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AND SABBATH HERALD.

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

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THE FOUNTAIN OF LIVING WATERS.

WHERE is it? We have wandered far
O'er lonely wastes and scorching sands,
And sought to quench our burning thirst
In the cool streams of foreign lands;
But we have felt an after thirst,
A longing still for fresh supplies;
O tell us where, 'mid scenes of earth,
This fount of living waters lies.

Where is it? We have weary grown
Of drinking but to thirst again;
Say, is it found on Europe's shore,
Or far on India's burning plain?
Is it amid the dreary wastes
Of desert Afric far away?
Or in some isle of southern seas
Round which the restless billows play?

Pilgrim of earth! O, why afar
Through ancient deserts should you stray!
For faint and weary still you are,
And dangers darken all your way.
O'er India's plains, o'er Afric's wastes,
Through foreign climes you seek in vain,
And shiv'ring toil 'mid arctic snows,
Yet ne'er the wished-for object gain.

But there's a voice whose gentle tones
All sweetly breathe from sacred lore;
I am, saith Christ, that living fount
Where thou mayest drink and thirst no more.
O, worn and weary, sick of earth,
Weak, fainting pilgrim, come to me;
The fount of living waters here
In me, thy great Redeemer, see!

Thou need'st not bring the wealth of earth,
No treasures dug from earthly mine,
No glittering gems of matchless worth,
In payment for that draught divine;
But bring a soul that longs and pines
For joys that God alone can give,
And, kneeling at his hallowed shrine,
Of heaven's pure waters drink and live!

REVIEW OF A. N. SEYMOUR.

(Continued.)

"27. Where is the *least proof* that Christ or the twelve apostles ever enforced upon his disciples subsequent to the crucifixion, the *whole law* of God given by the hand of Moses, which was fulfilled, taken out of the way, nailed to the cross, abolished, and which we are delivered from and no longer under? Matt. v, 17. Luke xxiv, 25-27, 44. Rom. x, 1-10. Rom. iii, 20, 21, 28; vii, 1-6. 2 Cor. iii, 6-13. Gal. ii, 16; iii, 19-25; iv, 19-31; v, 1-14. Eph. ii, 15. Col. ii, 14-17. Heb. vii, 12, 22; viii, 6-13; x, 7-10."

The question may be answered in one word; *no-where*. It is not supposable that any one is foolish enough to believe that "Christ, or the twelve apostles ever enforced upon his disciples," or any body else a law that was "taken out of the way, nailed to the cross, abolished, and which we are delivered from, and no longer under!" The asking of such a question betrays an inexcusable weakness.

But what our friend would like to prove, is, that the

ten commandments, together with the ceremonial law, were abolished or nailed to the cross. How astonishing it is, that men will resort to such unreasonable extremes, to get rid of the Sabbath. As much as to say,—the Sabbath is such an *ungodly institution*, that all things else, however good or holy *must fall*, that it may have a free road to perdition! Abolish the ten commandments! Does it look reasonable? Does it look God-like? That the ceremonial law, which consisted of types and shadows, pointing to Christ, and which received in him the full accomplishment of their design, should cease,—be nailed to the cross or abolished, is reasonable. There had been no significance in them, this side of the cross. They had served their time.

But was it so with the *ten commandments*? Had they served their time? Was there no longer any need of them? Had their observance to a *certain time* accomplished the whole object of their design? "Thou shalt have no other gods before me." What! This commandment "nailed to the cross?" So says our friend. "Thou shalt not make unto thee any graven image," &c., this "taken out of the way?" So we are told. "Thou shalt not take the name of the Lord thy God in vain," was this "abolished?" Eld. S. says so. "Remember the Sabbath-day to keep it holy." This, of course, must have been abolished, for A. N. Seymour has produced "fifty unanswerable arguments" to prove it! "Honor thy father and thy mother," write "fulfilled" against this commandment! No longer any need of it! Altogether too *Jewish* for this dispensation! "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not steal." "Thou shalt not bear false witness." "Thou shalt not covet." All these "taken out of the way, nailed to the cross, abolished, and which we are delivered from and no longer under!!!" O certainly! for these were all written in the law of Moses, and pertained exclusively to the Mosaic dispensation! And Christ says, Luke xxiv, 44, "All things must be fulfilled which were written in the law of Moses." i. e. *come to an end!!!* Again, I am constrained to ask; does this look *reasonable*, or God-like?

But notwithstanding it be argued with so much *gravity*, that the ten commandments were abolished, it is admitted after all, that *nine* of them are not so very bad, but are quite *necessary* for observance, even in the *present* dispensation, and in fact do constitute a part of God's law at the present time. So, that by some singular process untold, the same "death-blow" that abolished from God's law the *ten commandments*, at the same moment re-instated therein *nine* of them! Our friend's position in regard to the ten commandments is much like that of a *novice* in "bowling at ten-pins." His exultation is all the same, whether attended with good or ill success. At a lucky moment he shouts, "A ten strike!" "a ten strike!" then again with almost the next breath, and quite as rapturously as ever, he exclaims, "All down but nine!" So with the ten commandments. At one moment they are *all* abolished—*all* taken out of the way—at the next moment the exultant cry is, "All down but nine!"

For a full and thorough examination of the numerous texts referred to in the foregoing question, also for *indisputable* proof of the perpetuity of the ten commandments, the reader is respectfully referred to

Eld. J. H. Waggoner's work entitled, "The Law of God."

"28. Where did Christ, the twelve apostles, or the seventy, ever call together a Christian congregation on the seventh-day Sabbath, and preach to them? That they preached on that day is admitted, but it was to the Jewish congregations, by request. Acts xiii, 15."

There happens to be one occasion, at least, recorded—enough to stop the mouth of our questioner—when Paul at Antioch preached on the Sabbath to the *Gentiles* by their request. Acts xiii, 42, 43. But the question is, did Christ or the apostles preach to "a Christian congregation on the seventh-day Sabbath?" It is admitted that they preached on that day; nor will it be denied that this was according to their *manner and custom*. Luke iv, 16; Acts xvii, 2. Now if it was according to their manner and custom to preach on the Sabbath, I submit that it is a poor compliment to their preaching to say that they never had "a Christian congregation" to hear them preach on such occasions. A *Christian* is one who believes in the religion of Christ. Think you, then, Eld. S., that with all the preaching done by Christ and the apostles on the Sabbath, they never had the happy privilege of preaching to *Christians*? I choose to be excused from such a supposition.

