

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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
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Battle Creek, Mich.

NO NIGHT THERE.

No night shall be in heaven—no gathering gloom
Shall o'er that glorious landscape ever come;
No tears shall fall in sadness o'er those flowers,
That breathe their fragrance through celestial bowers.

No night shall be in heaven—no dreadful hour
Of mental darkness, or the tempter's power;
Across those skies no envious cloud shall roll,
To dim the sunlight of the enraptured soul.

No night shall be in heaven. Forbid to sleep,
These eyes no more their mournful vigils keep.
Their fountains dried—their tears all wiped away;
They gaze undazzled on eternal day.

No night shall be in heaven—no sorrow's reign—
No secret anguish—no corporeal pain—
No shivering pains—no burning fever there—
No soul's eclipse—no winter of despair.

No night shall be in heaven—but endless noon;
No fast declining sun nor waning moon;
But there the LAMB shall yield perpetual light,
'Mid pastures green, and waters ever bright.

No night shall be in heaven—no darkened room,
No bed of death, nor silence of the tomb;
But breezes ever fresh, with love and truth,
Shall brace the frame of an immortal youth.

No night shall be in heaven! But night is here—
The night of sorrow—and the night of fear.
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

No night shall be in heaven! O had I faith
To rest in what the faithful Witness saith—
That faith should make these hideous phantoms flee,
And leave no night, henceforth, on earth to me.—*Sol.*

For the REVIEW & HERALD.

"HOLINESS TO THE LORD."

DEAR EDITOR: Why is it that very many who believe in the doctrine of holiness, or entire sanctification in this life, manifest an anxious desire to embrace it, and still linger in unbelief week after week, month after month? why this halting? Is it not mainly owing to the incompleteness of the consecrating act? An unwillingness to give up all, submit entirely to Christ's requisition? Or the keeping back some part of the price?

The condition on which the promises are based, must be complied with. "Come out from among them, be ye separate and touch not the unclean thing, and I will receive you and will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

Readers, beloved, how is it with you. Are you hungering and thirsting after the inner life, "holiness to the Lord," the baptismal fire pentecostal? Have you any difficulty in believing, in coming to Christ by faith, in claiming the promises for this full salvation?

Have you complied with the condition? cut off every right hand, plucked out every right eye? searched out the Achans, slain the Agags? exterminated the Canaanites? Is all on the altar Christ Jesus, *unreservedly*?

Christ is the Christian's altar. Is all on this altar? Time, talent, property, health, pride, unbelief, reputation? Are homes, houses, lands, husbands, wives, parents, children, brethren, sisters, fathers, mothers, all on this altar Christ Jesus? Are they, enquiring readers, your will also? Your will and your willing? Are you ready and willing to go any where and every where when God speaks, says go? Are you willing to do any thing and every thing for Christ? Can you say with Paul, "Lord what wilt thou have me to do," and go forward cheerfully and do it? At home or abroad in domestic duties, social duties, public duties, even to the cutting off a right hand or the plucking out a right eye? Are you willing to renounce all things for God and his cause? Present your body a *living* sacrifice to him, even to the dying on the cross, if so be God wills it? Are you willing to follow Christ at all times, under all circumstances, through evil report as well as good report, come life or death.

Are you not only *willing* to deny yourself thus and take up your cross daily, but are you now *doing* it according to the light of grace bestowed? Have you made up your mind fully and heartily to endure unto the end? Well this is consecration entire, presenting the body a *living* sacrifice holy, acceptable to God, which is your reasonable service. Any thing short of this, here specified, is not entire consecration.

When all is thus unreservedly on the altar Christ Jesus, the Christian's altar, when your will is God's will, and God's will is *your* will, when you have forsaken all for Christ,—friends, relatives, fathers, mothers, brothers, sisters, houses, lands, homes; laid all at the feet of Jesus,—your joys and your sorrows, your life and your health, you are now precisely where Paul was when he said, "I am crucified with Christ." "I count not my life dear." "I bear about in my body the dying of the Lord Jesus." "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." When the consecration is thus made, when you have come out from the world, its pride, its lusts, its follies, its fashions, its love of gain, its pleasures, honors, and applauses, and are seeking that honor which cometh from God only, you will find it easy, *very* easy to exercise faith. The sky is now clear, bright, shining; now you approach God with humble confidence, come boldly to a throne of grace with a true heart in full assurance of hope. "Beloved," says the apostle John, "if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight."

Yes, reader, when all is thus consecrated, it is easy to believe, easy to exercise faith on the Son of God. Indeed, faith is *already* exercised. When all is consecrated upon God's altar, the altar sanctifieth the gift. The moment the conditions are complied with, the consecration is complete, the will, all unbelief yielded, given up, faith follows necessarily. The witness also, and in due time joy, may be joy unspeakable and full of glory.

But whether joy or sorrow, trouble or perplexity, in the fire or in the water, the word is there, sure and steadfast, the word of promise on which the

soul rests. Hold on. "Cast not away your confidence."

"Through unbelief I stagger not,
For God hath spoke the word;
'Tis done, thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

Beloved, is not this gospel? Holiness to the Lord, entire sanctification; full assurance of faith, the inward life. Now this pearl of pearls is yours, and will be yours if so be you "follow on to know the Lord," witness for him, open your lips wide, make confession unto salvation, testify meekly and and publicly to the efficacy of the precious blood of Jesus in cleansing from all sins: live the life of faith moment by moment. "Ye are my witnesses saith the Lord," "The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." Heb. x, 38. D. F. NEWTON.

Ed. *Golden Rule*, New York.

REMARKS. We avail ourselves of this opportunity of making a few remarks which we meditated appending to Bro. Newton's former communication. We heartily bid all efforts Godspeed, which have for their object, to lead men to holiness of heart, and full and entire consecration to God. The Scriptures are plain enough on this point. Seek first, says the Saviour, the kingdom of God and *his* righteousness. But in order to make this work effectual and permanent, we must keep in view the standard of righteousness (or right-doing) which God has given us, which is none other than the ten commandments. The claims of this law we must realize, and to its precepts, not only in letter but in spirit too, conform our lives. "No reform," says the *Gen. Evangelist*, "can be successful and complete which is not founded on the great fundamental principles contained in the Ten Commandments." Especially do we regard this to be true in reference to conversion. Many have doubtless been led, during the recent religious movement, to amend, for the time being, their lives. But we fear that no conversion will be permanent, where the law does not perform its office in the conviction of the sinner. This was the instrument that slew Paul. Rom. vii. The Holy Spirit is ever ready to enlighten our minds on the exceeding breadth of these commandments, and convict us of sin against God. The gospel furnishes the remedy for our past transgression, and through the assistance of divine grace we start on a life of holiness, consecration, *obedience*, for the future. We commend this standard, by which we can form a true estimate of holiness of heart and life, to the attention of Bro. Newton, and the revivalists of the present time, with an earnest inquiry whether they can reconcile their course in all things with the letter and spirit of the fourth commandment—ED. REVIEW.

PROCRASTINATION.—Near the close of his life Patrick Henry laid his hand on the Bible, and said to a friend, "Here is a book worth more than all others; yet it is my misfortune never to have read it with proper attention until lately." William Pitt, when he came to die, said, "I fear that I have, like many others, neglected my religious duties too much to have any ground to hope that they can be efficacious on my deathbed."

God is to be trusted, but not to be tempted.

A Question for all Bible Christians.

I am going to propose a very plain and serious question, to which I would entreat all who profess to follow "the Bible, and the Bible only," to give their most earnest attention. It is this: Why do you not keep holy the Sabbath-day?

The command of Almighty God stands clearly written in the Bible in these words: "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. xx, 8, 9. Such being God's command then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath-day?

You will answer me, perhaps, that you *do* keep holy the Sabbath-day; for that you abstain from all worldly business, and diligently go to church, and say your prayers, and read your Bible at home, every Sunday of your lives.

But *Sunday is not the Sabbath-day*. Sunday is the *first* day of the week; the Sabbath-day was the *seventh* day of the week. Almighty God did not give a commandment that men should keep holy *one day in seven*; but he named his own day, and said distinctly, "Thou shalt keep holy the *seventh day*;" and he assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it."

Almighty God ordered that all men should rest from their labor on the seventh day, because he too had rested on that day: he did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, he *began* the work of creation, he did not finish it; it was on Saturday that he "ended his work which he had made; and he rested on the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Gen. ii, 2, 3. Nothing can be more plain and easy to be understood than all this; and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you then keep holy the Sunday, and not Saturday?

You tell me that Saturday was the *Jewish* Sabbath, but that the *Christian* Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made.

The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backwards from one generation to another, by a continual succession, until we come to the time of the (so-called)

Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of Catholic faith and practice untouched.

