. xv,
29.

Which of the two, then, ought it to be the easi-
est to believe?

It ought to be, though I never thought of it just
in that light before, easiest to believe God.

Read now the remainder of the verse.

"For this is the witness of God, which he hath
testified of his Son."

Of whom has God given the testimony he wish-
es you to believe?

Of his Son, Jesus Christ.

So far, then, all is plain. Faith is believing what
God says; believing what God says about his Son.
This you can believe; this you ought to believe.
But do you believe it?

How am I to know whether I believe it or not?
The next verse will tell you.

Verse 10. "He that believeth on the Son of
God hath the witness in himself."

The belief in the testimony of God concerning
his Son, leading naturally, if not of necessity, to a
belief or trust in the Son himself, simultaneously
with this believing in the Son of God, the Holy
Spirit enters the heart along with this truth thus
received, and begins to bear witness there. 1 John
v, 6; Rom. viii, 16; Gal. iii, 2. What this wit-
ness of the Spirit is, you can only learn by experi-
ence. If you have it, you will know and feel it. If,
as still seems to be the case, you have it not, it can-
not be explained in advance. This is one motive
for believing; it appeals to your hopes; but in the
last clause of the verse there is another motive, and

one that appeals very strongly to your fears. Read on.

"He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."

Up to this moment, probably, you have never learned that the greatest of all your sins is unbelief. Think of it in reference to God. "It makes him a liar!" It insults him on the throne, and would bring him down to a level with Satan! Think of it in reference to yourself. While it lasts, it binds the guilt of all other sins upon you! For every drop of sin in the life, what an ocean of sin in the heart does this expression reveal, "He that believeth not God hath made him a liar!" Is it not the first of your sins of which to be convinced, for which to be sorry, the very first to be confessed and forsaken? John xvi, 9; 1 John iii, 23.

Hoping that such is your determination, let me ask you now to read the 11th verse.

"And this is the record, that God hath given to us eternal life, and this life is in his Son."

There are few verses in the Bible on which more souls have anchored their hopes for eternity than this. God grant that you may do the same! Every thought that it contains is infinitely precious. Let us take them, therefore, one by one.

What has God given?

Life, life eternal!

To whom has he given it?

To us.

Who are meant by "us?" Every one but you and I?

No, it means us both. 1 John ii, 3; 1 Cor. xv, 1-4.

Suppose I draw a pencil-mark around the word, us, and you substitute, me, or your own name if you will, how would it then read?

"And this is the record, that God hath given to (me) eternal life."

There is such a thing, then, as eternal life; eternal life for you, already given, or provided for you by God? 1 John ii, 25. Where is it to be found?

And this life is in his Son.

"He that hath the Son hath life, and he that hath not the Son of God hath not life."

Christ is God's first gift, with or for the sake of whom he bestows all others. Accept Christ as he is offered, and with him you will freely receive all that is in him!

Yes, my dear friend, when God's Lamb was offered on Calvary as the one great sacrifice for sin, [John i, 29.] when God's own and only Son hung dying upon the cross, our sins upon him, our guilt between him and his Father in heaven, he felt as deep a pang for you, as for any other sinner. It is not too much to suppose that his omniscient eye looked even to you, and that so to speak, he said within himself, "I die for him; my blood is shed for him; his sins are laid upon me; and by my stripes, if he will, he may be healed!" O, how near, how very near, does such a thought bring the cross to our souls! and the Crucified One almost within sight and hearing! Even while I speak, are you turning your back upon this sinful world? Leaving earthly things behind? Yielding as you are drawn by the Holy Spirit? Even now, do you cast yourself at the foot of that cross, beneath those out-stretched hands, those bleeding feet, that wounded side, and thank the Saviour that he died, and died for you? Do you say, just as really as though he were visibly present, and you addressed him personally, "Lord, I believe, help thou mine unbelief! I accept the atonement thou hast provided, I take thee as the only Mediator between me and my offended Father! I call thee my Saviour, mine!"

"Here, Lord, I give myself away,
'Tis all that I can do."

[Indep. indent.]

The Pen of Heaven.

BY THE REV. THOMAS GUTHRIE, D. D.

"I will . . . cause you to walk in my statutes, and keep my judgments and do them." Eze. xxxvi, 27.

THE day grows yet more solemn. Its solemnity reaches its highest point, and culminates in the momentous issues of judgment. It is God's day of set-

tlement with a world that has a long credit. It is the winding up of this earth's bankrupt estate, and each man's individual interest. It is the closing of an open account that has been running on ever since the Fall. It is the day when the balance is struck, and our fate is heaven or hell; and what invests my text with solemn and sublime importance is this, that by the manner in which we have walked in these statutes and kept these judgments and done them, shall our destiny be determined.

The most common action of life; its every day, every hour, is invested with a solemn grandeur, when we think how they extend their issues into eternity. Our hands are now sowing seed for that great harvest. We shall meet again all we are doing and have done. The graves shall give up their dead, and from the tombs of oblivion the past shall give up all that it holds in keeping, to be witness for or witness against us. O think of that, and in yonder hall of the Inquisition see what its effect on us should be. Within those blood-stained walls, for whose atrocious cruelties Rome has yet to answer, one is under examination. He has been assured that nothing he reveals shall be written for the purpose of being used against him. While making frank and ingenuous confession, he suddenly stops. He is dumb—a mute. They ply him with questions, flatter him, threaten him; he answers not a word. Danger makes the senses quick. His ear has caught a sound; he listens; it ties his tongue. An arras hangs beside him, and behind it he hears a pen running along the pages. The truth flashes on him. Behind that screen a scribe sits committing to the fatal page every word he says, and he shall meet it all again on the day of trial.

Ah! how solemn to think that there is such a pen going in heaven, and entering on the books of judgment all we say or wish, all we think or do. Would to God we heard it—every where, and always heard it! What a check! and what a stimulus! Are we about to sin, how strong a curb; if slow to duty, how sharp a spur! What a motive to pray for the blood that blots out a guilty past, and for such grace, as in time to come shall enable us to walk in God's statutes, to do them. "Knowing therefore the terror of the Lord, we persuade men."

A PASSION FOR HOARDING.—We have rarely seen a more graphic description of a hoarding propensity than the following from "Law's Serious Call."

"If you should see a man that had a large pond of water, yet living in continual thirst, not suffering himself to drink half a draught, for fear of lessening his pond; if you should see him wasting his time in fetching more water to his pond, always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the drops of rain, gazing after every cloud, and running greedily into every mire and mud, in hopes of water, and always studying how to make every ditch empty itself into his pond; if you should see him gray in these anxious labors, and at last end a careful, thirsty life by falling into his own pond, would you not say that such an one was not only the author of his own disquiet, but was foolish enough to be reckoned among madmen? But foolish and absurd as this character is, it does not represent half the follies and absurd disquiets of the covetous man."—*Sel.*

The Word "Carriages."

"We took up our carriages, and went up to Jerusalem." Acts xxi, 15.

This is one of those passages, whose meaning is quite likely to be misapprehended, unless the reader is well acquainted with the changes which have taken place in the English language since the Bible was translated. Probably nine-tenths of all who read the verse, suppose, and very naturally too, that Paul and his companions were provided with such conveniences as now are known by the name of carriages. Even writers of books have fallen into the same error. Thus we read in Wilson's "Travels in Egypt and the Holy Land."

"This, I am inclined to believe, was not the track which was taken by the apostle Paul, when he went

up to Jerusalem from the coast, as he appears to have traveled in *some conveyance moved on wheels*; for it is so far from being in any degree possible to draw one along, that, on the contrary, a great exertion is necessary to travelers to get forward their mules."

The error here is a comparatively harmless and amusing one, but the same mistake has been made the foundation of serious cavil at the truth of the passage. "How is this possible," says a modern objector, "when there is nothing but a mountain track, impassable for wheels, between Cesarea and Jerusalem?" The blunder in the former case and the sneer in the latter would alike have been saved, had the writers known that when the Bible was translated, "carriage" did not mean "that which carries," but "that which was carried." "We took up our carriages" means no more and no less than "we took up our baggage," or, as one of the earlier translations familiarly expresses it, "we trussed up our fardels."

Prof. Scholefield, in his "Hints for an Improved translation of the New Testament," recommends that the passage be rendered, "we put up our baggage." There are other passages in the Bible where the word "carriage" is evidently used as synonymous with baggage. For example:

"So they turned and deserted, and put the little ones, and the cattle, and the carriage before them." Judges xxviii, 21.