"29. When the law of Sinai expired by limitation at the crucifixion, did another law take its place immediately? Most assuredly! Proof, Rom. iii, 27; viii, 2; vii, 22; Gal. vi, 3; James i, 25; ii, 12; Heb. ix, 15-18; x, 9, 10, 28, 29; John xii, 47-50. We are now under the law of God given by Christ, and not under the law of God given by Moses; that administrator, law, and dispensation having passed away. Christ is head of the church in this dispensation, consequently *administrator*—Hear him!"

What naked assumption! If it be a fact that the ten commandments expired by limitation at the crucifixion, and "another law" took their place "immediately," will Eld. S. who speaks "most assuredly" on this point, be good enough to tell us where may be found the *record* of that other law? When, where, and by whom, was it first spoken or written? The proof-texts referred to speak only of a certain law, or laws, but do not contain the law itself—nor do they refer the reader to the *book or chapter* that does contain it. Away then with such "proof." But in the foregoing proof-texts we are referred to the "law of faith"—"the law of the spirit of life"—"the law of God after the inward man"—"the law of Christ," and "the law of liberty." Now as these different expressions are referred to as *the law* that went into effect at the crucifixion, they of course must be synonymous with each other, and hence synonymous with the first expression, viz.: "the law of faith," Rom. iii, 27, and therefore all must abide the rule that applies to it. Let us then try the strength of his proof from this text. And in so doing we have only to let Paul put a construction upon his own words, or draw his own conclusion. Will Eld. S. "hear him?" Verse 31. "Do we therefore make void the law through *faith*? God forbid; yea, we *establish* the law." But again, it is a well-known fact, that not one word of the New Testament was written at the time of the crucifixion, nor until several years afterward; therefore the law which we are told went into effect at that time, was not a *written law* prior to the writing of the New Testament. "Very well," says the objector, "but it was

written when the New Testament was written." But the New Testament was written in fragmentary portions, by a variety of writers, and also at several different periods, during the space of over half a century. Was the law of God which took effect at the death of Christ, and which is still the moral rule of the world, written in the same manner? i. e., in fragmentary portions—a certain part by one writer at one time, another part at another time by a different writer, and still another fraction at still a different time! The idea is too absurd to be entertained for a moment.

Then perhaps the first New Testament writer—Matthew—when he seized the pen of inspiration, delayed not to give a complete copy of God's new law. Such were indeed a reasonable supposition if the foregoing assumption were true. But in vain do we search the record of Matthew for any such law. But though he omitted to give even an abstract of such law, he did not omit to furnish a record of Christ's memorable sermon on the mount, wherein he specially and plainly taught the perpetuity of the old law—that law that contained jots and tittles, and hence was already written in Hebrew. Christ said of it, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." But heaven and earth have not yet passed, nor have all the "prophets" yet been fulfilled; therefore the law of which Christ thus spake is still good and in force. Christ is indeed *administrator*, instead of *law-giver*. Will Eld. S. "hear him?"

"30. Where is there one command of God from the lips of Jesus Christ, or the inspired apostles to any Jew or Gentile, to observe the seventh-day Sabbath after the crucifixion of Christ? If they did not require it, pray tell me why should any at the present time? Do they not preach another Gospel? Judge ye!"

In Ex. xx there is "one command of God" given by himself, "to observe the seventh-day Sabbath." And since that command has never been revoked by God himself, neither by "Jesus Christ or the inspired apostles," it is just as binding "after the crucifixion of Christ" as before that event. Therefore those who advocate the observance of the seventh-day Sabbath, are not guilty of preaching "another gospel." "Judge ye!"

"31. Where does the Comforter, or Holy Spirit, or Spirit of Truth, which was to guide the apostles and church into all truth guide any one into the seventh-day Sabbath keeping? If the Holy Ghost never guided any one into this observance on the day of Pentecost, nor at the household of Cornelius, why will men do so now? Are they not wise above that which is written; and have they not run before they are sent? Father says (and I believe what Father says to be true, for I never knew him to lie), that prophet shall die, that shall presume to speak a word in my name which I have not commanded him to speak. Deut. xviii, 20. Dear brethren and sisters, let us obey our good Father, for he has raised us up a great prophet, and says to us, *Hear him in all things*. Children, let us anoint our eyes with eye-salve that we may comprehend the truth."

In answer to the first question I reply thus: Wherever there is a willingness to be guided by the truth, and the way is not hedged up with unbelief, false theories, or the traditions of men, there, and there only, will the "Spirit of Truth" "guide any one into the seventh-day Sabbath keeping." In reply to the second question I have only to say that Eld. S. has assumed what remains to be proved, viz.: that the "Holy Ghost never guided any one into this observance on the day of Pentecost, nor at the house of Cornelius." Until the assumption be proved, there is no pertinence whatever in the question. His next statement in regard to his "Father," and the cogent reason he assigns for having such confidence in him, are very suggestive at least, as well as extremely simple. In the absence of any disclaimer to the contrary, one might possibly conclude—and not without a fair show of reason—that a reference to John viii, 44 were intended.

But the closing exhortation in the foregoing "unanswerable argument" (?) is in good keeping with the rest. Of all the quack remedies recommended in the world for the various ills of mankind, the last one heard of, and doubtless the most noted of all, is the one suggested by friend S.; viz., the anointing of a person's "eyes with eye-salve" to make him "comprehend." Not being particularly credulous in regard

to the recommendations of quack nostrums, I am strongly inclined to doubt the real utility of the late discovery of Eld. Seymour. I would recommend him however to give the "eye-salve" a thorough application upon himself, for it is very evident that he has not yet done so; otherwise it *totally* fails to answer its recommendation.

"32. Which law of commandments are Christians under now, the one given by God to Moses, which is abolished, Eph. ii, 15, or the one given by God to Christ and the twelve apostles, Rev. xii, 17; xiv, 12; xxii, 14; 1 Cor. xiv, 37; Acts xx, 20, 27."