But, had it happened otherwise—had some one or other of the "Reformers" taken it into his head to denounce the observance of Sunday as a Popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been obliged, in obedience to their professed principle of following the Bible and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written Word of God, must needs come to the same conclusion: he must either believe that the Sabbath is still binding upon men's consciences, because of the Divine command, "Thou shalt keep holy the seventh day;" or he must believe that no Sabbath at all is binding upon them, because of the apostolic injunction, "Let no man judge you in respect of a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ's." *Either one or the other of these conclusions he might honestly come to*; but he would know nothing whatever of a *Christian* Sabbath distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because holy Scripture itself nowhere speaks of such a thing.

Now, mind, in all this you would greatly misunderstand me if you supposed I was quarreling with you for acting in this matter on a true and right principle, in other words, a Catholic principle; viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of Divine truth which you have retained. God forbid! *They are the most precious things you possess*, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourselves involved, far more by the fault of your forefathers three centuries ago than by your own. What I do quarrel with you for is, not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism, to the unvarying tradition of above 1500 years. We blame you not for making Sunday your weekly holyday instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act we do the same as yourselves in this matter; we too no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from *a book*, but we derive it from a *living teacher*, and that teacher is the Church. Moreover, we believe that not everything which God would have us to know and to do is written in the Bible, but that there is an *unwritten* word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the Apostle, "Stand fast and hold the traditions which you have learned, *whether by word or by our epistle*." 2 Thess. ii, 14. We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed; namely, the authority of "the Church of the living God, the pillar and ground of the truth;" [2 Tim. iii, 15;] whereas you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact follow tradition in this matter; but we follow it, believing it to be a part of God's word

and the Church to be its divinely-appointed guardian and interpreter; you follow it, denouncing it all the time as a fallible and treacherous guide, which often "makes the commandment of God of none effect."—*Cath. Tract.*

SPIRITUALISM.

"AND when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii, 19, 20.

"Now the Spirit speaketh expressly, that in the latter times some should depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv, 1.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. xvi, 13, 14.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. xviii, 1, 2.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do," &c. Rev. xiii, 13, 14. See also 2 Thess. ii, 9-11; Matt. xxiv, 23, 24.

We give the above texts as a portion of those scriptures which distinctly foretell the strong delusion of the last days, called *Spiritualism*. For the benefit of those who have not had an opportunity to become acquainted with the rise and progress of this ism, a brief history is here given. The following is from a candidly written pamphlet, published by D. M. Dewey, Rochester, 1850, entitled, *History of the Mysterious Noises, &c.*

"The sounds were first heard in a small village named Hydesville, in the town of Arcadia, Wayne county, New York. The house where they were heard was occupied during a part of the years 1846 and 1847, by Mr. Michael Weekman. During this time Mr. W. states that one evening about nine o'clock as he was preparing to retire for the night he heard a rapping on the outside door. He opened it, but saw no one. In a few moments the rapping on the door was repeated, and was louder than at first. He immediately stepped to the door and opened it; no person was to be seen. He went into the street and looked about the house, and returned without seeing any one. Soon the noise was repeated, and, failing to see any person, he placed his hand on the latch of the door, in order to open it immediately, should the annoyance be continued. Again the rapping was heard—he felt the door jar, and sprang into the street. No person was to be seen anywhere in the vicinity. Excepting a manifestation to the daughter of Mr. W., then some eight years old, nothing unusual is reported to have been seen or heard by him, while he occupied the premises.

"The family of Mr. John D. Fox moved into the house on the 11th of December, 1847. Their former residence was Rochester. They heard the rapping first, the latter part of March, 1848, one evening after they had retired for the night. It seemed to be in one of the bed rooms, and sounded as though some one was knocking on the floor, moving chairs, &c. Four or five members of the family were at home, and they all got up to ascertain the cause of the noise. Every part of the house was searched, yet nothing could be discovered. A perceptible jar was felt by putting their hands on the bedsteads and chairs; a jar was also experienced while standing on the floor. The noise was continued that night as long as any one

was awake in the house. The following evening they were heard as before, and on the evening of the 31st of March, the neighbors were called in for the first time.

"The following is an extract from Mrs. Fox's statement, made soon after the occurrences narrated took place:—'Friday night we concluded to go to bed early, and not let it disturb us; if it came, we thought we would not mind it, but try and get a good night's rest; My husband was here on all these occasions, heard the noise and helped search. It was very early when we went to bed on this night; hardly dark. We went to bed so early, because we had been broken so much of our rest that I was almost sick.

"My husband had not gone to bed when we first heard the noise on this evening. I had just laid down. It commenced as usual. I knew it from all other noises I had ever heard in the house. The girls, who slept in the other bed in the room, heard the noise, and tried to make a similar noise by snapping their fingers. The youngest girl is about twelve years old; she is the one who made her hand go. As fast as she made the noise with her hands or fingers, the sound was followed up in the room. It did not sound any different at that time, only it made the same number of noises that the girl did. When she stopped, the sound itself stopped for a short time.

"The other girl, who is in her 15th year, then spoke in sport and said, 'Now do just as I do. Count one, two, three, four, &c., striking one hand in the other at the same time. The blows which she made were repeated as before. It appeared to answer her by repeating every blow that she made. She only did so once. She then began to be startled; and then I spoke and said to the noise, 'Count ten,' and it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps, corresponding to the ages of my children.

"I then asked if it was a human being that was making the noise, and if it was, to manifest it by the same noise. There was no noise. I then asked if it was a spirit, and if it was, to manifest it by two sounds. I heard the two sounds as soon as the words were spoken.

"Mrs. Fox asked if the noises would continue if she called in the neighbors that they might hear it. There was rapping the same as when it was supposed affirmative answers were given. Mrs. Redfield, the nearest neighbor, was first called. The children had informed her previously that strange noises were heard in the house, and she went, thinking to have some sport with the family. She found the girls very much agitated. Mrs. Fox said, 'Mrs. Redfield, what shall we do? We have heard the noise for some time, and now it answers all our questions, and we cannot account for it.'

"Mrs. R. heard the sounds, and commenced asking questions, which were answered correctly, greatly to her astonishment. She says the girls continued to be much frightened, and she told them not to be afraid; if it was a revelation from the spirit world, it was not to injure them. One of the girls said with much feeling—'We are innocent—how good it is to have a clear conscience.'

"Messrs. Redfield, Duesler, Hyde, Jewell, and their wives were subsequently called, during the same evening. They asked many questions and received answers. Questions relating to the age, number of children, &c., of the persons present, are said to have been answered correctly. Mr. Fox and Mr. Redfield remained in the house through the night. Mrs. Fox and her daughters spent the night at the house of one of the neighbors.

"A report of the strange noises heard in the house of Mr. Fox, spread throughout that part of the town the next (Saturday) morning, and a large number of persons assembled and remained at the house during the day. No noises were heard until evening, when the sounds commenced as before. A committee was appointed to investigate the matter and a great variety of questions were asked and answered.

"On Sunday morning, Apr. 2d, the sounds were heard, and they continued to be made throughout the day. This is the first instance in which they

are reported to have been heard in the day time. Sunday evening and throughout that night no noises were heard.

"In a pamphlet published at Canandaigua in 1848, by E. E. Lewis, certificates corroborating the foregoing statements are given, and signed by the following persons: 'John D. Fox, Walter Scotten, Elizabeth Jewell, Lorren Tenney, James Bridger, Chauncey P. Losey, Benjamin F. Clarke, Elizabeth Fox, Vernelia Culver, William D. Storer, Marvin P. Loser, David S. Fox, and Mary Redfield.'

"At one time, when those investigating wished to ascertain a certain name, the spirit was asked if it would rap for the initial letters when they were named. The reply was in the affirmative: and when the alphabet was called over there was rapping at particular letters. Soon the experiment was carried still further, and by request entire names and sentences of considerable length were spelled out. A signal for the alphabet is made when the spirit desires to communicate in this way. This signal is five raps in quick succession."

It is stated by Mr. Dewey that soon after the occurrence of these events, a part of the Fox family moved to Rochester, and that the rappings were then heard in both places. The next place where they were heard was in Auburn.

"After nearly a year had been spent by a few individuals in Rochester and vicinity, in investigating the mystery, the following communication was spelled out in the presence of several persons who had assembled for the purpose of prosecuting their investigations: 'You all have a duty to perform. We want you to make this matter more public.' Every individual to whom the message was addressed objected to having any agency in bringing the subject before the public. They knew the odium that would attach to any person who should attempt to prove, in the presence of a public assembly, that the sounds they heard were made by spirits. While speaking of the opposition they would incur, and the difficulties in the way, the alphabet was called for and the following communication spelled out: 'That will be so much the better—your triumph will be the greater.' This occurrence took place in November, 1849.