"And David left his carriage in the band of the keeper of the carriage." 1 Sam. xvii, 22.

David's "carriage" consisted, as we learn from the preceding verses, of an ephah of parched corn, ten loaves of bread, and ten cheeses. Examples of a similar character may readily be cited from historians and essayists who were contemporaneous with the translations of the Bible.

North, in his translations of Plutarch, says, "that Spartacus withdrew an opposing army, and took all their carriage;" and Bacon, quoting 1 Sam. xxx, 24, speaks of those "who stood with the carriages," substituting the word "carriage" for "stuff," which appears in the ordinary version.

In fact, "carriage," "luggage," and "baggage," were not only formed in the same way, but were originally synonyms; baggage being that which is bagged, luggage that which is lugged, and carriage that which is carried.—*Vt. Chronicle.*

A Solemn Interrogation.

"Who may abide the day of his coming? and who shall stand when he appeareth?" 1. Shall the *infidel*—he who has "rejected the counsel of God against himself," against argument and entreaty, and appeal, and perhaps assuming a bolder port and form of impiety, has announced the record of inspiration as but an imposture and a lie—shall he stand? No; for it is pronounced, "He that believeth not, is condemned already." "He that believeth not, shall be damned." 2. Shall the *sensualist*—he who has degraded the high and immortal gift of reason for the vulgarities of animal appetite, herding with the drunken, with the gluttonous or with the lewd, and thus "glorying in his shame"—shall he stand? No; for it is pronounced of all such, "They shall in no wise enter into the kingdom of God." 3. Shall the *worldling*—he who has concentrated his activities and desires on that which perishes in the using, prostrating his faculties and his powers in idolatrous service to mammon—shall he stand? No; for it is pronounced, "Whosoever would be the friend of the world, is an enemy of God." 4. Shall the *pharisee*—he "who being ignorant of God's righteousness, has gone about to establish his own righteousness," and who, repudiating the grand evangelical principles of the gospel, has believed that by the merit of his own penances and works, he can establish a claim to acceptance before the heart-searching God—shall he stand? No; for it is pronounced, "Whosoever exalteth himself shall be abased;" and that "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." 5. Shall the *hypocrite*—he who assumed the "form of godliness," while he knew that he had not the power, and who, deluding his fellow-men with a falsehood, will pass into eternity with "a lie in his

right hand," as though he could deceive and delude the omniscient One—shall he stand? No; for it is pronounced that God abhors the sacrifice, when men draw nigh unto him with their lips, when their hearts are far from him, and that into the New Jerusalem "there shall in no wise enter anything which defileth, neither whatsoever worketh abomination or maketh a lie." "Who may abide the day of his coming? or who shall stand when he appear-eth?" Brethren, none but those who have repented towards God, and who have believed on the Lord Jesus Christ; none but those who have been justified by the blood of the atonement and sanctified by the influence of the Spirit. As to all beside—and still it is a solemn and heart-searching truth in all—that if they be found in any of the classes which have been enumerated, or in any other classes which embody special forms of the impenitent and unbelieving sin, they will amid the burning grandeur and tremendous development of the two worlds presented before and around the tribunal of the great and resistless Judge, themselves have to cry out, in the last accents of despair, "Rocks and mountains, fall on us and hide us from the face of him that sitteth upon the throne, and from the Lamb, for the great day of his wrath is come; and who shall be able to stand?"

"When thou, my righteous Judge shall come,
To bring thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

James Parsons.

The Commandments.

Our Lord Christ tells us expressly, "Ye are my friends if ye do whatsoever I command you." And can a man be the friend of Christ and yet be *but almost* a christian?

I answer, There is an obedience to the commands of Christ, which is a sure proof of our christianity and friendship to Christ.

This obedience hath a three-fold property.

It is, 1. Evangelical. 2. Universal. 3. Continual. First, It is evangelical obedience, and that in matter and manner, ground and end. In the matter of it; and that is what God requires: Ye are my friends if ye do whatsoever I command you. In the manner of it; and that is according as God requires: "God is a spirit, and they that worship him must worship him in spirit and in truth." In the ground of it; and that is "a pure heart, a good conscience; and a faith unfeigned." In the end of it; and that is the honor and glory of God. "Whatsoever ye do, do all to the glory of God."

Secondly, It is a universal obedience, which extendeth itself to all the commands of God alike: it respects the duties of both tables. Such was the obedience of Caleb "who followed the Lord fully," and of David who had "respect to all his commands."

Thirdly. It is a continual obedience, a putting the hand to God's plough without looking back: "I have inclined my heart to perform thy statutes always, even unto the end."

He that thus obeys the commands of God is a Christian indeed; a friend of Christ indeed. But all obedience to the commands of God is not this obedience. For,

1. There is a partial obedience—a piecemeal religion, when a man obeys God in one command and not in another; owns him in one duty and not in another; when a man seems to make conscience of the duties of one table and not of another. Now this obedience is no obedience; for as he that doth not love God above all, doth not love God at all, so he that doth not obey all the commands universally, cannot be said to obey any command truly. It is said of those in Samaria, that they "feared the Lord, and served their own gods after their own manner." And yet in the very next verse it is said, "They feared not the Lord;" so that their fear of the Lord was no fear. In like manner that obedience to God is no obedience, which is but a partial and piecemeal obedience.

2. A man may obey much and yet be in his old nature; and if so, then all his obedience in that es-

tate is but a painted sin. "He that offereth an oblation is as if he offered swine's blood; and he that burneth incense, as if he blessed an idol." The nature must be renewed before the command can be rightly obeyed; for "a corrupt tree cannot bring forth good fruit." Whatever a man's performances are, they cannot be called obedience whilst the heart remaineth unregenerate, because the principle is false and unsound. Every duty done by a believer is accepted of God, as part of his obedience to the will of God, though it be done in much weakness; because, though the believer's hand is weak, his heart is right. The hypocrite may have the most active hand, but the believer hath the most faithful and sincere heart.

3. A man may obey the law and yet have no love to the law-giver. A carnal heart may do the commands of God, but he cannot love God, and therefore cannot do it aright, for love to God is the foundation and spring of all true obedience. Every command of God is to be done in love; this is the "fulfilling of the law." The Apostle saith, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, (these seem to be the acts of the highest obedience,) yet if I have not love, it profiteth me nothing."

4. I might add that a man may be much in obedience from sinister and base, selfish ends: as the Pharisees prayed much, gave much alms, fasted much; but our Lord Christ tells us that "it was to be seen of men, and have glory of men." Most of the hypocrite's piety empties itself in vain glory; and therefore he is but an empty vine in all he does, because "he bringeth forth fruit to himself." It is the end that justifies the action; indeed a good end cannot make a bad action good, but yet the want of a good end makes a good action bad.

Now then, if a man may obey God partially, and by halves; if he may do it and yet be in his natural state; if he may obey the commands of God and not love God; if the ends of his obedience may be sinful and unwarrantable—then a man may be much in obeying the commands and yet be *but almost* a christian.—*Mead's Almost Christian.*

Good Sinners.

A mother was striving to impress on the mind of her little son the claim God has on the heart, and the gratitude we owe for the gift of his Son, who died for sinners.

"Who are the sinners, and where do they live, mamma?" asked blue-eyed Charlie, looking eagerly into her face.

"We are all sinners, my son," replied the mother.

"Not you and I, mamma!" cried the little boy; "we are good!"

"No my love; all who live are sinners. You and I do not love God nor obey him as much as we ought; and that makes us sinners, even if we should never do one evil thing, or speak one unkind word before our fellow-creatures. God sees every naughty thought, and he calls us all sinners."

"Does he, mamma?" asked the little learner in a serious tone. "But we—you and I—are very good sinners, I'm sure, mamma!"

O, that self-righteousness and incredulity as to innate depravity were confined to pharisees of Charlie's tender years; then might the truths of the gospel be brought to bear on hearts convinced of sin. But alas, the trouble in many a New England community is to find any sinners to preach to, or to plead with! Every body is righteous; and the minister or private Christian who hints to the contrary is looked on as a slanderer. If, for politeness' sake, or from early prejudice formed by the Assembly's Catechism, a select few be found to admit that *all men* have sinned and come short of the glory of God; still like little Charlie, they will insist that, if sinners at all they must be "very good sinners;" too good to be saved by the same plan drawn for the salvation of rebels, vile and impure. This soil is the hardest on which a man can toil hoping for a harvest of souls. The heart is mellowed, cultivated, and bearing golden fruit, in the view of its possessor; and therefore all attempts to break up its soil are looked upon as idle work prompted

by a spirit of fault finding rather than of love. This sin of self-righteousness is quite peculiar, strange as it may seem, to Christian lands. The poor pagan is really more enlightened as to his own sins than is the moralist at our door. He does not argue with his teacher that he is whole and needs not a physician; but deplores his guilt, shudders at the thought of his angry God, and offers his heart's blood or the child of his love to appease his wrath. Surely it will be more tolerable, in the day of judgment, for him than for one who, knowing his Father's will, did it not. Nothing but divine power will enlighten this darkness. One gleam from the Sun of Righteousness will reveal to the profoundest pharisee the uncleanness of his heart, and lead him to cry for a righteousness not his own. O, that these "good sinners" would believe that they have deeply sinned; then would they flee to the fountain opened for their cleansing, and clothe themselves in the robe of Christ's righteousness.