God gave to Moses a "law of commandments contained in ordinances" (rites and ceremonies) Eph. ii, 15, which all agree are abolished. God also gave to Moses a law of commandments *not* contained in ordinances, written on tables of stone, which is not abolished, as we have shown, and which therefore "Christians are now under." I have yet to learn that any law of commandments was "given by God to Christ and the twelve apostles," except that which was spoken from mount Sinai, and recorded in the Scriptures of truth, when they came upon the stage of action. Such is not shown to be true from the proof-texts referred to, neither is it anywhere affirmed in the Bible. Is not friend S. "wise above that which is written?" and has he not "run before he is sent?" I am surprised, however, that he should think of bringing to his aid such texts as Rev. xii, 17—"And the dragon 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." If he were to anoint his eyes with the genuine "eye-salve," he might doubtless be enabled to discover that the dragonic warfare mentioned in the text was being performed in a remarkable manner by himself!

"33. Where is there one text in all the Living Oracles of God, stating that all his commandments which are sure and stand fast for ever and ever, mean the ten on the tables of stone, no more, no less. This is an unwarrantable assumption, without a shadow of proof to sustain it. God's commandments are numerous both in the Old and New Testaments; but since Christ, we are under God's commandments given by Christ, the Holy Ghost, and the twelve apostles."

When Eld. S. will prove that all of God's commandments which are sure, and stand fast for ever and ever, mean any less than the ten, I will engage to further consider his question. Until then it is not necessary, so far as relates to the question in issue, viz., the obligation of the seventh-day Sabbath. In regard to the last clause in the foregoing I have only to say, that it "is an unwarrantable assumption without a shadow of proof to sustain it." God's commandments were "given" by himself. "Christ, the Holy Ghost, and the twelve apostles" enjoined their obligation.

"34. Why did not the apostles, when they turned to the Gentiles to preach Christ and the gospel, teach the obligation of the fourth commandment? The Gentiles were ignorant of the Sabbath and the law, for they were without law, without hope, and without God in the world, and strangers to the covenants of promise. Eph. ii, 12."

The apostles taught the obligation of the whole law, as I have heretofore shown from a number of references; therefore they did not except the fourth commandment. That the apostles in their writings did not *specially*, and in positive terms, enforce the obligation of the Sabbath, affords no argument against such obligation. But the apostle James failed not to teach on this wise: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Now I ask, will it be doing any violence to the teaching of James to carry his illustration still farther? thus: "For he that said, Thou shalt not steal, said also, Remember the Sabbath day to keep it holy. Now if thou steal not, yet if thou break the Sabbath, thou art become a transgressor of the law." Thus James just as clearly teaches the obligation of the fourth precept of the decalogue, as he does of the seven other precepts not named in his illustration. How this conclusion can be avoided is more than I can tell. But Eld. S. refers to Eph. ii, 12 as proof that the "Gentiles were ignorant of the Sabbath and the law." I am free to admit the proof, though the text does not declare it in positive terms. It will be readily seen

that Paul was here contrasting the former condition of those to whom he wrote, with their then present condition. If therefore the 12th verse proves that in "time past" (ver. 11) "the Gentiles were ignorant of the Sabbath and the law," the next verse and onward, proves the contrary to have been true at the time the apostle wrote, viz., *not* ignorant of the Sabbath and the law. "But now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ." Unto what were they made nigh? Manifestly those things from which they "sometimes were far off." But among those things, according to the admission of Eld. S. were "the Sabbath and the law." Again the proof-text of Eld. S. informs us that the Gentiles were (i. e. in "time past") "aliens from the commonwealth of Israel." But the apostle says in the 19th verse, "Now therefore ye are no more strangers and foreigners." Why? Because ye are "made nigh by the blood of Christ." The "middle wall of partition" (ver. 14) being now broken down, the Gentiles were inducted into, and made acquainted with, all the blessings and privileges that pertained to the commonwealth of Israel; and Eld. S. will admit that among those were "the Sabbath and the law." Will Eld. S. dodge the force of this argument? It is one of his own suggestion.

"35. The twelve apostles were holy men, and spake as they were moved by the Holy Ghost. Where were they moved, as messengers, to preach the fourth precept, and make it an entering wedge, or hobby to every thing else they had to say? They preached the whole counsel of God, and kept back nothing that was profitable to the church. They did keep back the seventh-day Sabbath, consequently we conclude that it is not profitable. Who will spend their time, talents, and means, in publishing that which is not profitable? Who? I choose better employment, don't you my brother, my sister? Matt. xxviii, 19, 20; Deut. xviii, 18; John viii, 28, 29; xii, 49, 50; xvii, 8; Acts xx, 20, 27; 2 Cor. iii, 6; iv, 1-7; v, 18-20."

A very sensible choice, friend S., and no doubt your affectionate appeal to you "brother" and your "sister" will meet a hearty approval. But why did you not think of this before you commenced your unprofitable tract against the Sabbath? Or having thought of it just here, how happens it that we have eight pages more of the same sort? Surely, after having arrived at such a rational conclusion one might suppose that you would have dropped your pen at once, or else have commenced immediately to devote your "time, talents, and means" to the publication of something that might possibly be deemed "profitable."

But why do you say that the apostles "did keep back the seventh-day Sabbath?" If you say this with reference to what they preached, I may say that it is an "unwarrantable assumption." For aught the Bible says to the contrary, the apostles in their preaching may have made as much of "an entering wedge or hobby" of the Sabbath, as ever the seventh-day Adventists do. For all that they preached is not, by any means, recorded in the Bible; therefore not for Eld. S. to know. Acts xx, 20, 27, has been referred to before, also the expression, "whole counsel of God," but what do these texts prove? They prove that Paul during the "three years" that he "ceased not to warn every one night and day with tears," (ver. 31) and during which time he taught "publicly and from house to house," (verse 20) "kept back nothing that was profitable;" also verse 27, that he "shunned not to declare the whole counsel of God." And now, believing that the observance of all the ten commandments was "profitable," and believing also that they were all embraced in "the whole counsel of God," I cannot be persuaded to believe that the apostle kept any of them back, or shunned to declare the whole of them during the course of his public ministry. Before you quote these texts again, friend S., to prove that the apostle did not preach the obligation of the Sabbath, you should first prove that the obligation of the Sabbath is not profitable, and does not pertain to the whole counsel of God. This you will find to be a difficult task. Your list of scripture references make a fair show on paper, but they afford you no aid whatever; for with the simple exception above noticed, they bear no relation to any thing asserted under the foregoing number; and if possible still less to the question in issue.