"Several of the persons designated to assist in bringing the matter before the community, continued strongly to object, until the most positive assurances were given that the rapping should be heard in the hall, by the audience, in response to the lecturer, and that the result would tend essentially to the better understanding of the whole subject. The lectures were finally delivered by Mr. E. W. Capron, of Auburn. The following account of the investigations had at that time, appeared in the *New York Weekly Tribune*, of Dec. 8th, 1849.

"Some two weeks since, we were in company with some persons who were getting communications from this invisible communicator, when a message was spelled out to us to the import that the matter should be made more public—that the time had arrived for the people to investigate the whole affair—that it was a thing which would ultimately become known to all men, and that we should immediately take measures to have it investigated. The directions were then minutely given by these spirits, as they purport to be, and which we are willing to believe are, until we have as much proof to the contrary as it required to bring us to that conclusion. These directions will appear in the following history as they were fully and strictly followed. The great object was to start investigation and clear those who had been hearing of it for the last two years from the imputation of fraud and deception.

"Accordingly on the evening of November 14th, a lecture was delivered in Corinthian hall, in the city of Rochester, and a full history of the rise and progress of these manifestations given. During the relation of these facts the sounds were distinctly heard by the persons in the hall.

"After the lecture, a committee was chosen by the audience, composed of the following persons:—A. J. COMBS, DANIEL MARSH, NATHANIEL CLARK ESQ., A. JUDSON, and EDWIN JONES.

"On the following evening the committee reported in substance as follows: That without the

knowledge of the persons in whose presence the manifestations are made, the committee selected the hall of the Sons of Temperance for investigation—that the sound on the floor near where the two ladies stood was heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind them. . . . The ladies seemed to give every opportunity to the committee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies, if desired. They all agreed that the sounds were heard, *but they entirely failed to discover any means by which it could be done.*

"After this report, and some discussion on the subject, the audience selected another committee, composed of the following persons: Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, Wm. Fisher, of Rochester, and Hon. A. P. Hascall, of LeRoy. At the next lecture this committee reported that they went into the investigation at the office of Chancellor Whittlesey, and they heard the sound on the floor, on the wall, and door—that the ladies were placed in different positions, and, like the other committee, they were wholly unable to tell from what the sound proceeded, or how it was made; that Dr. Langworthy made observations with a sesthescope to ascertain whether there was any movement with the lungs, and found not the least difference when the sounds were made; and there was no kind of *probability or possibility of their being made by ventriloquism, as some had supposed—and they could not have been made by machinery.*

"This committee was composed of Dr. E. P. Langworthy, Dr. J. Gates, Wm. Fitzhugh, W. L. Burtis and L. Kenyon. This committee met at the rooms of Dr. Gates, at the Rochester house, and appointed a committee of ladies, who took the young women into a room and examined their persons and clothing, to be sure that there were no fixtures about them that could produce the sounds. When satisfied on this point, the committee of ladies tried some other experiments, and gave the young ladies the following certificate: 'When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and on the floor distinctly. Signed—Mrs. Stone, Mrs. J. GATES, Miss M. P. LAWRENCE.

"In the evening the committee, through their chairman, Dr. Langworthy, made a full report of their examinations during the day. They reported they excluded all friends of the two ladies from the committee room, and had the examination only in presence of the committee of gentlemen, and ladies chosen by them. Notwithstanding all this precaution, these sounds were heard when the ladies stood on large feather pillows, without shoes, and in other various positions, both on the floor and on the wall—that a number of questions were asked, which, when answered, were generally correct. Each member of the committee reported separately, agreeing with and corroborating the first statements.

"Thus by three days of the strictest scrutiny, by means of intelligence, candor and science, were the persons in whose presence these sounds were heard, acquitted of all fraud.

"On Friday evening, after the lecture, three of the committee, viz., Hon. A. P. Hascall, D. C. McCallum, and William Fisher, repaired to the house of a citizen, and pursued their investigations still further. There were nearly a score of persons present. The members of the committee wrote many questions on paper, which no person present knew the purport of, and they were answered correctly. At times they would ask *mentally*, and receive the answers with equal correctness, and they were fully satisfied that there was *something* present manifesting intelligence beyond the persons *visible*.

We will not weary the reader with further testimonies relative to the rise of what is called *Spiritualism*, though they might be given to almost any length. What we have presented is sufficient to show the small beginning of what is now agitating the civilized world. J. W.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, FEB. 17, 1859.

THE SPIRIT OF GOD.

"My Spirit shall not always strive with man," was the declaration of God as he beheld the corruption of the earth in the days of Noah. This declaration can be no less true when applied to the present generation, between which and the days of Noah our Saviour himself has instituted a comparison: "As it was in the days of Noah, so shall it be also in the days of the Son of man."

Why will not God's Spirit always strive? It is not that God will arbitrarily take it away from us, and leave us to ourselves, without provocation on our part: he does not thus deal with fallen humanity. It is only when men persistently put it from them, refuse to listen to its gentle whisperings, or yield to its influence, or follow its leadings, that God lets his grieved Spirit return to himself, and abandons men to the promptings of their own evil imaginations. If people wish to put themselves beyond the pale of God's love, and have the Holy One cease from before them [Isa. xxx, 11], there is no compulsion to be used either for good or bad: they can have their wish.

But how fearful a condition to be thus left! To be separated wholly from good and given up wholly to evil! Imagine, if you can, the world with every emotion of love, mercy and humanity forever gone, and all the dwellers thereon transformed to demons in human shape, and you have then before you a world with which God's Spirit has ceased to strive; for whatever there is of good on earth, whatever there is to alleviate the woes of our fallen state, of hope to lighten the burden of our present condition, of sunshine to penetrate the darkness of the way, of joy to offset against our sorrow, comes from the Spirit of God, sent abroad in all the earth, the effects of which have not yet ceased to be seen and felt. But it will not always strive. The limits of its strivings will be marked by that time when all who will yield, shall have yielded, and turned their feet into the way of truth, and laid hold on the covenant of God. So long it strove in the days of Noah; and so long will it now.

This Spirit is the life-principle of the church of God; and the degree in which that Spirit is possessed by the church, marks the exact ratio of her acceptance with him, and the strength of that life which she lives "by the faith of the Son of God."

This is shown by God's dealing with his people in times past. Read the history of Israel during the first years of their settlement in the promised land. The record runs something on this wise: "And Israel did evil in the sight of the Lord, and the Lord delivered them into the hands of their enemies." They did evil; they rejected the counsel of God's Spirit, and grieved it away; and he chastised them. And then what was the first token of returning victory, and a restoration to God's favor? Answer: some manifestation of this same Spirit.

See Judges xiii. 1. "And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines forty years." Forty years long had they been in bondage. Year after year rolled away, and still the hand of the enemy was upon them. Children had been born and grown to the vigor of manhood, since their servitude commenced, and yet it continued; and probably no ray of hope appeared to that suffering people to penetrate the deep and settled gloom of their captivity. But God had thoughts of mercy; and to a family more advanced perhaps than their brethren in heartfelt piety, and more susceptible of the influence of his Holy Spirit, God chose to manifest himself. He sent his angel to the wife of Manoah, with promise of a deliverer. She and her husband communed with him. Manoah prepared his sacrifice, and in the flame of it the angel ascended to heaven.

Here was a manifestation calculated to make the sluggish pulse of Israel beat quick with hope. How they looked upon it, we know not. Perhaps they thought that if God designed to bring them deliverance, he would have made some great and public manifestation to the people, instead of a private one to a single family. Perhaps they looked upon it as altogether small and insignificant, as human nature is wont, at the present day, to regard the manifestations of the power of God. But however humble might be the circumstances attending it, the event itself was no less significant. It showed them that God had not utterly cast them off; that he was still mindful of them; and that deliverance was at hand. In due time Samson arose to exert his unparalleled strength in behalf of his people.

The manifestation of the Spirit of God is a great thing. It is a sure ground of hope. It tells us that God has not left us, and that we can yet hope in his mercy. It matters not how humble the circumstances under which the manifestation may be made, or in what part of the broad field: if God is there, it is enough; for the body—the church—is a sympathetic body, and when one member rejoices, all the other members rejoice with it. Therefore we are equally cheered when we hear of God's graciously manifesting himself to his children by his Holy Spirit, though it be in Maine or Minnesota, as though it was here in Michigan, and in our very midst. The children of God throughout the length and breadth of the land, are all interested in each other's prosperity in spiritual things. Let us strive to give this Spirit freer course in our midst, that its manifestations may be of greater frequency and more power.

Reader, can you conceive of a more dark and chilly theory, and one better calculated to lie like an iceberg on the heart of the church, than the view which some hold, that there is no Holy Spirit? Be it our lot ever to be free from this unhallowed sentiment, and those who hold it.