What Must I Do to Inherit Eternal Life?

"LIFE, life, eternal life," the most important of all things to the lost, the dying. What must I do to inherit it!

"What must I do?" Something must be done, and done soon, and done in earnest, or I perish. If I remain idle, inactive, unconcerned a little longer, it will be too late.

"What must I do?" Not only is something to be done but I must do it. God has wrought out a great salvation; I must receive it at the hand of God. No one else can do this for me. I must myself accept the proffered gift, or never be saved.

"What must I do?" There is a necessity in the case, urgent, pressing, inevitable. The work must be done, or I am undone, for ever undone. Thinking, feeling intending, resolving—all this is not enough. What God directs must be done, and done as he directs, or I perish.

And now, do you ask in sincerity and earnestness, "What must I do?" By the grace of God, and according to his truth, I will tell you. You must admit and feel that you are a sinner, guilty, polluted, condemned, lost and so dead in sins as to be in need of eternal life. You must realize that life is to be found in Christ. "In him is life," John i: 4; and he "giveth life unto the world," John vi: 33. And do you ask, "How shall I obtain it?" "He that believeth on the Son hath everlasting life," John iii: 36. This, then, is what you must do; you must believe that he is the Saviour, the only Saviour, an all-sufficient Saviour, able to save to the uttermost, willing to save all that will come to him; ready and waiting to save you, and to save you now.

And if you believe him thus to be a Saviour, and are willing to be saved by him, you will accept him, as your Saviour, according to his word. You will repent; that is, you will cease to do evil, that you may learn of Christ to do well; sorrowing that you have ever broken God's commands, and resolving and praying that you may do so no more. You will believe; that is you will receive all that Christ has said, and trust all that he has promised; and give up yourselves and all that you have and are, to him, for time and eternity. You will obey; that is you will endeavor to do Christ's will, as the Bible declares it; and to do it sincerely, immediately, uniformly, prayerfully, to the end of life, relying on the Holy Spirit for strength, and on the grace of God in Christ Jesus for acceptance at the final day. Do this and you shall "inherit eternal life." Your sins shall be forgiven; your heart be renewed; your hope rest on the sure foundation; though an outcast you shall be restored; though deserving death, you shall inherit, through grace, eternal life.—*Tryon Edwards, D. D.*

How insane the delusion, that the sinner's case, while yet in his sins, is growing better. As well might the drunkard fancy he is growing better because every temperance lecture convicts him of his sin and shame, while yet every next day's temptation leaves him drunk as ever! Growing better! There can be no delusion so false and so fatal as this!—*Finney.*

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, SEPT. 23, 1858

THE FIRST COMMANDMENT

"Thou shalt have no other gods before me," is the first of those precepts which God gave to man to guard his honor and his glory; and it may be, that, on the basis that the Psalmist lays down,—that the commandment is exceeding broad,—its violation will be found to be involved in acts where we had little dreamed it. The justice of the command, none will question; for certainly the glorious Maker and Sun-porter of all things, is the only God that we should acknowledge and worship. He alone should be feared, loved, honored and obeyed; and all other beings in heaven or on earth should be subordinate, or as nothing, compare with him. And hence it follows that the worship we pay him must be fervent, sincere and spiritual, or such as he requires in his holy word. To forget, therefore, or neglect, to despise or hate him, to forsake his ordinances, and refuse to pray to, praise and love him, is to break this, the first of his commandments.

Again, we may not, in view of this commandment, substitute the creature, or created things, in the place of the Creator, nor seek our happiness in them instead of him. Hence whatever is loved, feared, obeyed or followed, more than God, is to us an idol, and is our god. And this opens to us the broad field where lie all those innumerable objects upon which we are liable to bestow inordinate love; and here the commandment appears striking down the idols of our hearts, restraining our ambition and our passions, and directing our affections in the right channel, and to the right object.

Thus the covetous man makes a god of his wealth. It is recorded of John Jacob Astor, who died some years since the richest man in America, that when he had approached so near the hour of death that his eye-sight had entirely failed him, he called for money. The attendants placed in his hands a piece of tissue paper, thinking that in this low state he could perceive no difference, and it would answer every purpose. But his practiced fingers detected the deception, he tore the paper into shreds, and called again for money. They gave him a genuine bill, and he was satisfied; and so, with the sordid dollar in his clenched hand, he died. He had made gold his god through life, and it was but natural that he should cling to it in the hour of death.

And if the covetous man makes a god of his wealth, so does the ambitious man of his honors, and so does the voluptuous man of his pleasures and sensual gratifications. And here another broad field is opened before us, covered by the stern prohibition of this commandment. We here see that every sensual gratification, and unlawful appetite, as indulged in contrary to that love and obedience which God justly demands from his creatures to himself, is included in it, and consequently prohibited by it. One illustration on this point. The object to which we refer is the product of nature, and some foul manipulations of human art. The thralldom which it exercises over the race is various in form but alike in nature. Its name is *Tobacco*! The only reason for its use, is the pleasure arising from the gratification of a perverted and unlawful appetite; and this, too, in defiance of the deleterious effects which it is known to exert upon the system. If the principles here laid down are correct, those who thus bow at the shrine of Tobacco, can be regarded in no other light than as trespassers on the forbidden territory of the first commandment.

And now, brethren, how plead you? Guilty? or not guilty?

PRAYER is nothing without earnestness and resolution. How can we expect that God should regard supplication, with which we are unaffected ourselves.

WESTERN TOUR.

Our general Tent-meeting at Crane's Grove, was one of great profit we think, and a very pleasant meeting, with the exception of the interruptions mentioned last week. The attendance was not as large from different parts of Illinois, and from Wisconsin, as we hoped to see. The season has been so rainy, that many could not fully secure their grain in season to come to the meeting. We were happy to meet Bro. W. Phelps from Wisconsin, and find that he has no sympathy for what is called the Age to Come, and that his heart is fully with his brethren who continue to teach the Third Angel's Message. With pleasure we united with the preaching brethren in presenting his case before the Lord that he might be raised to health, and go out free again to gather souls to the standard of truth. Here we had the pleasure of meeting again with Brn. Hull, S. Myers and Sanborn. These brethren had been under the influence of J. M. Stephenson. Bro. Sanborn said that he received the message in rather a mongrel form, it being mixed with the Age to Come, but he was coming out free. His decided testimony was refreshing. Bro. Myers is seeing clearly where the truth and the work of the Lord is. Bro. Hull returned to Iowa fully settled in his mind in regard to the Age to Come, and the sad condition of its advocates. The spirit manifested by these Age-to-Come, no-Sabbath men, served to settle the wavering, and to unite commandment-keepers in the strongest bonds of christian fellowship. The Lord poured out his Spirit graciously on the occasion of Brn. Hull and Sanborn being set apart to the work of the gospel ministry by the laying on of hands. How solemn and glorious was the place where the Lord met his servants in this act of obedience to the order of the gospel. Praise his holy name.

We were happy to meet Bro. J. N. Andrews at Crane's Grove, though at a late period. He received the notice of the general Tent-meeting too late to attend it, but came during the discussion. His general health has become quite good, and he feels a deep interest in the prosperity of the cause of truth. We trust the way will open soon before our dear brother, that he may be so situated as to labor efficiently in the great work. Sabbath, Aug. 28th, Mrs. W. was taken very ill, and grew worse till first day morning when her sickness was alarming, and she requested the prayers of the elders of the church. Brn. Waggoner, Sperry, Andrews and Ingraham engaged in prayer for her. The earnest prayer of faith moved the arm of the Lord, and she was raised up and the next morning took the cars for Battle Creek, and reached home at midnight in good health. We can look back upon our Western tour with pleasure, and feel the strongest attachment to those dear brethren with whom we have labored. The way now is open to do much in the West. Many have been sadly disappointed in their worldly schemes, and can now stop and investigate Bible truth. The lack of means West is a great discouragement, yet a little means now will accomplish more than much means would when men were crazy with the idea of getting rich. Now is the time for those who have ready means to use it.