"36. Why is not the sin of Sabbath-breaking men-

tioned anywhere in the various catalogues of sins in the New Testament? All Protestant denominations are Sabbath-breakers, if the fourth precept is binding, besides all the unbelieving world; and why did not the apostles thunder forth their anathemas against Sabbath-breakers in these last days, and tell them they had got the mark of the beast, and consequently must drink the "wine-cup of God's wrath"? Did God leave this to some few Sabbath-preachers to work out, independent of his counsel? Perhaps God may have revealed it in some vision to Mrs. White; but I confess that it is extremely doubtful after the knowledge I have of them. I wonder if James White is not the father of her visions?"

Why was not the Bible written in such plain English that there could be no possible chance for a difference of opinion in regard to its teachings and doctrines? It was not so written. In the arrangement of God, the great truths of the Bible were so left upon the page of inspiration, that those who are disposed to doubt and cavil, may find plenty wherewith to gratify their carnal inclinations. Therefore I may say that the "sin of Sabbath-breaking" is not mentioned in the New Testament that cavilers may cavil, that quibblers may quibble, and that there may be furnished a convenient handle for stubborn unbelief. It is true "Protestant denominations" generally are "Sabbath-breakers, if the fourth precept is binding." But what if such is the case? It only proves that it is no less true now, than it was when our Saviour was upon the earth, that the most popular and distinguished people of the age have "made the commandments of God of none effect by their tradition." Matt. xv, 6. As the scribes and Pharisees anciently regarded the "tradition of the elders" of greater importance than the fifth commandment, so do "Protestant denominations"—their true representatives at the present time—regard the traditions of the fathers of more consequence than the fourth commandment. How appropriate now would be the rebuke of our Saviour, "Why do ye also transgress the commandment of God by your tradition?" But to the astonishment of Eld. S., if the fourth precept is binding "all the unbelieving world" are also Sabbath-breakers! Can it be possible! Doubtless such is a true and logical conclusion; for the "unbelieving world," not unlike himself, generally regard all days alike,—putting "no difference between the holy and the profane." Since Eld. S. is a professed advent believer I will answer his next question as follows: Why did not the apostle John tell us that the great red dragon which he saw, was Pagan Rome; and the beast with ten horns, the Papacy? Why did he not thunder forth his anathemas against the sins and corruptions of the popes, and tell them that their dynasty was the beast? Did God leave this to some few advent preachers to work out independent of his counsel? The scoffs that follow demand no reply. They betray a weakness that deserves, perhaps, quite as much pity as contempt. Pass them by.

"37. Where is there one text in the Bible which says the keeping of the seventh-day Sabbath is the seal of the living God, and seal of this dispensation? The Sabbath is truly said to be a sign, but never a seal; there is a difference between their signification. The truth is, there is a seal to every dispensation. Circumcision is the seal of the Patriarchal—the law, the Jewish—the Holy Spirit, the gospel; and Father's name, the future and eternal age. May we ascertain to a moral certainty that we have the seal of this gospel age, that ultimately we may enjoy the realization of Father's name for ever."

In the foregoing, friend S. has assumed to tell us what "the truth is" in regard to the seal of God, though his assertions are naked, there being no proof to back them up. He is very particular to call on us repeatedly for the "one text" which says thus and so, according to his own form of expression, but is quite neglectful to back up his own assertions in like manner. The reason is obvious. Since he has given us no Scripture proof, nor any good reason or argument that "there is a seal to every dispensation," the assertion amounts to but little. That there should be a seal to God's law, i. e., something to show its authority, and the extent of its jurisdiction, is self-evident, and not contrary to Scripture or sound reason; for a law, whether human or divine, to be effective, must contain in itself authority; it must in a proper manner identify the law-giver, or law-making power; or in short, it must be confirmed. And whatever constitutes such confirmation, or shows the real authority of

the law, may be distinguished as the seal thereof. But that there should be a seal peculiar to a "dispensation," or "age," is, in my judgment, an absurd idea. But let us examine for one moment our friend's theory.

1. Circumcision was not peculiar to the patriarchal dispensation, for it was also practiced during the Jewish. If therefore circumcision was the seal of the patriarchal dispensation, what was it during the Jewish dispensation, whereof we are told the law was the seal?

2. The law, i. e., the ceremonial, though peculiar to the Jewish dispensation, is nowhere affirmed to be the seal thereof. And the ten commandments, or God's moral law, as I have heretofore shown, are not peculiar to any age, but common to all, hence it is not the seal of any particular age or dispensation.

3. The Holy Spirit, though in some respects it may be deemed peculiar to the present, or gospel, dispensation, is not declared to be the seal of God, but the sealer. Eph. iv, 30. "And grieve not the Holy Spirit whereby ye are sealed unto the day of redemption."

4. The Father's name is not peculiar to the "future and eternal age," for it is to be written in the forehead during the probationary state. Compare Rev. xiv, 1, with Rev. vii, 1-4. But under this head let us inquire what the Father's name signifies? I answer, It is a figurative term signifying the Father's authority; for name signifies authority. When we say, in the name of the people, we mean by authority of the people; in the name of the king, by authority of the king; in the name of Jesus Christ, by authority of Jesus Christ, &c. Then, indeed, the Father's name signifies the same as the seal of God. But having seen that our friend's theory will not hold to reason or facts, I ask, Where shall we look for the Father's name, or the seal of God? I answer, In his moral law, for there his rightful authority to rule and reign must of necessity be clearly shown. And truly enough, in the fourth commandment, and not in any other, we do find the evidence of such authority; for the fourth commandment alone points out and identifies the only true God, in contradistinction to all false gods; viz., the Maker of heaven and earth, and Creator of all things. The Sabbath then is given as a sign of the knowledge of the true God, and as a token of his authority; therefore it is the seal of the living God. At first view, to us who are favored with a knowledge of the true God, this reasoning may seem to lack force; but when we go back to first principles and consider ourselves as having no knowledge of God, worshipers of idols, or as Paul said of the Gentiles, "without God in the world," then perhaps we may more fully realize the force and application of the foregoing truth. Let the law of God be presented to us under such circumstances, and I doubt not the seal would readily appear, and commend itself to our judgment.