"Grieve not the Holy Spirit of God," says the Apostle, "whereby ye are sealed unto the day of redemption." Eph. iv, 30. If we would be living members of the body of Christ, if we would prosper in spiritual things, if we would be fruitful branches of the great vine, if we would be fit for our Master's use here, and fit for his kingdom hereafter, we must have his Holy Spirit, maintain it in our hearts, and show forth its fruit in our lives. So far as we enjoy this, so far we have a pledge and earnest of our future inheritance; for it is by the Spirit that dwells in us, that our mortal bodies are to be quickened. Rom. viii, 11. Without it, brethren, we shall utterly fail in the great mission in which we are engaged. May it then rest upon us more and more.

LETTER TO BRO. WAGGONER.

BRO. WAGGONER: After listening to your arguments in proof of the Ten Commandments being the Law of God, (on Thursday eve, Oct. 19th.) I think some of your points of argument do not harmonize with the true intent of the Bible; therefore I take the liberty to give them, with my objections, in this form, to you, for your consideration, and requesting you to answer them in this manner, if convenient. This is not strictly private, but if brought before the public, I do not claim infallibility. With due respect, and hoping to create no personal feelings or animosity, I respectfully submit this for the truth's sake.

First, in speaking of types, you say "the antitype must be determined before the type is given, and Christ the antitype, the great sacrifice, was ordained before the sacrificial offerings; (true;) and Christ died for sin, and sin is the transgression of the law." True; but what law? the ten commandments? No! the transgression for which Christ died was the first law given to man, and no part of the "ten," namely, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; (penalty;) for in the day that thou eatest thereof thou shalt surely die," (or dying, &c.) Gen. ii, 17. Proof. Rom. v, 12, 16-19; 1 Cor. xv, 21, 22.

Secondly, you say, "Find me the man that has always kept the law, and I will vouch for his salvation without faith in Christ or baptism." You might, but I would not risk so great a gift on your responsibility; but for example. Matt. xix, 16, and Luke xviii, 18. And a certain ruler asked him, What shall I do to inherit eternal life? Jesus said, Keep the commandments. Which? 6th, 7th, 8th, 9th, 5th, and, Thou shalt love thy neighbor as thyself. (Law of Moses.) The young man saith unto him, *All these have I kept from my youth up; what lack I yet?* What did Jesus say? You are mistaken? No! You have not kept the 4th commandment? No. 3d? No. 2d? No. 1st? No. 10th? No. But admitting that he had kept all the commandments, Jesus said, "Yet lackest thou one thing." Luke xviii, 22. What is that? No failure in keeping *ALL the commandments*. "Go sell all that thou hast and give to the poor (no part of the law) and thou shalt have treasure in heaven, and come and follow me."

And lastly, The dilemma you seem to be in on account of there not being any law at the day of Pentecost, and yet Peter calls upon them to repent. I think is easily explained; let us see. "But Peter standing up with the eleven, lifted up his voice and said unto them," &c. Acts ii, 14. (Jews, devout men out of every nation unto heaven.)

In reading the connection we find that Peter quoted prophecy, and showed its fulfillment, then turns directly to them and accuses them—of what? Not of murder, or breaking the 6th commandment, but—*"Ye have crucified and slain."* "God hath made that same Jesus whom ye have crucified both Lord and Christ." Verse 36. Why were they "pricked in their hearts?" Because, that same Jesus whom they had crucified was made both Lord and Christ, or because they had slain their King and Saviour. No wonder they asked what they should do. If it had been for breaking the 6th commandment, they would not have asked, What shall we do? The law was plain: "He that sheddeth man's blood, by man shall his blood be shed." Gen. ix, 6; Ex. xxi, 12. There was no avoiding the penalty.

But they had slain their King; he whom they had hoped would have redeemed Israel; and now they were convinced of it. Now says Peter, "repent." Why? because they had murdered? No. But they had sinned? Yes. And sin is the transgression of the law? Yes; but they had not transgressed the law. Jesus had been tried by the law and condemned to death, (yet innocent.) But if they had not repented they would have killed Jesus again when they could get him. (We agree on the word *repent*, reform, or change of purpose.) Therefore repent and be baptized in the name of Jesus Christ, &c. (Law of Christ.) He that believeth and is baptized shall be saved. Mark xvi, 16; Matt. xxviii, 20. They already believed he was the one spoken of by all the holy prophets.

All this is respectfully submitted, for, and in the name of, Truth, in all kindness and respect.

A. C. LEWIS.

Tekonsha, Mich., Oct., 1859.

REMARKS ON THE ABOVE.

The above objections and remarks are gladly received, and no "animosity" will be created by such a course in yourself or any other, and no "feelings" will arise, except those of respect and kindness for any one who, with such frankness, avows his own belief, and his difference from ours. And my hope and prayer is that the same spirit of candor and frankness will lead you to see and renounce the errors into which you have fallen. Permit me to use equal plainness of speech in reviewing your objections.

On your *first*, I would ask, Are you sure that the transgression of any of the ten commandments was not involved in the action of Adam? I consider *the law* a unit, as expressed by James, and no man can transgress one without doing violence to all. Please examine again the action of Adam in connection with the first, fifth, eighth, and tenth commandments. If you deny any such connection it will show that your

position is what it *appears* to be from your language; namely, that Christ died only because Adam ate of a certain fruit, and that *other actions*, though of a *similar nature*, bear no relation to it.

Your reference to Rom. v for proof seems inconsiderate. The "many offences" of verse 16 will not bear you out in your construction of this passage. And we are obliged to believe that, in our representative, Adam, we are "made sinners" *actually* or by *imputation*. If only by imputation, and not *in reality*, then the conclusion from your premise would be that *our personal sins* were not to be brought into the account. Compare verse 1, with chap. viii, 7. But if actually, (as I believe, the scripture teaches,) then to sustain your position, our actual sins must be precisely the same as Adam's; that is, we have all actually and personally eaten of the same fruit of the same tree, for for this act alone Christ died. I trust you will not be slow to abandon such a position.

Second, you say you would not risk the gift of salvation on my responsibility. I should hope not. But I never offered it on my responsibility; and were I authorized to offer it, you could not obtain it on that consideration, for the law already condemns you as a transgressor. But so far from offering anything on my own responsibility, I gave the *direct testimony* of the word of God; and I hazard no more in the case than I do in offering salvation to the believer in Christ. I am warranted in offering it on the responsibility of God's promise. Am I at liberty to believe less than God says? When I read that "the doers of the law shall be justified," shall I say, No! men would be cursed of God whether obedient or disobedient? The idea is as repugnant to my reason as to my reverence. God forbid that I should ever so far lose sight of the justice of God or the holiness of his law as to say that the obedient and the transgressor are alike in his eyes. But the Apostle further declares that "all have sinned," and "THEREFORE by the deeds of the law there shall no flesh be justified." After transgression, *condemnation* is by the law, and *justification* by faith, but the nature, completeness, and perfection of the law, is not changed by our voluntarily and sinfully changing our relation to it.

I am surprised that you should quote Luke xviii, or any other scripture to prove that any man has kept all the commandments, much more that you say *Jesus admitted* that the ruler had kept them. Such an admission is neither expressed nor implied in the context, while the opposite is plainly shown in the Scriptures. The conclusion of the ruler's case you do not give. He went away sorrowful for he was very rich. Now read Matt. xxii, 37-40. "On these two"—love to God and our fellow-man—"hang *all the law*." Read carefully the first four commandments in Ex. xx. Can any one, destitute of love to God, keep them? Some say that a man may keep all the commandments, and not love God; but an examination of the first two will show the contrary. Hatred and the working of iniquity are on one side; on the other, love and keeping the commandments; and thus keeping the commandments is the opposite of working iniquity. But *love and breaking the commandments* are never coupled together, for *obedience is the only test of love*. Hence, love is the fulfilling (not transgressing) of the law. See Rom. ii, 25, 27. With this point established, read 1 John ii, 15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Matt. vi, 24. "Ye cannot serve God and mammon." I know of no other service acceptable to God than obedience to him or to his law. Without this all forms of worship are but vain pretence, as it is written: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii, 9; Matt. xv, 6-9. But the ruler was a slave to mammon, therefore not a servant of God; and *his own declaration* that he had kept the commandments is worth no more than that of others in the following cases. Matt. vii, 21-23; Titus i, 16.

Again, a covetous or avaricious disposition, [syn-

onymous, according to Webster,] is also idolatrous, according to Paul. And the spirituality and comprehensiveness of the commandments are shown by our Saviour in Matt. v. With all this evidence before us, let us try the ruler's case by 1 John iii, 17: "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It does not seem to me possible that you can examine and compare this testimony with the ruler's case and then say that he had kept all the commandments.

On the text parallel to the one in question, I cannot do better than to quote from Bro. J. N. Andrews' pamphlet on the "Perpetuity of the Royal Law."