At our general Conference at Battle Creek, last May, Bro. J. H. Waggoner was chosen to visit the Western field, and if the way opened, labor with Bro. M. Hull of Iowa. The mission was well advised, and has resulted in much good. Bro. Hull is free from the chilling, bewildering influence of the Age to Come, so called, and is fully with us in the present truth. He is poor, and has cares upon him which we hope may soon be removed. We hope the time is not far distant when Bro. Hull, and his family may be comfortably situated in the midst of experienced friends of the cause who shall supply all their temporal wants, and leave Bro. Hull free to labor in the message, assisted by the prayers and counsel of the church.

Bro. Waggoner left for the West, worn down by incessant labors day and night, and entered upon his labors

sick for want of rest and sleep. He remained feeble all summer in consequence of too much care and hard labor upon him. He has preached too much, and in addition to this, had much of the labor and care of the Tent upon him, having no Tent master.

It is due the friends of Bro. Waggoner to say that they have shown their love for him in deed. The effort made at our last conference to assist him in obtaining a home for his family, has succeeded well. When \$125, pledged, shall be paid, he will own a good home free. A part of this same we have advanced and shall advance the rest, and shall be very glad to receive it again from the hands of those who wish to help in the work. If any class of men should be free from the annual task of hunting up a place for their families a home, it is our traveling preachers. Brethren, remember Bro. Waggoner in his feebleness and afflictions. You who have had the truth brought to your doors by him, and have shared his labors in spiritual things, visit him with those temporal blessings which he now needs. Learn to sympathize more fully with those who have enfeebled themselves in laboring for your salvation. We hope that rest, the care of the church, and the blessing of God, will so restore Bro. Waggoner that the Cause may still be blest with his labors.

Since Bro. Waggoner returned from the West, Bro. Hull has pitched the Tent, and reports as follows:—

"I pitched the Tent here last Fourth-day, and commenced meetings the next night. I preached twice Sixth-day, and three times on Sabbath, and three times on First-day. The interest is the best I have ever seen anywhere. The Tent will not hold the congregation, and yesterday my book sales amounted to more than \$15. The interest still seems to be on the increase. I have looked for Bro. Sperry for the last three days, but he has not yet arrived."

The Tent-meeting at Monroe, Wis., waked up the deepest interest in the community, and quite a number decided to keep the Sabbath, and Bro. Ingraham writes that the interest has not abated. We expect much will be done the coming winter. A good work is begun in the West, God grant that it may be carried on judiciously and perseveringly. Our Tents are a great help in the warm season of the year; for in this season of the year, when most all classes are actively engaged in worldly pursuits, nothing less than a Tent-meeting will call them out to hear the truth. But the great work must be accomplished in the country when the people will take time to read and to attend meetings in their school-houses. O God lead thy ministers forth into the wide harvest, and open the hearts of thy people to sustain them in this great work.

J. W.

THE FEARFUL. Rev. xxi, 8.

Why should the fearful be condemned with the wicked? Because they are so nearly allied to the unbelieving and the abominable, &c. The fearful, here, are not those who fear to offend God, but those that fear to trust his word, and therefore will stand for years undecided upon a point which is as clearly revealed in the Bible as words can reveal it. If the first step is a fear to trust the word of God, of course the next step is unbelief; then follow all the sins which characterize unbelievers.

The fearful not only fear to trust the word of the Lord, but they fear to offend their fellow-men more than they fear to offend God. Do not marvel then that they are condemned. They want a reputable standing among those they know to be in error. They seek the praise of men more than the praise of God. I know some who have been convicted, have been investigating and inquiring, and halting between two opinions on the Sabbath question, for from five to ten years, unable to decide on so simple, and so clearly revealed a subject. Did I say, unable to decide? In their practice they have decided to keep the popular day, and maintain their standing with those that break God's law and teach men so; and they will probably remain so till it is too late to repent. They

are not yet decided against the seventh day, and they cannot be; for *all* the Bible testimony is in its favor; but they seem decided to smother their own convictions and remain undecided, fearing to let go the praise of men, for the sake of the approbation of God. It is no wonder, then, that the fearful have their part in the lake of fire.

Again, I know others who keep the Lord's Sabbath, and have been from three to five years examining the claims of the Third Angel's Message, and yet are undecided. It seems to me, that, with the word of God, and with the past and present history of the Advent movement, one year is a long time to waste in indecision. I thought I was slow enough to believe, and I did not use up but eight or nine months, before I could say, I believe with all my heart. Some will have to decide this question, with less time than this in which to make the decision, before the message closes. And the faith of such will condemn the unbelief of those that have been undecided for years; they will obtain the crown, while the fearful lose it.

An undecided person is fit for no service. Their time is running to waste. They are always fighting the battle and never getting the victory. At the end of each struggle they are weaker than before, while the foe grows strong through their cowardice. Whereas, if they would settle the question of duty between themselves and him who justly demands their fear and reverence, and then make a bold and decisive charge, the victory would be theirs.

O, ye undecided! no longer charge God with a lack of evidence, nor consume more of your precious time in ruinous delay. Time is swiftly passing, and God is now requiring your whole heart in his service. He is not pleased with your fearfulness and indecision. Years have fled, and all those lions are yet in the way. You are no nearer a decision, perhaps not so near, as when you had had a reasonable portion of time in which to decide. God will do no more for you than he has done, till you take a decisive stand in his service. Those dear friends who hold you back, and for whom you wait, might be saved by a bold and resolute discharge of duty on your part. But if they will not go with you, why tarry in the plain to be consumed. If you do your duty, you may be censured by them, but, in that case, their blood will not be found upon your garments. What folly, to make the present life miserable, half believing, half doubting, half decided and yet undecided, and after all have a portion with the fearful and unbelieving! If the Third Angel's Message is not the present truth, decide against it, and enjoy yourself. If it is, decide accordingly, and enjoy the approbation of your God. The question can be decided; why halt then between two opinions?

Let me ask my Sabbath-keeping friend, Is not God doing a great work for his down-trodden commandment through the proclamation of the Third Angel's Message? It will not do to ascribe this work to the devil. He can do nothing in favor of the law of God. The carnal mind also is enmity against God; it is not subject to his law, neither indeed can be. Do you object to the work, because it is connected with the Advent doctrine? That is a Bible doctrine, and you must be slow of heart to believe, if you do not know that Christ is near, even at the doors. But the great objection now comes up, that is, that the proclaimers of this Message teach that man has no immortality out of Christ. Very well. That may be a Bible doctrine after all, notwithstanding all men desire immortality. The penalty of the violation of the law—the wages of sin—may be death, and it is possible that death does not mean eternal life in torments. It may be that God will give eternal life to those that seek for it by patient continuance in well doing, and that the saints will put on immortality at the resurrection of the just. God has promised such things, and I would not admit the possibility of a failure on his part to perform them.

But the Third Angel's Message does not come in your own way exactly. Neither did Christ come in a way to suit the Jews exactly. But Paul had an exhortation to them, which may be applicable to you,

and I will quote it for your benefit. Acts xiii, 40, 41. "Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

The Lord is doing a work in your days, in the vindication and restoration of his long neglected law; and can you not believe it when you see it? O, beware of unbelief! Do not fall like the unbelieving Jews. Throw away your prejudices and false theories, and believe the Lord while he works in his own way. Decide at once to have a part in this good work of the Lord, and escape the portion of the fearful and unbelieving. While the Lord is fulfilling his own word, and vindicating his own righteous law, in his own appointed way, through the last Message, can you stand aloof from the work? Shall your fear of men, and your lack of faith in God, cause you to wait till the work is done? How then can you hope to hear, Well done, good and faithful servant? Awake! and work while it is called to-day. Bear the cross while you may, and a crown of glory will be yours, that fadeeth not away.

R. F. C.

LIARS' DEPARTMENT.

BRO. SMITH: I see you have suggested the idea of a liars' department in the *Review*; I am much pleased with the idea. It is always of great interest to me to learn the position of our enemies, as well as the strength of the weapons with which they fight. It shows us God's hand is in the work when we see the resort of our enemies to slang, railery and lies, their most powerful weapons against the truth. Their attempts to show with what great zeal and earnestness what they are pleased to call great errors are advocated, and meet with success, only excites in the people an anxiety to see and hear for themselves.