Whilst this view of the Sabbath seems so reasonable and apparent, it is also in accordance with the Scriptures. See Ex. xxxi, 13, 16, 17; Eze. xx, 12, 20. Here inspiration calls the Sabbath a sign between God and the children of Israel forever, and they were to observe the same throughout their generations for a perpetual covenant. (See remarks on forever and perpetual, under question No. 24.) But the generations of the Israelites are not yet extinct. There are true Israelites still upon the earth. Therefore the Sabbath is still a valid sign, or the seal of God, between him and those who are "Israelites indeed." That sign and seal are used interchangeably in the Scriptures, and signify the same thing, friend S. to the contrary notwithstanding, I have only to refer to what Paul said of Abraham. Rom. iv, 11. "He received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised."

J. M. ALDRICH.

(To be Continued)

THE REBELLIOUS PRAYER.

"LET him become what he will; so he may live, I shall be satisfied."

Thus prayed a father by the sick-bed of a youthful and an only son. He had prayed importunately for the abatement of the disease, but the child continually struggled with intense pain. A calm at last visited the sufferer. The pulse that had throbbed and fluttered beat feebly and slowly. A deathlike hue over-

cast the features. The physician shook his head sadly, and said there was no hope. Suddenly the father thought that perhaps God was about to take away his child, to save the child from a life of error. Should he pray God to change his purpose? There was a struggle in the parent's heart. He gazed wistfully upon the child's countenance. It was calm, beautifully calm. The cheeks that were wont to dimple with laughter, were rigid, still, marblelike. The eye, that deep of affection into which he had loved to gaze, was unusually brilliant. The pale red lips wore those marks of sorrow that always touch a parent's heart. The longer he looked upon his idol the more lovely it seemed. All his desire and affection centered upon it. It seemed hard to give it up—hard, very hard. Tears filled his eyes, and he uttered the rebellious prayer recorded above.

The child recovered. * * * *

"Father, will you see me to the tree?"

Many years have passed since the scene we have been describing. That son had passed through an almost unparalleled course of iniquity and villainy. He had broken the sensitive heart of an affectionate and watchful mother, and brought her to a suicide's grave. He had been tried for crime, convicted, and sentenced to death. Pardon was offered him by the officers of the law if he would reform and lead an exemplary life. But he preferred the alternative of the gallows. In vain his white-haired father expostulated with him. With a careless air the criminal asked him if he would see him to the tree, and then went out of the prison with the sheriff, and was hanged.

—The above story is true and instructive. In our dissatisfaction with the prospective providences of God, we are in danger of having our desires granted us. It is our duty to bear, as well as to do, the will of God. All his acts toward us are acts of love. Our journey heavenward is necessarily variable. We have our Gethsemanes. Let us not forget, when praying for the bitter cup of affliction to pass, the words of our Master, "Nevertheless, not as I will, but as thou wilt." —Butterworth.

HABIT OF EXAGGERATION.—"I will skin you alive if you do that again," exclaimed a mother to a naughty child. It was a sort of hyperbolical expression that has crept into frequent use, with a multitude of other expressions of similar character. She did not mean that she should proceed to flay the little one as butchers would a calf or lamb. The execution of her threat would fill her own soul with excessive horror. She would not have strength to make much progress in the very barbarous work of skinning her child alive. It would not be motherly.

"I will whip you within an inch of your life," said a father to his erring son. This would be a terrible whipping indeed. Coming so near to death's door with the rod would be revolting. He did not mean this. He only meant that he would administer a very severe chastisement. No one would be more careful than he not to jeopardize the life of his son. His expression was only a form of exaggeration which society seems to tolerate.

How many precisely such speeches are made in every circle. "It was done as quick as lightning." "He is as slow as a snail." "It is as hot as an oven." "It is as cold as Greenland." There is no end to such expressions. And they indicate that the habit of exaggeration is very strong in the human family. Human nature seems inclined "to stretch the truth." That is the reason that such strange stories are told, often becoming magnified to such an extent after having passed through several hands. "A story loses nothing by traveling" is an old saying. It usually grows like a ball of snow which school-fellows roll. Every tongue that repeats it gives it an additional turning over, by which it accumulates. Yet none mean to exaggerate.

It is a fault, however, is it not? May it not be a sin? It is certainly deceptive to tell a child that you will skin him alive when you have no idea of perpetrating the infernal deed. Should we not talk as we mean? Let your yea be yea, and your nay, nay. At least, this should be done to children.—Home Monthly.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 17, 1862.

JAMES WHITE, EDITOR.

THOUGHTS ON THE REVELATION.

CHAPTER II—CONTINUED.

The Seven Churches.

VERSES 18-29. And unto the angel of the church in Thyatira write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like unto fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira (as many as have not this doctrine, and which have not known the depths of Satan, as they speak), I will put upon you none other burden; but that which ye have already, hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

Thyatira signifies *sweet savor of labor, or sacrifice and contrition*, which seems descriptive of the church of Jesus Christ during the 1260 years of Papal persecution. This age of dreadful cruelty, and martyrdom of the true church, improved her real condition. "I know thy works, and charity, and patience, and thy works; and the last to be more than the first." How necessary to the purity and prosperity of the church, has been persecution and affliction! and how corrupting and destructive to holiness has been worldly prosperity!

"Jezebel," says Wm. Miller, Lectures, p. 142, "is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the Papal abominations. See 1 Kings xviii, xix, xxi. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the Papal monks to preach and teach among them. See the History of the Waldenses."

Watson's Bible Dictionary says:

"The name of Jezebel is used proverbially, Rev. ii, 20."

The Comprehensive Commentary, upon verse 23, "I will kill her children with death," &c., says:

"Children are spoken of, which confirms the idea that a sect and its proselytes are meant."

The death here mentioned is doubtless the second death, at the close of the 1000 years of chapter xx, when the righteous retribution from the Searcher of "the reins and hearts" of men will be given. And, further, the declaration, "I will give unto every one of you according to your works," is proof that the address to this church prophetically looks forward to the final reward or punishment of all accountable beings.

The expression, "I will put upon you none other burden, may have been incorrectly applied to the reception, and living out of the present truth by the aged. Truth is not a burden to any accountable beings. We suggest that reference is made to the false teachings of Jezebel, or the Roman church, and that a prophetic allusion is here made to the influence of the reformation in exposing the corruptions of the Papal system, which gave the church rest from the burdens under which she had suffered. The days of tribulation were shortened for the elect's sake. Matt. xxiv. "And the earth helped the woman." Chap. xii, 16. "They shall be holpen with a little help." Dan. xi, 34.