"There can be but one of two positions taken with respect to this text: 1. When the Saviour said, 'If thou wilt enter into life, keep the commandments,' he named all the commandments which the young man should keep; or 2. When the Saviour said, 'Keep the commandments,' he enjoined obedience to them all, and then in answer to the young man's inquiry, pointed him to the precepts of the second table, namely, his duty to his fellow-men, as that in which he was most deficient. If the first position be correct, it follows that the young man could enter into life in the character of an idolater, a blasphemer, a Sabbath-breaker, and with an heart full of covetousness; for our Lord omitted to specify any of those precepts which define our duty to God, and he also omitted the tenth commandment, 'Thou shalt not covet.' This position needs no refutation, and we turn from it to the other. That the second position is correct, namely, that Christ enjoined obedience to all the commandments, and then in answer to the young man's request, pointed him to the second table, and to the second of the two great commandments—his duty to his fellow-man—the following facts plainly evince: 1. This is exactly what is recorded in the text. 2. The view that Christ specified all the precepts which the young man should observe has been shown to be false and unreasonable. 3. When the young man insisted that he was blameless in regard to his duty to his fellow-men, our Lord applied a test to him, which undeceived him at once. 4. When Christ said, 'If thou wilt enter into life, keep the commandments,' he spoke in harmony with his own words in Matt. v, 17-19. There he had declared that not even the minutest particle should pass from the commandments till the heavens and the earth should flee away, and that whosoever should violate one of the least of them, should be of no esteem in the reign of heaven. Then, our Lord being allowed to explain his own words, it follows that to keep the commandments, is to observe every one of them; and that the willful violator of the least one, shall have no part in the kingdom of God. And the apostle James, as we shall hereafter see, establishes in the clearest manner the fact that whoever understandingly violates one of the ten commandments is guilty of breaking them all. What will those say to this who affirm that the young man could keep the commandments, and yet violate every one that defines our duty to God the great Law-giver?"—Pages 13-15.

And lastly, you speak of my dilemma concerning the absence of law at the day of Pentecost, and in the interval from the crucifixion. In this you err—it is *your* dilemma, and your remarks do not relieve you. This is a point not often touched by our opponents, and I am thankful that you have afforded me an opportunity of examining it. And I will say, that you are the second person I ever knew that attempted to argue himself out of this dilemma, and the other took the same position. I think we may safely judge it is the best that can be done for your side.

And 1. You err in stating that they were not accused of murdering, or breaking the sixth commandment. See Acts vii, 52. "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have now been the betrayers and murderers."

2. You say they would not have asked the question if they had murdered, or broken the 6th command-

ment. "There was no avoiding the penalty." 1st. This is contradicted by the above quotation from Stephen's sermon. 2d. Your declaration involves the conclusion that there was no penalty for murder beyond that executed by man. On this see Eccl. xii, 14. "God shall bring every work into judgment." Read and consider Heb. ix, 15.

3. You say they had sinned but not transgressed the law, because Jesus was tried by the law and condemned, yet innocent. 1st. This is a double contradiction of terms. 2d. They *had* transgressed the law for they were murderers. 3d. Jesus was *not* tried by the law and condemned. Did the law condemn an innocent man? See Ps. xciv, 16-21. Prov. xvii, 15. On the condemnation of Jesus note the following points: 1st. The Jews accused him of blasphemy, but could not prove it, and received the testimony of false witnesses. 2d. When they took him to Pilate for judgment they had not sufficient confidence in their testimony to present it before Pilate, but when he asked concerning the accusation they evaded it by saying, "If he were not a malefactor we would not have delivered him up unto thee." John xviii, 30. 3d. He was not even condemned by the Roman law, for Pilate found no fault in him, but they induced him to deliver him to be crucified by appealing to his selfish feelings, intimating that he would lose the favor of Cæsar. 4th. *If he was* condemned by the law, he was a blasphemer, for this was the accusation on which he was condemned. And 5th. If he was condemned by the law there was no guilt in putting him to death, though he was a King, for the law made no exception in favor of sinful kings. "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. xxxiii, 3.

4. You affirm that they were not accused of murder, but were pricked in their hearts because Jesus was made Lord and Christ, or their King and Saviour. This involves the most singular position that if he had not been exalted as Lord and Christ there would have been no wrong in killing him! Is not this yielding all that I claimed, namely, that according to the positions of our opponents, *there was no law against murder between the crucifixion and the day of Pentecost*?

Again, by what law did God condemn people for killing a king? Had he ever proclaimed such a law? Could not they have answered as our no-Sabbath friends do, [and with equal propriety,] "If it is wrong to kill a king that fact should be plainly stated?" As God is not a respecter of persons, it is just to infer that the same law that could condemn a man for killing a king would condemn him for killing a beggar.

If there is any method of relieving your position of this dilemma—so fearful in its consequences—I would be much pleased to see it. Having examined carefully many times, I fear there is no such method.

And now, dear brother, I hope you will examine these points again. Consider them in all their bearings, and see if you are not on the wrong track. This is a great and important subject, fraught with important consequences, and, I am pleased that you are disposed to examine it. My prayer is that your examination will lead you to embrace the truth more fully, and that your experience may yet be that of the apostle Paul after his conversion, even to "delight in the law of God after the inward man." J. H. W.

MEETINGS IN MICH.

Dec. 24th and 25th, I held three meetings in Parma. Quite a number came to hear at the last meeting. One family decided to keep the Sabbath.

Dec. 26th, commenced a series of meetings in Onondaga, Ingham Co., which closed Jan. 10th. Dark nights, and much stormy weather, prevented some from attending who lived at a distance; nevertheless we had an interesting congregation, who came to the school-house every evening, and on First-days, to hear our position. The last Sabbath several families came to our place of meeting, after which arrangements were made to meet together to keep the Sabbath of the Lord. Sister Nichols, a lone Sabbath.

keeper who had lived in the neighborhood a few years, had interested her neighbors by loaning them her *Review*, and Sabbath tracts.

Jan. 12th, commenced another series of meetings eight miles north of Onondaga, and five miles north of the village of Eaton Rapids, in Eaton Co., which closed the 24th. Here a deep interest was manifested by an attentive congregation to the close of our meetings. The last Sabbath a number came together for public worship, after which they appointed the place for their future Sabbath meetings.

Bro. J. Gibson, a professed Sabbath-keeper, had been living in this place some eighteen months, and had tried to interest his neighbors to keep the Sabbath of the Lord. One sister had decided in its favor, and a few others had become interested to hear, before we came to the place by his invitation.

Our position had never been presented in this place, nor in Onondaga, before. There are now in both places more than thirty professed Sabbath-keepers, besides some fifteen others who acknowledge the seventh day to be the Sabbath, but have not yet decided to keep it.

We could not attend to other calls for meetings until a little rest to renew our strength.

JOSEPH BATES.

Onondaga, Jan. 27th, 1859

P. S. Sabbath, Jan. 29th, met with the church in Jackson. The Lord gave courage and strength. Every member present spoke of their desire and fixed determination to move forward in the cause of God.

Jan. 30th, arrived at Battle Creek and met with the brethren and sisters in their evening prayer-meeting. The season was a blessed good one, for the Lord by his Spirit manifested himself to his faithful children. Praise his holy name!

J. B.

Letters.

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

From Bro. Monroe.

DEAR BRETHREN AND SISTERS: May the new year which we have recently entered upon be a happy one to you all. Not as the world wish, wish I you this blessedness. No, my views extend beyond this dusky scene of things—the leaves and fishes so much prized by the men of the world, who have "pitched their tents on this side Jordan," and have their portion in this life. I ask for you greater, better, more substantial things.

I wish you to stand firm and complete in all the will of God, at this time especially; and this implies felicity, such as the world can neither give nor take away; for in keeping his commandments we find the great reward; we gain the position required, a perfectness of all that is attainable here. For, Be ye therefore perfect, says Jesus, even as your Father which is in heaven is perfect. This is it; this is a character in which no flaws can be found; the likeness of God, loveliness itself, for God is love. O what a being! No tongue can tell! With anything short of this, no child of God can be satisfied, completely so. Hence the perpetual internal warfare. Satan pressing for preferment, and God within, like a refining fire which will go on to the expulsion of the enemy, and with him, the least and last remains of sin and guilt. Hail, sweet, victorious hour! for thee we sigh and languish! but come it has, or will have come. Glory to God in the highest! God, who hath greatly purposed the overthrow of the powers of hell, and the peaceful, permanent establishment of his new and everlasting kingdom.

The wish aforesaid, therefore, does not imply simply to "love God more and serve him better;" this would be neither saying or doing much, in view of a poor, slender service now; but to love him supremely, and like Caleb and Joshua, "follow him wholly." This would bring a year of felicity before unknown, a year that seems quite too long delayed. Why then not the present, brethren, be that sweet, jubilant year? God grant it.