One course among them has been to show that we were a people subject to change; and so since we have come to this place some have been busy circulating the report that Bro. Cornell, who advocated these views so zealously in this State last year, has renounced all his faith in them. If you think the following sketch bad enough for a place in your new department, it is at your disposal. It is a description of our excellent Tent meeting at Bowling Green, given by an editor of the Perrysburgh Journal. Suffice it to say he heard not an argument of our lectures, yet seemed to feel fully prepared to judge us before hearing, as he has in the following testimony:

"A traveling company of 'Second Adventists,' have been holding a tent meeting at Bowling Green. We understand several persons have been converted to their faith. They think the world will come to an end in seven or eight years, and that all who are not accounted righteous will then suffer annihilation—that the earth will become a paradise and the saved will live upon it forever. That would be a very nice arrangement, but the time is so indefinite and the result so mixed up with superstitious imagination, with such a small sprinkling of reliable facts, that the Devil himself could not tell 'a reason for the hope' of its followers."

J. N. LOUGHBOROUGH.

Letter From Bro. Loughborough.

DEAR BRO. SMITH: I can hardly express what I feel in my heart of joy, peace and victory. God's hand has of late (in this State) been set with power to the Third Angel's Message. When I read Bro. Cornell's statement that it was a great wonder to the people that the servants of God had so much freedom and power in presenting the truth, I felt that I could say, it is just so here. Never since I professed to follow the light of the Third Angel's Message have I felt more as though an ALL POTENT arm was under it, than I have since I have been in Ohio. God's Spirit has at times rested on me in a powerful manner, more especially since I have been in Republic. The people are filled with wonder, and almost think the servants of God are prodigies, not re-

alizing that we are poor, weak, earthen vessels, and that the excellency of the power is of God, and not of us. I never have seen a greater stir made in so short a time than has been made by the six lectures already given in this place. The Lord helps to bring out the truth, and it seems to go down into the heart. The people seem compelled to yield consent that this is the truth. May the Lord give them strength to come out into the whole truth, is my prayer.

If I can judge by my own experience for the past three months, this message is rapidly rising in power: soon will the earth be lighted with its glory. The best description I can give of my feelings is of a bird loosed from a cage into free air. I am free, my soul doth magnify the Lord. I hope ever to remain God's free man. God is blessing his servants. There is power in the truth to reach hearts. We may expect success if we move out in the counsel of the Lord. The message is onward. Brethren and sisters are we rising with the message; are we doing our whole duty, and by every possible effort putting side and shoulder to the work to move on the message? Don't allow the message to lag for means. I believe the time has come to begin to push matters more extensively than we ever yet have done. The facilities for getting out the truth were never greater among us than now. Brethren don't be afraid to make investments, for this work is of God and must triumph. Awake to your duty; don't let the message suffer in any of its parts, but let self stand second at least, and let the message go. If those God has enlightened in regard to their duty, will not act, God will, doubtless, raise up others who will sacrifice, and leave doubting "Demas" to his "love of the world" with REKEL written upon him.

J. N. LOUGHBOROUGH.

Republic, Ohio, Sept, 6th, 1853.

HOW IS IT?

THE advocates of the popular view of the state of the dead maintain that the thinking part of man, at the dissolution of the body, goes directly to heaven or hell, according as it has been good or bad, and consequently is happy or miserable. But there appear to be some objections to this idea, although popular it may be. We read in Matt. vii, 22, 23, that

"Many will say unto me (Jesus) in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me ye that work iniquity."

It appears from this that there will be a company at the judgment day who will be astonished at the idea that they are going to be consigned to outer darkness, where there will be weeping and gnashing of teeth. One would naturally think that if they had already been there for ages, writhing in the agonies of hell, the eyes of their understanding would have become enlightened, and they would not be thus startled at the just sentence of the Lord!

"But," replies one, "I don't believe the righteous or wicked are either happy or miserable, although conscious, between death and the resurrection." Well, my good sir, will you please locate and explain the case of the rich man and Lazarus. Here is *comfort* and *torment*. What will you do with this? If you apply it in the intermediate state, it is destructive to the words of the Saviour just quoted, and if you locate it after probation, it is only what we believe—but mark, it takes away your strongest proof that a dead man has greater wisdom than all the living, and is presumptive evidence that this darling doctrine is not of God.

A. W. A.

WE have reason to blush at the mention of our best services, and yet Jesus will mention them with approbation by and by: "Well done, good and faithful servant."

Confidence and caution both find a home in the believer's mind, and dwell amicably together.

TO YOUNG THEOLOGIAN.

Young theologians, wisely set apart
To learn the rules of theologic art,
A few brief words let me address to you.
I have the pulpit now, and you the pew;
And all can see at but a single glance,
How seldom laymen get so good a chance;
And Dr. Wayland, with his views of teaching,
Would have some laymen take a hand at preaching.
Avoid, I pray you, all approach to rant,
Or to the meanest of all vices, cant.
Thought, and not noise, the understanding fills;
It is the lightning, not the thunder, kills;
And simple truth, in simple words expressed,
Has been, is now, and ever will be, best.
Sermons, like wells, should small circumference sweep,
Be short in their diameter, but deep.
And public prayer, as in the Scriptures taught,
Beyond a cavil, always should be short.
Had good St. Peter, in his hour of need,
Stopped to recite the Calvinistic creed,
As he was sinking through the yielding wave,
The Galilean sea had been his grave.
The royal pronoun *we*, but seldom touch;
Quote the original not over much;
For with due deference and submission meek,
We all prefer good English to poor Greek.
Wade not too long through shallows to begin,
But over head and ears jump bravely in.
Have but one "lastly;" let that come about
As soon as thought and feeling have run out.
But "finalities" and "in conclusions," send,
As was suggested, to one common end.
With your attainments ever keep in view
That "common people" know a thing or two;
And can discern between those shops that group
All of their wares upon the outside stoop.
And less pretentious ones, whose alcoves deep
Their valued fabrics in good order keep.
Be chaste in manner; throw aside the vile,
Florida, high-sounding, and "spread eagle" style.
Get wisdom, learning, all without pretense;
And with your gettings, get good common sense.
The broad-brimmed beaver and the white cravat,
Gold-headed cane and all such things as that,
Have had their day; the people now will search
For the *TRUE MAN*, in *Physic, Law and Church*.
[Wilder's Poems]

The Dress Question.

We have been waiting for a general expression from our sisters in answer to Bro. Byington's question in REVIEW No. 12. The following responses have been made which we give in the order in which they were received.

From Sister Gurney.

BRO. SMITH: I notice Bro. Byington's request in the REVIEW, No. 12. Permit me to say.

Any article of dress worn with respect to health, comfort, economy, or convenience, cannot justly be condemned. But conforming to the world in their fashions, *varying from the above principle*, must be destructive to the christian faith; therefore "*immodest*."

The moment we try to keep up appearances with the world or those conforming to it, holiness is departing from the heart and the Spirit of God is grieved. As light is opposed to darkness, so is pride to holiness.

On the above principle, why may not "hoops be recommended to the church generally" in this season of the year, when used with moderation? In regard to "sleeves which are the largest at the little end," I have never had any experience; I see no reasons why they are justifiable, either in regard to convenience or economy. Hence, as they are not limited to due bounds, wanting in the restraint which christianity requires. I therefore conclude they are immodest.

A lover of the whole truth.

ANN E. GURNEY.

Jackson, Mich., Aug. 5th, 1858.

A Sister from Allegan, Mich.

In answer to your inquiries concerning the wearing of hoops and other useless articles of dress, I, for one, do not think they are becoming women professing godliness. My heart has been pained within me many times to see this conformity to the world by those who profess to be a separate people, zealous of good works. By their fruits ye shall know them. Dear sisters, let us not give a lie to our profession, or bring a reproach upon the cause of our Master by such unscriptural apparel. As the outside is an index to the heart, it becomes us to adorn ourselves in

modest apparel, and with a meek and quiet spirit, which Peter informs us, is in the sight of God of great price.

My desire and prayer to God is that we may be followers of that which is good, and meet with the redeemed on mount Zion.

From your sister.

R. S.

Allegan, Mich.

From Sister Bramhall.

DEAR SISTERS: Why wait ye one for another and let Bro. Byington's question concerning dress remain unanswered? Ill health alone has prevented my entering my feeble protest against the articles there mentioned being recommended to the church that expect to stand when Jesus shall appear. He says, "Strait is the gate, and narrow is the way." What think ye? As we near the end, is "the way" so broad that we can deck ourselves in the fashionable attire of the day? That we may "not be conformed to the world" is the prayer of your unworthy sister.