"Hold fast till I come," "saith the Son of God." This unqualified expression has reference to his sec-

ond, personal appearing. We find the following threatening to the church of Ephesus. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This is a conditional visitation of punishment for neglect of duty, and can have no reference to Christ's second advent. Again, the church in Pergamos have a like threatening,— "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." These conditional threatenings apply to periods of time when the church could not scripturally look for the second advent of Christ. But the unqualified exhortation, "hold fast till I come," addressed to the church in Thyatira, has no threatening connected with it. It is thrown in as a matter of encouragement to the faithful, hence must refer to the glorious second appearing of Jesus Christ. It should here be borne in mind that this fourth state of the church reaches down to within sixty-four years of the present time. The signs in the sun and moon were fulfilled in 1780, eighteen years before the close of this period; and in reference to these signs the Saviour said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth near." Luke xxi, 28. The time had come for the church to look up and expect her coming Lord in the clouds of heaven; hence it is said to some in Thyatira, "Hold fast till I come."

The *end* mentioned in this address, can refer to but one thing, and that is the end of the Christian age; hence we conclude that the address touches upon the leading events connected with the people of God during this long period, then glides to the end, expressing the victories of the overcomers.

The *morning star* is the same as the "day star" of 2 Pet. i, 19. During the saint's weary night of watching, the sure word of prophecy, the Bible, is a light in a dark place; but at the voice of God the day will dawn, and the overcomers will have that visible assurance that the day of glory is opening, represented by the morning star.

CHAPTER III.

VERSSES 1-6. "And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the spirit saith unto the churches."

Sardis signifies, *song of joy, or that which remains*. If we are correct in the application of the first four churches, then Sardis represents the nominal churches for the last half century or more. This church has a name that it lives, but is dead. Look at the exalted position and name which the nominal churches have had among the nations of the earth. Look at her high-sounding titles, and the applause she receives from what is called the world. The nominal churches have the name of the churches of Jesus Christ, and have the credit of doing much for the world. But they are dead to the pure principles of the gospel, and to good works as taught by Christ and his first ministers.

During this period of the church the message of the second coming of Christ is proclaimed, and the duty to watch for that event is enjoined. Those who do not watch will be overtaken by Christ's coming as by a thief, verse 3, while those who do watch are "not in darkness that that day should overtake them as a thief." 1 Thess. v, 4.

There are a few names even in Sardis, which have not defiled their garments. These come out of the different branches of Babylon, and unite upon the glorious theme of the second advent of Christ, leaving their denominational tenets behind, and form the church of brotherly love.

VERSSES 7-18. "And to the angel of the church in Philadelphia write: These things saith he that is ho-

ly, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth, I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

Philadelphia signifies, *brotherly love*, and expresses the position and spirit of those who received the advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind, and every heart beat in union as they gave the alarm to the nominal churches and to the world, and pointed to the coming of the Son of man as the consummation of the true believer's hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was with every true believer, and his praise on every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy in the Holy Spirit, and pure, fervent love for each other, which true believers then enjoyed. Those who were in that movement are aware that language would fail to describe that united, happy state.

The Son of God is the rightful heir to the throne of David, and is about to take to himself his great power and reign, hence is here represented as having the key of David—*key*, a figure of power. The throne of David, or of Christ, on which he is to reign, is the capital of his kingdom, the New Jerusalem now above. The opening and shutting can refer only to the change of ministration from the holy to the most holy of the heavenly sanctuary, at the end of the 2300 days, in 1844. It was then that the ministration in the holy place closed, and the ministration in the most holy for the forgiveness of sins, and to cleanse the sanctuary, was opened by him that hath the key of David. For a full exposition of this point, see work entitled, *The Four Universal Kingdoms, the Sanctuary, and Twenty-three Hundred Days*.

Behold I set before thee an open door. Compare this with Rev. xi, 19. We can apply texts of this class to no other events than to Christ's entering the most holy in 1844, and opening his ministration there, where the ark of ten commandments is, hence, since that time the Sabbath, with the whole law of God, has been present truth in a special sense.

Compare with the above texts, Dan. vii, 13, 14; Ps. ii, 8, 9; Rev. xi, 15; Matt. xxv, 10. That Christ receives the kingdom, takes the throne of David, before his second advent, is plainly taught. This union is represented by the marriage of Matt. xxv, 10, and is called "the marriage of the Lamb," Rev. xix, 7. Since 1844, has been the patient, waiting, watching time. "Here is the patience of the saints, here are they that keep the commandments of God." Rev. xiv, 12. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding," &c. Luke xii, 35, 36.

Those who keep the word of Christ's patience, will be kept from the hour of temptation which is to try all the world. Those who now live in patient, faithful obedience to the commandments of God and the faith of Jesus Christ, will be kept in the dreadful deciding hour before us. See chap. xiii, 16, 17.

The personal appearing of Jesus Christ is also expressed in this address—Behold I come quickly! This shows the application of the testimony to the church in Philadelphia, to that period when Christ's second advent may be scripturally looked for, and shows the absurdity of that theory which makes the seven addresses to the churches, narratives of matters of fact,

which occurred, or were to occur, in seven of the churches of Asia Minor, in John's day. There are no such expressions in connection with the first three churches, from the fact that they did not reach down near to the end.

In this address the overcomer has the promise of being made a pillar in the temple of God, to go no more out, which here must mean the church (see 2 Cor. vi, 16), where he is fully established in the truth, and sealed. And let it be distinctly understood, that these are all marked direct for the New Jerusalem above, and not for Old Jerusalem where our Age-to-come friends think of going. God save us from that mark. These have written upon them, GOD, NEW JERUSALEM, because they are the property of God, purchased by the blood of his dear Son, to be taken to the New Jerusalem. How glorious the promise!—"I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name."

Verses 14-22. And unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

Laodicea signifies *the judging of the people*, or according to Cruden, *a just people*, and fitly represents believers in the third message in the great day of atonement, or judgment of the house of God, while the just and holy law of God is taken as their rule of life.

They are described as being neither hot nor cold. As a body they have not that zeal, devotion, and those good works which are taught in the Scriptures, and yet their efforts to keep the commandments of God and the faith of Jesus are such that they cannot be said to be cold. They are lukewarm, a condition offensive to the faithful and true Witness.