This miserable, lukewarm way of living to self, or to the halves, is no way to live at any time, especial-

ly so near the close—the issues of life and death! It is time, long since, I need not say, for the remnant to heed, as they have never heeded, the voice of the true Witness. Rev. iii, 18. Blessed be God! there is a shaking among the dry bones, with unwonted signs of life; and we hope soon to see a "squadron of troops equipped for the skies."

Come then, brethren, let us thank God and take courage. The prize is in view. The remnant should simultaneously rise; rise together; rise, and run like Lot, run for life! How rise? Plainly, lay aside every weight, every sin, the lust of the flesh, the lust of the eye, the pride of life, and a lawless use of the tongue. As no man can do a miracle in Christ's name, and lightly speak evil of him, so no one can rise or run with any of these clogs about him. Small leaks that sink a ship, with all on board, are as fatal as large ones; so small sins, so-called, if known and cherished, will as certainly sink us in the deep of death as large ones. Let us beware.

The terms of salvation are strict and severe; but none too much so. Terms less cutting, less severe, would be weak and powerless. They would fail to reach our desperate case. Desperate diseases require desperate remedies. They would fail to cut us loose from all sin; fail to lift us from our deep, dismal state of ruin; fail to remove right-hand and right-eye sins, darling sins, which the formalist or hypocrite will never renounce; but God's people, made willing in the day of his power, cheerfully give up; choose the humble, self-denying way of the cross, and glory in their choice.

Thus the religion of Christ makes a clean sweep of all that offends, and prepares his church to be presented faultless before the Father's throne, with exceeding joy. Such are the pure in heart who shall see God, and live forever. Such are his children who have crucified the flesh, with the affections and lusts, and have purified their hearts by obeying the truth; have received the present truth in all its power and purity, and in the love of it, and are rejoicing in hope of the glory of God.

Now then, brethren, to secure a happy immortality beyond the grave, let us heed the voice of the Third Angel's Message, and of the true Witness, and show by our daily walk and conversation, as we have never shown, that we have taken our leave of this world, its maxims, fashions and follies, and are beyond controversy the children of the living God, bound to Canaan's new, fair, and happy land, where our possessions lie.

Such are the prospects of the righteous, bright and glorious beyond compare; and such are my best wishes for you all to-day, dear brethren and sisters; not for the ensuing year merely, or a handful of years, that pass away in haste, but for a new and endless year of joy in the kingdom of God, where pains and groans, and griefs and fears, and death itself shall die. There, there I am bound to meet you, and the dear Saviour, with songs and joys as yet unknown.

C. MONROE.

Waldo, Me., Jan., 1859.

From Bro. Lanphear.

DEAR BRETHREN AND SISTERS: In reviewing the transactions and labor of the past, it may be well for us to examine closely and see what we have accomplished in the cause of our blessed Redeemer. The question first should be, Have I done all that I could for the advancement of the truth? Have I been faithful in the discharge of all the duties of religion? Have I been often at the throne of grace? Have I agonized in prayer for the salvation of sinners? Have I day by day endeavored to increase in holiness, and grow in grace and the knowledge of the truth? Have my aspirations been to exemplify the character of the Lord Jesus in my own? Have I followed his example in going about doing good? Have I fed the poor, and clothed the naked? Has my deportment before the world been such as to admonish them of sin, of righteousness, and of a judgment to come? Have I studied the word of God faithfully and prayerfully, to know what he would have me do? Have I carefully examined the predictions of Christ, concerning

his coming and kingdom? Have I in any manner paid homage to the beast or his image?

O, my brethren and sisters, I tremble in view of my own short comings; of my unfaithfulness and guiltiness. Were it not that our God is a God of mercy, and tender compassion, and willing to forgive those that repent, all my hopes would perish. If I am saved, it will be by the grace of God, and faith in our Lord Jesus Christ. And may we all have that living faith, that will bring forth works of righteousness; that faith that works by love and purifies the heart.

If we have this faith, it will shield us from the wrath of God, that will shortly be poured out upon the wicked.

There are a few in this vicinity looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. We hope to be of that number that shall be redeemed from all iniquity, and be caught up to meet the Lord in the air. Let us comfort one another with these soul-cheering words, and patiently wait and pray, Thy kingdom come, thy will be done, as in heaven so in earth.

We were blessed with the labors of Bro. R. F. Cottrell for a few days last month, who preached to us the words of eternal life. We humbly trust his labors were not in vain. Some have believed the truth, and confessed faith in the soon coming of the holy One. Others are investigating and searching the Scriptures to see whether these things are so. My earnest prayer is that God would raise up a people here.

In hope of life eternal.

A. LANPHEAR.

Nile, N. Y.

From Bro. Kimball.

BRO SMITH: The Advent faith and truth are still precious to me, and to those with whom I am connected in this vicinity. I do rejoice that I ever heard the first message to "Fear God and give glory to him, for the hour of his judgment is come." I am glad also that I ever obeyed the second message, "Come out of her my people." While waiting in this position for new light to move, (for I believe God will always give us light if we honestly seek for or desire to obtain it,) I had an opportunity of hearing the Third Angel's Message proclaimed by some of God's servants, just in season to set my face again Zionward. How thankful I am that God has in his vineyard wise and faithful stewards who are found giving meat to the household in due season. There seems to be a great degree of meaning and importance attached to these words of our Saviour. The light given, and truth presented, at such time as to save one from the power of the adversary. A blessing also is promised to such. Blessed is that servant, &c. Matt. xxiv, 46.

There are various ways appointed to give this light that is so much needed. It can be done by conversing freely with those who have an ear to hear, if done in the spirit of the meek and lowly Jesus. The most effectual preaching is to live out our faith. I well remember the effect of living out our faith in the first message in 1844, when we left our crops standing in the field. The conversation of our neighbors was, That man believes the Lord is coming. If our faith was so strong in 1844, what ought it to be now, when we have a thousand times more proof that the Saviour is soon to appear the second time. The spirits of devils working miracles had not then been so fully developed as now; we had not seen the fulfillment of the second message as we do now; neither did we dream of a company rising up who would keep all the commandments, and so fulfill the clause in Rev. xiv, 12. But thanks to God for the victory thus far.

Some of our brethren and sisters attended the conference at Clinton, Mass., and were much strengthened and comforted to hear Bro. White and Loughborough when on their Eastern tour; and some have been benefited by the strait testimony of sister White. Truly judgment has begun at the house of God. I Pet. iv, 17. If it first begin at us, what shall the end be of them that obey not the gospel of God?

I would say in conclusion, that while the modern revival of the nominal churches seems to be drying up in this region, the Third Angel's Message and the remnant church are rising in strength and power. I should like to give you a sketch of some of our meetings, the opposition we meet from our opponents, and also the right hand of fellowship that we receive from those who are deciding in favor of the truth; but my time is limited. To God belongs all the glory.

ASA KIMBALL.

Hampton, Ct., Jan., 1859.

From Bro. Lane.

BRO. SMITH: It will be two years next April since I escaped from the gates of the tottering city of Babylon, and found refuge in the camp of the saints. I thank the Lord that he enlightened my mind so as to behold the signs of the times in season to leave the polluted place.

My companion embraced the present truth some months before I did, and I felt much opposition to her new views, believing them to be nothing but a delusion, kindred to Mormonism, Spiritualism, &c., until the Lord mercifully opened my eyes to see that I was fighting against the truth. I can say truly, since the Lord hath made me free, I have had no desire to turn again to the weak and beggarly elements of the world, but am determined, God being my strength, to keep my eyes steadily fixed on the mark of the prize, and press forward until I reach the city having foundations, whose maker and builder is God.

Brethren and sisters, let us endeavor to live so that the impenitent shall have no cause to bring a reproach against the cause we love.

The most common excuse of the sinner for not embracing Christianity is, that the lives of those who profess religion do not correspond with their profession. I fear they often have too much cause for making this assertion. We often hear the non-professor say, that the professing part of community show more greediness of gain, more of a disposition to overreach in their bargains with others, than those who make no profession at all. I fear they have too much ground for these charges; but does this disprove the reality of religion? No, indeed. A quart of wheat may be mixed with twenty bushels of chaff, but that does not make the whole pile chaff. Every kernel of wheat is genuine, and just as good as though it were unmingled with chaff. So one, two, or three, or any other number of real Christians, may be surrounded with twenty times their own number, of hypocrites, and yet each one will be a real disciple of the Lord. I believe we may find ample directions in the word of God to enable us to live so that unbelievers shall be constrained to acknowledge that Christianity is real. But in order so to live, we must really possess the Spirit of our divine Master. We must pray daily for grace to overcome every besetting sin. We must search diligently the written word, and endeavor, by every means, to ascertain what is that good and righteous will of the Lord concerning us.

We expect, brethren and sisters, soon to be discharged from this warfare, when Jesus, whose right it is to reign, shall come. Then let us be faithful unto the end, that we may at last be counted worthy to enter through the gates into the city, and so be forever with the Lord.