L. A. BRAMHALL.

Parma, Mich., Aug. 25th, 1858.

From Sister Scott.

BRO. SMITH: I expected to see an answer before this to Bro. Byington's question from some of our sisters who are in the practice of writing for the paper. I have felt of late more than usual for the purity of the church. I have feared that there was not that deadness to the customs and fashions of the world that there should be. I do think the articles Bro. B. has mentioned are altogether unbecoming women professing godliness; therefore not to be recommended to the church. I do protest against them.

Dear sisters, let us see to it that we stand not in the way of our brethren who are proclaiming the whole truth to a dying world. I have thought perhaps the reason Bro. B. proposed that question, was that his soul had been stirred within him, and his mouth stopped while attempting to preach against the sin of pride, when among those who profess to believe his teachings. As one brother has said in speaking of our examples, "Who shall cast a stone at this soul-destroying sin while the least traces of it can be seen about him? And even if he is confident that the stone he is about to cast will not hurt himself, when he looks around and sees beloved brethren and sisters in danger, how can he throw it? Or to come at the point without a figure, how can he preach plainness of dress &c., when among those who profess to believe his teaching, he can scarcely find one who is a living illustration of his subject."

O let us by our examples, help our brethren to preach. I fear there is too much of the pride of life among the remnant of God's people. John says, "If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father but is of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Paul to the Romans says, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." He also to the Corinthians says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you. Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." O how much scripture testimony there is exhorting us to keep ourselves unspotted from the world.

While looking over the Scriptures for certain passages, my soul has been fired anew with zeal. Do let us be zealous and repent, and put on the whole armor of God that we may be able to stand when he ariseth to shake terribly the earth. Solemn indeed are the times in which we live. The judgments of God

are hanging fearfully over a guilty world. The unmingled wrath of God is soon to be poured out; and the decree is soon to go forth, "He that is filthy let him be filthy still, and he that is holy let be holy still." "Knowing the time, now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; therefore let us cast off the works of darkness, and put on the armor of light."

Dear sisters, the times require a decision. Let us not drink into the spirit of the world, but let us be modest in our apparel, and our adorning be of the hidden man of the heart, and our ornament, a meek and quiet spirit, which is in the sight of God of great price.

The little church here is trying to arise. I think we have made some advancement. We have of late been made to rejoice in seeing that the Lord is searching out his people and bringing some to the knowledge of the truth. Two have recently embraced the Sabbath. Others are searching to see whether these things are so.

Yours hoping to be sanctified through obeying the truth.

E. D. SCOTT.

Parma, Mich., Aug. 30th, 1858.

Nailed to the cross.

This seems to be the most conclusive argument of the opposers of the Sabbath; as they hereby get it out of the way; the ten commandments are nailed to the cross; still some how or other nine have escaped crucifixion. This is all well enough, but the fourth, by unanimous consent, should remain nailed there. But why are we dissatisfied with the memorial God has given us of creation? No better reason can be given than was given by the Jews when asked by Pilate, Shall I crucify your King? they answered, We have no king but Caesar. The answer is now, We have no Sabbath but Sunday. The ancient Jews crucified the Lord of the Sabbath because they would not have this man, Christ Jesus, to reign over them; his professed people would crucify his Sabbath because they will not be brought under its restraint; and I often think when they bring up the plea "nailed to the cross," that their own mouth condemns them; for they witness themselves that they are the children of them that slew the Saviour.

And if any should ask me the reason I stay from the place where the people assemble to pray; It's because I've no ear for the fables there told. While the words of the Lord are like "apples of gold." The great moral law to the cross they have nailed, That the Rest-day of God may thereby be assailed; And the day of the Pope they blasphemously say To God, and repeat it, is thy holy day. The plain Scripture truths by their creeds they deny; For sleeping in Jesus is made to imply Praising God with the angels in some brighter sphere, And the first resurrection, experienced here. That the Son is the Father, we too must concede, And not "God was with him" as the Scriptures read. Thus the words of our Saviour they plainly deny When he says that "my Father is greater than I." The coming of Christ is at death, too, they say; Thus his second coming transpires every day; To die is to live, and to sleep is to wake, And when we read one thing, the opposite take. Such heterodox creeds must ere long pass away, As the darkness recedes at the light of the day; And the remnant shall stand girt about with a shield, And the sword of the Spirit successfully wield.

CORNELIA RICE.

Folsomdale, N. Y., Sept. 2d, 1858.

LETTERS.

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

From Bro. Hull.

BRO. SMITH: Brother Phelps and myself went from the debate to brother S. Myers', where he preached twice and I four times. Truth had a good effect there. Some of the no-law, age-to-come folks came out and resolved to keep all of the commandments of God. While we rejoice to see some honest ones embracing the truth, we mourn to see so much of the dragon spirit manifested. Some seem to be

willfully ignorant of the present truth, and have resolved, come what will, to persist in their present course. They seem to think they can flatter their Saviour with the excuses they are choosing in the stead of obedience. But the King says, They shall not taste of my supper. I wish they could realize the importance of the truths they are resisting. They are making lies their refuge, but the "hail-storm" of God's wrath will sweep away the refuge of lies, and the waters will overflow the hiding places. May we live so that we may be sheltered in that day.

M. HULL.

From Sister Palmiter.

BRO. SMITH: My heart overflows with love to God for his truth. While perusing the pages of holy Writ, I feel to say, Good is the word of the Lord. It is good to wait on the Lord. All that the Lord hath said we will do and be obedient. I can truly say that the Lord is my hope and strong tower; he is the hope of Israel.

Straying into a camp-meeting a day or two since which was held not far distant, I heard it asserted from the stand that the church was purer now than in the apostles' days; that we had yet to see the sun darkened, stars fall &c.; that our souls were Gods' immortal breath; that thousands were now wailing in hell; that the judgment was yet to come, &c. I took my Bible hoping to be made more familiar with it by following their quotations, but it was useless. Precious Word! how art thou hidden! My soul longs more than ever for the word of the Lord, and I feel to praise the Lord to-day that he has a remnant people, and faithful stewards abroad in the land, who are holding up the Commandments of God and the Faith of Jesus, and are not afraid to show the house of Israel their sins. I trust that there are many Marys who sit at their Lord's feet, inquiring earnestly, Lord what wilt thou have me to do, that I may be a co-worker in the vineyard, and a pattern to all of the faith I profess, and who do not covet the Babylonish garment (costly array) and ornaments which adorn the professed followers of Christ at the present day. Let us pattern after holy women of old, covet earnestly the best gifts, strive for the purity of the primitive church, that we may be clothed with power. It is for us, praise the Lord! Let us not rest short of it.

Your sister in hope. F. M. PALMITER.
Verona, N. Y., Sept. 4th, 1858.

From Bro. Barvous.

BRO. SMITH: I am still striving to keep the commandments of God and the faith of Jesus, and find great peace in so doing. I am glad that I ever was brought by the goodness of God to see the present truth. About three years ago last February I, for the first time, heard the Advent doctrine, and by it was brought to feel the need of an interest in the blood of Christ that I might be prepared for his coming, and saved with the rest of his people. I was listening to the word of the Lord as it was preached by Bro. Ingraham and Hutchins in this place, and O how glad I am that I ever was permitted to hear the Third Angel's Message, and that it brought conviction home to my heart, and that it was followed up by the Holy Spirit until I was willing to yield obedience to all of the requirements of God. How thankful I am that God was so merciful to me as to pluck me as a brand from the burning, and place my feet on the Rock of ages, where if I stand a few more days, I, with you, and the rest of the people of God, shall be permitted to sing the song of Moses and the Lamb on Mt. Zion. Christ has gone to prepare a glorious home for those that love him and keep his Father's commandments. O I long to be there. I long to see the heavens blaze with the glory of the coming of the Son of man, when the sleeping saints of all ages shall be waked and brought forth to life and immortality, and the living saints will all be changed. I am determined by the help of God to hold out faithful to the end, that when Christ who is

my life shall appear, I may appear with him in glory.

Yours in hope of gaining victory.

JOHN BARVOUS.

Ulysses, Pa., Aug. 30th, 1858.

From Bro. Farnham.