They say they are rich and increased in goods and have need of nothing. They say this, because they believe their condition in spiritual things, and their standing before God, is such. They are under a most terrible deception, as shown by the declaration, "and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." They are not hypocrites. The words, "and knowest not," vindicate them from all charge of hypocrisy. They honestly think their condition very good, when it is very bad. This is a period of dreadful deception in spiritual things, hence pointed testimony is called for to arouse the deceived to their real danger, and to continually warn the people of God to be free from Satan's deceptive power. The very climax of deception, in which Satan may most exult, is a spirit of fear for the result of the plain and pointed testimony which the deceptions of this period of the church call for. Ministers should cultivate a love to speak forth the reproofs of God's word, and the people should cherish a love for the plain testimony.

The people, and especially un consecrated professors, love smooth things. They love to be deceived. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?" Jer. v, 30, 31.

The true Witness counsels the people of God of this time to buy of him tried gold, which may represent true faith; white raiment, which may represent grace from him to enable his people to live a spotless life; and to anoint their eyes that they may see, which may represent the influence of the Holy Spirit upon the

mind which will remove the dreadful deception upon it, so that they may correctly understand their true position and duty at this time.

He stands at the door of the heart knocking for admission, but spiritual blindness on the part of the lukewarm shuts him out. He pleads for admission, and promises those who will hear his voice, and open the door, that he will come in and sup with them, and they with him. In this appeal to the lukewarm, the Son of God uses most touching figures—figures which illustrate his matchless love for his people who are thrown upon the deceptive perils of the last days, and then closes his special message to them with the soul-inspiring promise of the highest exaltation—"To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne."

In this appeal the true Witness sets forth (1) the terrible deception of the lukewarm, (2) their danger, and fate if they thus remain, (3) the requisite zeal in repentance, (4) his willingness to impart to them great blessings, and (5) points them, on conditions that they overcome, to a seat with him on his throne in the kingdom. This is enough! O God, let thy Holy Spirit strike this message home to the heart of every Laodicean. Amen.

TENT MEETINGS IN MICH.

BRO. WHITE: We presume you are anxious to hear from our meetings here, so we will write a few words this morning. We got to this place just in time to advertise in one of the county papers—"The Republican,"—the other had gone to press. This feature of advertising in the county papers we think will wonderfully add to the interest of tent meetings, especially in the fore part of a meeting. If we put our faith "into a nut shell," probably but few would look after it. If we act as though we had a message which we wanted the world to hear, they certainly will be induced to come if for no more than curiosity at first. Curiosity often leads to interest.

We pitched our tent according to appointment. The first evening we had a congregation of two hundred; the next evening four hundred; the next evening six hundred; the next eight hundred. Monday evening—which is generally the poorest night in a week for meetings,—we had between six and seven hundred; last night eight hundred again. Several loads of people come four or five miles every night, after working hard all day. The people give almost breathless attention. Although the tent has been up but five days, we have already sold over \$7,00 worth of books. We cannot of course tell the result, but hope to have the prayers of the brethren, that we may preach the word aright, and that the blessing of the Lord may be with us. We will close by giving the following extract that appeared in the yesterday's issue of the Eaton County Argus:

"Tent Meetings are being held in our village by Elds. Loughborough and Hull of the Second Advent persuasion, from Battle Creek. They are largely attended and a good deal of interest is manifested by the hearers. We heard there one of the best exposures of modern Spiritualism on Sunday last we have ever heard or read. Evening meetings are announced to continue through the present week."

J. N. LOUGHBOROUGH,
MOSES HULL.

SEPARATION FROM THE UNGODLY.

In order to maintain a devotional frame of mind, the eminently pious have ever found it necessary to keep separate from the world. Wesley, Clarke, Baxter, Fletcher and others, were very particular on this point. The sentiments of Dr. Adam Clarke are expressed in his comments on Ps. i, 1. He says:

"1. He who walks according to the counsel of the ungodly will soon, 2. Stand to look on the way of sinners; and thus being off his guard, he will soon be a partaker in their evil deeds. 3. He who has abandoned himself to transgression will, in all probability, soon become hardened by the deceitfulness of sin; and sit with the scornful, and endeavor to turn religion into ridicule."

If any Sabbath-keeper should be tempted to attend

any of the places of amusement of the present day—the circus, fairs, festivals, or other gatherings of those who love pleasure more than they love God, I would commend to them a careful and prayerful consideration of the following scriptures. Ps. xxvi, 4-6; Ps. cxxxix, 19-21; Prov. i, 10, 15; Prov. iv, 14, 15; Prov. xxiv, 1, 2; Isa. xxxiii, 14-17; 2 Cor. vi, 14, 18.

It is risky business to mingle with those who are not children of light, for then we are in danger of being overcome by the spirit that works in the children of disobedience. Concerning this, Thomas Fuller gives the following good advice:

"If thou beest cast into bad company, like Hercules, thou must sleep with thy club in thine hand, and stand on thy guard, I mean if against thy will the tempest of an unexpected occasion drives thee amongst such rocks; then be thou like the river Dee in Merionethshire in Wales, which running through Pimblemere, remains entire, and mingles not her streams with the waters of the Lake. Though with them, be not of them. . . . And if against thy will thou fallest amongst wicked men, know to thy comfort thou art still in thy calling, and therefore in God's keeping, who on thy prayers will preserve thee."

M. E. CORNELL.

REPORT FROM THE ILLINOIS TENT.

BRO. WHITE: Since we last wrote you we have preached eight times more at Princeville, and baptized ten, leaving a church there of thirty-five members, besides many who are almost persuaded to obey the truth. May the Lord help them, is our prayer.

The tent is now pitched in Elmwood, about twenty miles south-west of Princeville, in Peoria Co., Ills. We have preached six times, to large congregations, which are increasing every evening, both in numbers and interest. The prospect here for a good work is certainly flattering. Pray for us, brethren, that we may be delivered from unreasonable and wicked men, and that the word of the Lord may have free course and be glorified. 2 Thess. iii, 1.

ISAAC SANBORN,
WM. S. INGRAHAM.

P. S. Our P. O. address will be Elmwood, Peoria Co., Ills, until further notice is given. I. S.

SOMETHING TO TALK ABOUT.