We feel very anxious to have some of the preaching brethren come and dispense to us, and others in this vicinity, the word of life. We live four miles north of the village of Portland. Sister Hodges lives two miles south of here. Sister Hodges and myself and companion are the only ones in this town who keep the Sabbath. We are poor; but should any of the brethren feel it to be duty to come and feed the little flock in this place, we will entertain them to the best of our ability. Pray for us, brethren, that our faith fail not, but that we may have our lamps trimmed and burning, ready to meet the Lord at his coming.

Yours in hope of immortality.

J. W. LANE.

Portland, Mich., Jan., 1859.

From Bro. Fuller.

BRO. SMITH: It is about twenty months since I decided to obey God, rather than man, being brought to see the light of present truth, under the labors of Bro. Loughborough and Ingraham. I was at that time a member of the M. E. Church, and was wrapt in a shell of prejudice, which took many hard blows of truth to break. But I heard the voice of the second angel, "Come out of her my people," and obeyed. I could truly say, "Wherein I was blind, now I see." Yes, I see that the law of the Lord is perfect, converting the soul, and I can also say with David, All thy commandments are righteousness. Then shall I not be ashamed, when I have respect unto all thy commandments.

The cause is onward in this country; the Lord is working for his people. Twenty miles from here, in Tioga Co., some eight or ten have lately embraced the present truth.

The *Review* is a welcome visitor to all the lambs of the flock in that place. How could the remnant do without this herald of truth, to cheer them in their lonely hours, and through which to exhort each other, and so much the more as we see the day approaching?

We had a profitable season the first Sabbath in January, when we met to commemorate the broken body, and spilt blood of our Lord. There were the most Sabbath-keepers present that I ever saw together. The Lord poured out his Spirit upon us, and it was a time long to be remembered.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also." Job i, 6. The evening after the Sabbath, we met for prayer, and our meeting was carried on in the Spirit. About nine o'clock a mob commenced to shower the house with stones, led on by the dragon that was wroth with the woman, and went to make war with the remnant of her seed, which keep the Commandments of God and have the Testimony of Jesus Christ. Rev. xii, 17. The stones came upon the house, and the Spirit of the Lord upon those within. The form of the fourth was in our midst. And though the report of fire-arms was heard at the door, and a stone crashed through one window, the little flock remembered the words of Jesus, Fear not.

Well, the final destiny of those who fight against the truth of God and against his people is to be left without the city wherein God's people will be assembled to worship and praise the Lord forever and ever. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Rev. xiii, 15. Every other weapon has been used to impede the progress of the truth in this place; but it has gained the victory and is still onward. We heard the testimony of one new witness last Sabbath.

Brethren and sisters, the waters will soon divide, and we shall pass over dry shod. Soon there will be such a time of trouble as never was since there was a nation. Soon the mighty earthquake will rend the great city. Soon we shall see the sign of the Son of man in heaven. Soon the sleeping saints will awake, and come to everlasting life. Soon the living saints will be changed from mortal to immortality. The lonely ones will be brought in. O, what a time that will be, when the saints of all ages in harmony meet. I can say,

"I long to be there, and the thought that 'tis near. Makes me almost impatient for Christ to appear."

Yours in hope of eternal life.

N. FULLER.

Ulysses, Pa., Jan., 1859.

From Sister M'Lain.

DEAR BRETHREN AND SISTERS: I am trying in weakness to keep all the commandments of God; but I feel the need of a deeper work of grace in order to gain the victory over the temptations that are ever crossing my path, and to bear cheerfully the trials that meet me in the way.

I am thankful that I have found at last what I believe to be the true church. I used to wish within

myself to know which was the right way; for each one of the different sects or denominations professed to be right, while all the rest were wrong. It never looked right to me for people professing to be followers of the meek and lowly Lamb, and having one object in view, namely, to gain heaven, to be divided into so many classes, and all at variance with each other. But thanks to our Physician, I have had a few applications of the eye-salve, and begin to see that I am to search the Scriptures for counsel, instead of the traditions of men.

The *Review* is all the preacher I have; but I feel very thankful to get as much as that, for it has been a great help to me. May the Lord bless the messengers that are trying to get the truth before the people.

Yours hoping for eternal life.

SARAH S. M'LAIN.

Benton, Mich., Jan., 1859.

SHALL I BE ONE OF THEM!—How divinely full of glory and pleasure shall that hour be, when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and the joy of that day, when all the saints shall join together in one common song of gratitude, love, and of everlasting thankfulness to their Redeemer! With what unknown delight and inexpressible satisfaction shall all that are saved from the ruins of sin and hell address the Lamb that was slain and rejoice in his presence?—*Dr. Watts.*

OBITUARY.

It is with a trembling hand and heavy heart that I take my pen to record the death of my mother, after an illness of two years. She has fallen asleep in Jesus, and waits the voice of the archangel to wake the dead. We mourn her loss, but believe that though death has now the victory, a stronger than he will soon come, bind the strong man armed, and take the spoil.

We rejoice that he who has the keys of death will soon destroy him that hath the power of death, that is the devil. Infinite wisdom and mercy have devised a plan of redemption, and God who is able of stones to raise up children unto Abraham, can raise the dead and quicken whom he will.

We fain would have kept our mother with us; but she is gone, and we are led to exclaim, The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

Although her afflictions were severe beyond description, she was never heard to complain, but bore all with patience and Christian fortitude. When told that she was dying, she called our father and all her children around her bed, and taking each one by the hand, bade us farewell, exhorting us not to grieve for her, but prepare to meet her where death can never come.

Her disease was dropsy. She was not willing to die without having the tumor taken from her that caused it. This was done on the 28th inst., three days before her death. It weighed seven pounds.

My mother embraced the Third Angel's Message as soon as she had an opportunity of hearing it. The Lord has doubtless laid her away to save her from the time of trouble.

M. HULL.

Russiaville, Ind., Jan., 31st, 1859.

Our beloved sister, Cordelia N. Arnold, fell asleep in Jesus the 18th of January, 1859, aged 27 years, leaving a husband and three children, and a large circle of friends to mourn her loss.

Sister Arnold embraced present truth six years ago this winter, and has stood firm to the cause which she so much loved. Her sickness of several months' duration was borne with uncommon patience, and she left a bright evidence of her preparation to meet the last enemy, death. We have heard her in exhortation point forward to the redemption of the saints, the earth made new, the glory of the Eden state; but the scene is now changed. We hear her voice no more. She sleeps in death till the resurrection morn.

T. T. BROWN.

Locke, Jan., 1859.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. FEB. 17, 1859.

Systematic Benevolence

Is necessary, that our churches may be in readiness to help those preachers who labor with them, and also to meet the other wants of the cause.

One of our most acceptable preachers, not long since, visited four of our largest churches in a circle of 200 miles, and in three weeks preached about fourteen times. A brother let him have the use of his team to perform the journey, worth \$10.00, and putting the labors of such a man at \$6.00 per week, (an amount necessary to meet his expenses,) with other traveling expenses, the whole amount needed to give the minister a chance to live, is \$30.00 for such a tour.

It is proper here to state that a few persons had shown liberality to this brother in past time, and are ready to help him again when they are prepared. But that all may see the need of a system by which all may help a little, and the church always be ready to sustain those who labor with them, we would say that from the hands of the scores, and we may say hundreds who listened with extreme interest to his sermons, he received in all \$4,000! The brother came home happy in God and the truth, and cheerfully engages in labor with his hands, preaching Sabbaths and First-days. Now remember, Nobody is blamed in all this. But is it not time that such evils were remedied among us? I think I hear the good brethren all say, Yes. J. W.

Iowa.

We stated a few weeks since that the brethren in Iowa were able to raise a Tent, and sustain it the coming Summer. They seem to think so, too. It would cost only about \$500.00. Bro. A. G. Hart sends us a list of pledges from Lisbon, Iowa, amounting to \$95.00; and Bro. D. T. Shireman of Western, Iowa, says: "We will raise \$15.00 for the Tent in this place." We hope to hear from others soon. JAMES WHITE.

Meeting at Convis, Mich.

BRO. SMITH: Sabbath and First-day, Feb. 5th and 6th, we spent with the church in Convis. Found the interest still good to hear on the present truth. About nine had already come out on the truth previous to this meeting. Others partially convinced wished to hear more. Two decided to obey the truth while we were there. Others are halting between two opinions, almost persuaded to obey the Lord's precepts. The Lord guide them into the truth, is my prayer.

J. N. LOUGHBOROUGH.

The French Mission.