BRO. SMITH: I wish to say to the friends through the *Review* that I feel thankful to God for the truths of the Third Angel's Message as far as I understand them. The clear light now shining gives me to see the frailties of my nature. I see what I have to overcome in order to stand on mount Zion with the Lamb. I wish to make clean work in this day of judgment. It is high time to wake out of sleep, put on the whole armor and be prepared to stand in the day of the battle of the Lord. Time appears to me to be near its close. We have but a little longer in which to work. O my brethren, let us gird up the loins of our mind and address ourselves with new vigor to the journey. Mount Zion is just before us; the new earth with all its Eden loveliness opens to our view. What a contrast there will be between the new earth and the old one. We are now subject to disease and every evil, but there all will bloom in eternal health and vigor. There will be no more growing old nor dying, no more parting with friends, no more tempting Devil. The wicked cease from troubling, the tongue of slander forever silent, the weary forever at rest. O glorious thought! I long to be there, and be forever at rest. Dear brethren, I feel that heaven is a good place. It is worth our while to sell all and buy the field. We feel that the testimony for the church is about to be revived here. The shaking has commenced that we think will separate the precious from the vile. We pray, Lord spare thy people and give them another year. May we all bestir ourselves, and sacrifice for God. Those who make a covenant by sacrifice will be hid in the day of his wrath.

Yours in hope.
Caledonia, Aug. 28th, 1858.

BENJ. FARNHAM.

From Sister O'neil.

BRO. SMITH: My heart's desire is to be a christian. I am trying in weakness to keep all the holy, just and good law of God. I want to live so that it will not condemn me. I find that it is a great thing to live a christian. I am glad the light of present truth ever found way to my heart. It has been about five months since I made up my mind to go with God's people. It was crossing for me to give up the world and the things of the world, and be accounted as the offscouring of all things, but I thank the Lord that I can now say I am willing to hear the reproach of the truth if I can only gain the smiles of Jesus. O brethren and sisters, do let us be up and doing, working while the day lasts, for soon the night cometh when no man can work. Let us have our loins girt about with truth, that we may be able to stand in the time of trouble. I feel like pressing onward. I want to see the end of the race, and Jesus and the holy angels. Let us take new courage. Never think of stopping here. I mean to make heaven my home.

JOSEPHINE O'NEIL.

Ellisburgh, N. Y.

Sister P. D. Lawrence writes from Fairfield, Me., Sept. 5th, 1858: "More than one year has passed since I have seen a brother or sister in the truth, or heard a prayer, or any sweet singing on the coming of Jesus. I know he is soon coming; for his word declares it;

'This is my song.
Cheers the heart when joys depart
And foes are pressing strong.'

'Surely, they are gaining strength, and I too must be diligent to gain strength to withstand in this evil time, that having done all, I may stand.

'I thank my heavenly Father for the comfort the *Review* brings; it is my only companion in my loneliness, though I trust I walk and talk with God sometimes. I will try and hold fast his truth and trust in his mercy.'

How to ESCAPE DOUBTS.—Are you in depths and doubts, staggering and uncertain, not knowing what is your condition, nor whether you have any interest in the forgiveness that is of God? Are you tossed between hopes and fears, and want peace, consolation, and establishment? Why lie upon your faces? Get up, watch, pray, fast, meditate, offer violence to your lusts and corruptions; fear not, startle not at their crying to be spared; press unto the throne of grace by prayer, supplications, importunities, restless requests; this is the way to take the kingdom of God. These are not peace, are not assurance; but they are part of the means God hath appointed for the attainment of them.—*Sel.*

THE Sabbath was sanctified and set apart for God from the beginning. It has indeed been objected that there is no subsequent mention of the observance of the Sabbath by the Patriarchs; but not to say that there are intimations of a division of time into weeks (Gen. viii, 10, 12: xxix, 27.) it might for the same reason have been thought that the Jews did not observe the Sabbath from Moses to David, since in the history of all that time there is no mention of that day. Those who object to the institution of the Sabbath from the beginning, admit that if the divine command was actually delivered at the creation, it was addressed no doubt to the whole human species alike, and continues, unless repealed by some subsequent revelation, binding on all who come to the knowledge of it.—*Old tract.*

OBITUARY.

DIED at Clyde, Ills., of typhoid fever Sept. 1st, at the rising of the sun, Martha G. Lockwood, in the 61st year of her age. Brother and sister Lockwood have long looked for the coming of the Lord, and were among the first in Vermont who received the Third Angel's Message. She never relinquished her faith, but was striving to enter into life by keeping God's holy law. The kindness of the wife, and the tender care of the mother are greatly missed. Brother L. deeply feels his loss, but finds consolation in the blessed hope that in a little while those that sleep in Jesus will live to die no more.

C. W. SPERRY.

Round Grove, Ills., Sept. 6th, 1858.

DIED of typhoid dysentery, in Washington, N. H., Aug. 6th, Webster, son of Cyrus K. and Rachel D. Farnsworth, aged one year and nine months.

Also of the same disease, on the 9th, Rachel D. wife of Cyrus K. Farnsworth aged 33 years. Sister Farnsworth has been a Sabbath-keeper from her youth, and a believer in the Third Angel's Message for a number of years. Her sickness was of short duration, which she endured without a murmur or complaint. And while she rapidly sunk under the power of the enemy, the Lord was her comfort and hope.

We deeply sympathize with our brother while he is left with three little children, to mourn the loss of a companion and mother. The consolation of saving grace and the blessed hope, in the bright prospect of meeting those whom death has torn from his embrace in a little while, in the better land, where sorrow and death can never come, cheers his lonely heart.

"Ah! she is gone—there enshrouded she lies,
Hushed is her voice, and bedimmed are her eyes,
Cold is that form, and all motionless now,
Death's fatal seal on her calm, pallid brow.

Mournful we gazed on the face of the dead,
Many the tears that in sorrow we shed;
Deep was the anguish then rending the heart,
Sad was the hour when we saw her depart.

Peaceful thy slumber! O sweet thy repose!
Safe from life's turmoil, its cares and its woes,
Short is the silent embrace of the tomb;
Hope pointing upward, disperses the gloom.

Soon will the King in his glory descend,
Triumph o'er death, and the grave's fetters rend;
Kindred and friends shall we meet as they rise;
Bright and immortal, ascending the skies."

JOSHUA PHILBRICK.

Washington, N. H., Sept. 1st, 1858.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. SEPT. 23, 1858.

In the hurry of preparing the Supplement for Bro. White to take with him on his eastern tour, we found it impossible to issue a *REVIEW* last week. We therefore issue No. 18 as early as possible this week, and trust our readers will excuse the interruption.

The Supplement is now completed. In compiling it, the object has been to introduce as great a variety as possible in a limited space; to select such tunes as were simple in their construction, free from duets, and adapted to congregational singing, such as that of the remnant will ever be. That all will be satisfied with everything found there, would be perhaps too much to expect; but we are confident that all will find something there with which they will be pleased.

The Supplement, Controversy and Chart are now sent to all who have ordered. And if any after waiting due time shall not have received them, let notice be given, and they shall be sent again.

We shall expect that all those subscribers for the *Review* who are in debt for their paper, and those who wish to pay in advance, will come to the Conferences we may hold on our eastern tour, prepared to pay. We shall be prepared to wait upon them.

We shall take along with us *Paper Charts*, Supplement to Hymn Book and Spiritual Gifts. We shall be glad to receive unsoiled lithographed Charts in exchange.

J. W.

The French Mission.

Bro. M. B. Czechowski writes to Sr. White, Aug. 29th, after being solicited to state the particulars of his situation.

"My heart is still in tender ties of love and friendship united to God and his people. If they are called to suffer, I am willing to suffer with them, that when they are glorified, we may be glorified together. My heart and mind is fully enlisted in this last message of mercy that our heavenly Father has caused me to see and feel. I am willing to spend and be spent in proclaiming this last saving truth. I ask no greater honor. I am doing what I can, with all I meet, to bring them to a knowledge of the truth. But my message is more particularly to the French. Among them are my labors mostly. But ignorance, superstition, &c., make my labors hard, and the progress of bringing to the knowledge of the truth slow. But my trust is in that God who is the author of the truth I love.

"As the fruits of my labors, two families are now keeping the Sabbath of our heavenly Father, and rejoicing in its light. The spirit of inquiry, 'Are these things so?' is made in all this section where I have put forth labor. I have just arranged to have a Sabbath-school in Centerville, five miles west of my place, every Lord's day, and two schools on the first day of the week, one in Sciota, about six miles south, and the other in Champlain village, some four miles east. I hope by the blessing of God to enlist the feelings of the young, and the interest of the parents in saving themselves from the wrath of God that is coming upon all that worship the beast, and receive his mark.

"I cannot extend my labors far from home at present. The health of my wife is very poor. She suffers much, and requires my care and attention. I propose, if the Lord will, to visit this country for twenty miles around, or more, and preach the Third Angel's Message. Oh! how I would love to visit my own native country across the big waters, and tell them all about Jesus' coming, and the glorious restitution, and how they must keep the Commandments of God and the Faith of Jesus, and then they will be brought to that better land, that heavenly country, and stand upon Mt. Zion, and upon the sea of glass, and have the harps of God.

"The church has received me as a brother and fellow-laborer with them in this great work. They have been very kind to me, and have done in temporal things what they could, yet I have need of more in this direction, to meet and pass through, in any degree of comfort, the cold winter that is approaching. Should I cease to proclaim the truth, I could support my family; but to do both at the same time, I cannot. I feel it my duty to proclaim the truth. My house during my absence was badly used, and much torn to pieces. It will need some repairing before winter. I have no means to do it. It cost me \$80 to get here with my family from Battle Creek. I

paid \$28 for a cow, paid up some other small debts, got a few things to commence keeping house; and my money was all gone, leaving the mortgage still resting on my place. I have seen the man that holds it, paid the interest for the last year, and have got him to wait a little longer for the amount.

"But, dear sister, I am thankful that amidst the trials of the way, our heavenly Father knows them all, and will not withhold any good thing from those who walk uprightly. My heart is fixed to serve God, come what will. I desire still to be remembered in your prayers, also my wife and children would share in your supplications. Remember me in much warm love to Bro. White, Bro. U. Smith, and all the saints at Battle Creek. Could I write in English I would write often. As it is, Bro. Smith must excuse my silence.

"Permit me again to express my gratitude of heart to my heavenly Father for his goodness to me, his kindness in showing me the truth, and bringing me to the true church. I remain with many kind wishes and much love, your brother in the Lord, waiting for his heavenly kingdom and glory.

M. B. Czechowski.

NOTE.—We have written to Bro. C. O. Taylor to ascertain the sum necessary to relieve Bro. C., and shall forward the sum soon, and shall receive free-will offerings from brethren on our eastern journey, as they may esteem it a pleasure to bestow.

J. W.

Note from Bro. Cottrell.

Bro. R. F. Cottrell writes from Folsomdale, N. Y., Aug. 30th, 1858: "I am at the house of Sr. Rice. Bro. Wheeler is also here. We have had two meetings in this vicinity, and I think the prospect is that one Seventh-day Baptist family will embrace the present truth. Bro. Wheeler brings me word from Carlton, that the other daughter of Bro. Buckland has decided in favor of the Sabbath and the present truth. This is good news to us. There has been a hard struggle in that family since Bro. B. first embraced the truth; but the truth has gained one victory after another, till three of his family, his wife and two daughters, are with him in the truth."

Note from Bro. Hull.

Bro. Hull writes from Iowa, Sept. 13th, 1858: "The tent-meeting is still going on at Dayton. The interest is still on the increase. Last night there must have been more than a thousand people present. Ten or twelve kept last Sabbath in Dayton."

Bro. J. N. Loughborough writes concerning meetings in Republic, Ohio: "We have sold upwards of \$34 worth of books at Republic. I have another appointment there the 23d of this month: when I will report."

Punctuation of Scriptures.

Horne says: "The introduction of points or stops, to mark the sense, is a gradual improvement, commenced by Jerome in the fourth century, and continued and improved by succeeding critics."—*Horne's Introduction to the Study of the Bible*, p. 81.

Extracts from Schmucker.

REV. xiv. 4. *These are they which were not defiled with women; for they are virgins.* This passage has often been misapplied, to establish the doctrine of celibacy, and exalt the holiness of virginity beyond measure, in the Romish church, to which there is no direct reference in the prediction. The word, women, here signifies churches, and does not only refer to the Roman Catholic community, its different sects and adopted orders, the connection with which Protestants consider as spiritual whoredom and adultery, because of image-worship; but relates also to every other church, party or community in Christendom. This company of the Lamb is here represented as *defiled by none*; having no bigoted attachment, or unreasonable partiality for the distinctions and by-opinions of any one, upon which others lay a superlative importance, and often more than upon all true religion. In this respect they are *virgins*, and not the adorers of Rabbies, Masters, or sectarians among men; but wholly and exclusively devoted to Christ and to his doctrine.

Rules for Correspondents.

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

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

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

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

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

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

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

7. Let us hear from you often.

APPOINTMENTS.

Providence permitting, Bro. and Sr. White will spend the first Sabbath in October, in Western New York, where the brethren may appoint. They design visiting Roosevelt, Lorraine, Bro. Abbey's, Buck's Bridge, Rouse's Point, Vermont, Washington, N. H., Boston, and Portland, Me. J. W.

Appointment for Western New York.

There will be a general Conference at Rochester, N. Y., the first Sabbath in Oct. It is expected that Bro. and Sr. White, and Bro. and Sr. Loughborough will attend. In behalf of the church, J. T. Oxtow.

Providence permitting, I will preach at Oxford, Oakland Co., where friends may appoint, Wednesday evening Sept. 22d, and at Canandaigua on Thursday evening, Sept. 23d, to continue evenings and over Sabbath and First-day. Baptism will be administered.

M. E. CORNELL.

Business Items.

M. E. Cornell: We would be glad to make the exchange for those books of which you speak.

S. J. Voorus:—We add the 50 cts. to your present remittance. Excuse the oversight.

L. M.:—We do not know when we shall have commandment cards printed. You had better not depend on them.

B. Hostler:—Since you informed the Post Master that there was money in your letter, it should have been registered. The Office does not feel that it can be responsible for the money under the circumstances.

The P. O. address of M. Hull is Iowa City, Iowa.

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.

G. Leighton (for C. Bennet) 0.50, xiii. 17. M. R. Richmond 1.00, xiv. 1. E. Wick (for W. Loucks) 0.50, xiii. 17. W. O. Sherman 0.50, xiii. 18. G. Lowrey (for Dr. B. A. Gallup) 0.50, xiii. 17. A friend (for B. F. Robbins) 0.50, xiii. 18. F. C. Castle 1.00, xiii. 14. H. Simons (for J. Poole) 0.50, xiii. 18. D. H. Simons 1.66, xiii. 18. M. Neale 1.00, xiii. 1. J. R. Lewis 1.00, xiii. 1. L. J. Richmond 1.00, xiii. 16. P. D. Lawrence 1.00, xiii. 1. C. Amy 2.00, xii. 14. J. Lewis 1.00, xiii. 1. Chas. Cross 1.00, xiii. 17. R. Allen 1.00, xiii. 1. C. H. Barrows 1.00, xiii. 14. Geo. Perciott 1.00, xiii. 14. W. Eggleston 1.00, xiii. 16. P. Maddux 1.00, xiii. 18. Geo. W. Strickland 2.00, xvi. 21. M. Cryderman 1.00, xiii. 1. E. W. Waters 2.00, xii. 1. M. Borden 1.00, xiii. 14. W. McDowell 2.00, xiv. 18. S. Osborn 1.00, xiii. 18. W. H. Coffman 2.00, xiv. 18. C. A. Ingalls 1.00, xiii. 1. L. Adams 2.00, xiii. 14. Mrs. E. R. Seaman 2.00, xiii. 1. G. Castle 2.00, xiii. 17. P. A. Harrison 0.25, xiii. 5. A. J. Green 0.25, xiii. 5. Amanda Davis 0.25, xiii. 5. B. Hearson 0.25, xiii. 5. Wm. H. Clark 0.25, xiii. 5. Mrs. A. Way 0.25, xiii. 5. Jane Wilkinson 0.25, xiii. 5. Mrs. M. Marsh 0.25, xiii. 5. Jno. Swift 0.25, xiii. 5. C. B. Strong 0.25, xiii. 5. Jos. Crosley 0.25, xiii. 5. S. A. Strong 0.25, xiii. 5. C. W. Ferree 0.25, xiii. 5. Jno. Vandenberg 0.25, xiii. 5. Joan Hopkins 0.25, xiii. 5. S. L. Cole 0.25, xiii. 5. Chas. Wikel 2.00, xii. 1. Geo. W. Shaw 0.25, xiii. 5. J. J. Curtis (for E. G. Greenfield) 0.50, xiii. 18.

FOR REVIEW TO POOR.—A Friend \$0.50. S. J. Voorus \$1.50. G. E. Blinn \$0.64. J. J. Curtis \$0.50.

FOR MICH. TEMP. "R." \$3.00. A. Gleason \$1.00. H. Moore \$1.00. B. Moore \$1.00.