We are happy to give in this column so good news from our French Mission in Northern New York. It will be read with interest, especially by those who have known Bro. Czechowski's past sufferings and poverty, and have witnessed his humility, zeal, love for the truth, gratitude and tears when he has received assistance. We are happy to say that Bro. Taylor and Whipple, who are not far from Bro. C., take great interest in this Mission, and can give Bro. C. the counsel he may often need. This is all the burden these brethren should have. The church at large, of their abundance will esteem it a pleasure to sustain all such missions as long as they are conducted with heavenly wisdom. While it is our duty to move in such matters with extreme caution, God grant that we may never become unfeeling towards those who have suffered, and still are willing to suffer without a murmur, for Christ's sake. The Churches at Allegan and Monterey have recently been caused to bleed in consequence of the course of Elder John Fisher, for whom they have cheerfully done much, hoping for something from him in return better than ingratitude and rebellion. God grant that we may all with a cautious, yet persevering step and liberal hand, press forward in the path of duty. JAMES WHITE.

Letter from Bro. Czechowski.

DEAR BRO. WHITE: I offer as an apology for not answering your letter of Dec. 27th before, that at the time I received it, I was about starting in company with Bro. Taylor to visit Franklin and St. Lawrence counties. We were from home two weeks.

I take this public manner of expressing my gratitude to those dear brethren who assisted me in taking up my

note to you. My prayer is that our common heavenly Father will reward them. Our visit with the Church at Buck's Bridge, Norfolk, and Bangor was one of interest. Their christian friendship and sympathy was very great. I did feel that I was with my Father's family. The Lord remembered his promise, and poured his Spirit upon us, causing our hearts to be one in the Lord.

Their donations to me were very liberal; more than I expected; more than I deserve. But this is the cause of my rejoicing, that I can now enlarge my mission, in proclaiming the saving truths of these days; and while I am thus laboring to enlighten the minds of my poor French friends, I can feel contented about my family, and know that they are not suffering for want of food and raiment. I can never reward those dear brethren for their kindness, but my fervent prayer is, that theirs may be the gift of eternal life, when for all their favors they will be repaid. I thank my heavenly Father for all his mercies to me through his Church. I desire to prove worthy of the confidence of this people, and of their God, till we shall finish our labors on earth, and be called to our reward at the coming of our dear Saviour.

The coming week I shall visit Plattsburg, twenty miles south; shall hold meetings as the way opens. Shall return to Franklin Co. in about three weeks, where the last week I preached six times to the French people in Bangor. They gave me the best of attention, listening from two to four hours at a time, with the deepest interest, while I endeavored to explain the prophecies of Daniel and John, with other portions of the word of God. They thought my Bible was not like theirs. They never heard such preaching before; so much Bible brought forward. May the Lord give them his Spirit to lead them into his truth.

I remain your brother in the Lord, with love to all the Church. MICHAEL B. CZECHOWSKI.

Moers, Jan. 30th, 1859.

Letter from Bro. Taylor.

BRO. WHITE: In company with Bro. Czechowski, I have just returned from a very interesting visit with the churches at Buck's Bridge, Norfolk and Bangor. My mission was partly one of charity, that is, to collect donations for Bro. C. The brethren received him very kindly, looked at the object of my visit in its true light, and gave freely and liberally. We received from the church at Buck's Bridge \$75.00; from Norfolk \$7.00; Bangor \$3.00; from Bro. Day's \$2.00. It consisted of provisions, clothing, and cash. It will help Bro. C. very much, and I trust those generous hearts that gave will never want. The donation amounted in all to about \$86.00; and should we count the keeping of the team and its use anything, it is a trip that cost some one near \$100.00, making in all that the church has helped this worthy brother since he thought of coming to this field of labor some \$300.00 in about seven months. The above is a low estimate. Those that have thus given, and have helped him in his time of need, may be assured that they live in his memory, and they have his fervent prayers, that the blessing of heaven may rest upon them. He often prays for you all, quite frequently calling by name Bro. and Sr. White. Bro. Uriah Smith, Bro. Cornell, the church at Gilboa, Finley, &c., &c. And while he is satisfied that the church at large seeks to be right before God, he would be in harmony with them. And while the brethren have done so nobly in giving, they will remember that he will still need a little money from time to time. He has a horse and cow to winter, and will want in the family a little every week, such as money alone will buy.

Your brother. CHAS. O. TAYLOR.

Rouse's Point, N. Y., Feb. 1st, 1859.

The Following Works Published by H. L. Hastings, are for sale at this Office. We will send them by mail, post-paid, at the Publisher's prices:

The Voice of the Church on the Coming and Kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface by H. L. Hastings. 1 vol. 12 mo. pp. 420, price \$1, postage 18 cts.

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LIFE.

'Tis not for man to trifle; life is brief.

And sin is here.

Our age is but the falling of a leaf,

A dropping tear.

We have no time to sport away the hours;

All must be earnest in a world like ours.

Not many lives, but only one have we;

One, only one—

How sacred should that one life ever be—

That narrow span!

Day after day filled up with blessed toil,

Hour after hour still bringing in new spoil.

DIFFICULTIES.—I tried to make crooked things straight, till I have made these knuckles sore, and now I must leave it to the Lord.—John Newton.

THE RIGHT USE OF THE EYES.—An Italian bishop who had endured much persecution with a calm, unruffled temper, was asked how he attained such a mastery over himself. "By making a right use of my eyes," said he, "I first look up to heaven, as the place whither I am going to live forever. I next look down upon the earth, and consider how small a space of it will soon be all that I can occupy or want. I then look around me, and think how many are far more wretched than I am."

APPOINTMENTS.

PROVIDENCE permitting I will speak at the Junction school-house, Convis, Sabbath, Feb. 19th, at 1 p. m., in the evening at early candle light, also on First-day at 1 p. m., and in the evening.

Also, I will meet with the Church in Lapeer, Feb. 26th, and 27th. J. N. LOUGHBOROUGH.

On my way to Lapeer I will meet with the brethren as follows: At Windsor, as Bro. Carman and Newman may appoint, Monday evening, Feb. 21st. Locke, Tuesday evening, Feb. 22d. Tyrone, Wednesday evening, Feb. 23d. J. N. LOUGHBOROUGH.

Business Department.

Business Notes.

G. S. Ray: We have no tracts entitled Gospel Vindicator, but send you \$5 worth of our publications.

D. T. Shireman: You did not give us the P. O. Address of Isaac Cox.

W. Phelps: Thos. Bickle has paid nothing on the Review since Vol. vi. When his paper was stopped we cannot tell.

M. Hull: O. W. Coffman, Osceola, What State?

A. B. Benson: We credit J. B. Benson with \$1 in this number.

E. Degarmo: M. Fritts' paper was paid to xiii, 6, and stopped.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

I. G. Soule, A. M. A. Cornell, M. Hull, Wm Foote, C. Coburn, M. D. Hilton, L. M. Castle, A. S. Hutchins, H. Benham, S. K. Lathrop P. M., J. Hiestand, E. Green, N. H. Schooley, G. S. Ray, E. Baker, A. Byington, A. R. Justus, Wm. W. Miller, D. T. Shireman, J. H. Waggouer, H. W. Lawrence, "an honest Adventist," J. Naramore, J. B. Frisbie, W. Phelps, E. M. Emerson, G. Hoxsey, C. Bigelow, V. V. Wheeler, Wm. Lawton, E. R. Whitcomb, P. McDowell, H. W. L., M. S. Newbury, L. Beach, J. Stillman, J. D. Merriam, A. B. Benson, J. Taber, E. L. Barr, A. Nellis, A. W. Wooden, S. Elmer, I. C. Vaughan, C. B. Preston, B. Graham, B. R. Walworth, E. Degarmo.

Receipts.

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

FOR REVIEW AND HERALD.

Jas. Cornell 1,00,xiii,1. A. R. Justus 1,00,xiv,1. A. Byington 3,00,xvi,1. T. Penoyer 4,00,xv,1. W. H. Hilton 2,00,xiii,1. M. Lathrop 1,00,xiii,6. D. T. Shireman 0,50,xiv,1. Geo. Stults 1,00,xiii,13. S. Morrill 1,00,xii,18. G. Hoxsey 1,00,xv,1. N. H. Schooley (for A. Scott) 0,48,xiv,1. N. H. Schooley 2,00,xiv,1. Wm. S. Foote, 1,00,xiii,21. H. Benham 2,00,xv,14. H. Irish 2,00,xv,14. J. Barrows 1,00,xiv,1. C. Bigelow 2,00,xvi,1. L. Beach (for W. W. Beach) 1,00,xv,20. Thos. Lane 1,00,xiv,14. D. Robinson 0,25,xiv,1. H. Harrington 0,25,xiii,18. H. W. Gordon 1,00,xiii,20. C. Donning 1,00,xv,1. F. Wines 0,25. E. Elmer 1,00,xiv,1. S. Becket 1,00,xiii,23. J. B. Benson 1,00,xiii,14. A. Nellis 2,00,x,1. E. Degarmo 1,00,xv,14. B. R. Walworth 1,00,xiii,1. J. Hendershotts 1,00,xiv,14.