"For where your treasure is, there will your heart be also." The affections of the heart, twine closely around its treasure, whether it be laid up in heaven or upon earth. And the words of our life are an index pointing directly toward that treasure; "for out of the abundance of the heart the mouth speaketh." Hence if our treasure is in heaven, our conversation will be there, "from whence also we look for the Saviour." The attractions of heaven as far exceed those of earth, for the real Christian, as the light of the shining sun does the dim rays of the most distant star.

Now is the time to heed the divine injunction, "exhorting one another: and so much the more as ye see the day approaching." Now is the time for the people of God to speak often one to another. The Lord hearkens and hears, and a "book of remembrance" is written. O let not your conversation be upon this poor dark fading earth, with its honors and riches, fashions and follies; its charms and excitements, its pleasures and vanities.

If the blessed hope is yours, you have a treasure full, sure, satisfying, inestimable and eternal, which will draw your heart upward to God, his dear Son and holy angels, to heaven and heavenly things, like a holy and powerful magnet. You can talk of the exceeding great and precious promises, of the "far more exceeding and eternal weight of glory;" of the incorruptible crowns, the palms, the robes, the harps of music and the songs of the redeemed.

You can speak of the great City, the holy Jerusalem, "having the glory of God," of its light, its pure gold, its wall with twelve foundations; of the gently flowing river of life, "clear as crystal, proceeding out of the throne of God and of the Lamb." You may talk of the real tree of life, on either side of the river, bearing its twelve manner of fruits; of the earth made new, blooming in its Eden beauty, of the immovable

kingdom, of the "many mansions," of inheriting all things, of eternal life amidst unfolding beauties and unspeakable glories, with all the blood-washed throng where nothing can mar our happiness nor interrupt our peace or endless rest.

"Beautiful rest, all wanderings cease,
Beautiful home of perfect peace."

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Rev. xxii, 3.

"Thro' all eternity to thee,
A joyful song I'll raise;
But O, eternity's too short
To utter all Thy praise."

Let us not forget to talk of the pathway of life, and of the required obedience to the commandments of God. "Ye shall teach them your children, speaking of them when thou sitteth in thine house, and when thou walkest in the way, when thou liest down, and when thou risest up." Deut. xi, 19. Truly God's people have something of solid worth to talk about. "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Ps. cxlv, 11, 12. A. S. HUTCHINS.

SEEK THE LORD.

Seek now the Lord, ye meek of earth
Who have his judgments wrought,
Ye may be hid, since Jesus hath
A full salvation bought.

Seek him, ye wretched wandering souls,
Who have despised his grace;
A fearful storm is gathering fast,
Go seek a hiding place.

Seek him while mercy's voice is heard,
Beseeching you to come,
Ere justice draw his glittering sword,
And seal the sinner's doom.

Seek ye the Lord while he is near,
Now, while he may be found,
Lest you should call and he not hear
While sorrows press around.

Seek him before the righteous Judge
Shall fix the firm decree,
That whoso'er is filthy found,
Shall ever filthy be!

O haste, and God's commandments keep,
And find his promise sure,
Then should the earth's foundation shake,
Your souls may rest secure.

And though the fearful thunders roll,
And the red lightnings glare,
You'll safely reach a Father's home,
And find a welcome there.

S. ELMER.

LOOKING BACK.

Lot's wife became a pillar of salt. Why? She looked back. The hosts of Israel fell in the wilderness. Why? They looked back wishfully for Egypt again.

But there are many kinds of looking back, some right, some wrong. Let us notice some of them.

1. When the individual pants for the occupations, pleasures, treasures, friends, &c., left behind; as was the case with the wife of Lot, it proves that the deliverance is not appreciated, nor valued, nor the deliverer loved, nor the danger realized. Such a case is desperate, and calls for God's immediate disapprobation.

2. When the individual rescued, looks back, and recoils with a shudder, at the thought of the danger he has escaped, thus enhancing the sense of gratitude he feels toward his deliverer; this is right.

3. A looking back, to discover past sins, and errors, into which he may have fallen, that he may repent, and ask God for Christ's sake to forgive them; this is right, when directed and influenced by the good Spirit; but sometimes, Satan takes hold of this business, in the garb of an angel of light, and urges to despair and remorse, or drives to fanaticism or madness. Let us beware of Satan's devices.

4. A kind of looking back, which presents old difficulties, animosities, mistakes, errors, old leaven of bit-

terness and envy, which has probably been on hand a long time, rankling and festering; such a looking back as this, is evidently wrong and dangerous.

Habits are stubborn things, but bad habits must be broken off, and this habit which many have of dwelling upon darkness, is weakening to themselves, and others.

Had Samson known and realized his danger, he would not have submitted to Satan's arts. But there are other and various modes of weakening ourselves, and our brethren, and of these this one stands pre-eminent; of dwelling upon the dark side of events, and the darkest side of the acts of the weak and the lukewarm. Such need more of our forbearance, more of our love, more of our charity and effort; and toward ourselves, God does not require us to condemn, with bitter, despairing, despondent feeling, but so to hate the sin, as he does; turn from it with broken contrite heart, looking to Jesus for pardon, until his love comes down into the soul, causing cheerfulness, and courage in God.

Look up to Jesus dear brother! Look away from this gloomy earth, and learn of him to love the weak, and bear them on your wings of faith, to where Jesus pleads. See what he can do for them.

It is an easy thing to love an angel of light. It is easy to admire the lovely ripe christian, whose very presence brings a purer holier atmosphere. But to love one of the least, the weakest of the flock; to nurse the diseased and sickly, to bind up the wounded; this requires patience and self denial. To help the angels drive away the evil spirits from the oppressed, half-despairing saint; to cherish him as the nurse does her charge, who in his delirium, becomes almost intolerable; this requires manly fortitude, and the God-like virtues, forgetting the present tribulation, merging all such considerations, in the prospect of a brighter crown, and a soul rescued by your instrumentality, from the horrible pit and the miry clay.

Forbear then to look back, in an evil manner. It is Satan's plan to weaken you, and destroy your usefulness, and weaken your brethren. JOSEPH CLARKE.

THE DEGENERACY OF THE UNITED STATES.

UNDER the heading of "Anti-slavery Agitators," we find the following compilation of statements in the Recorder of May 29, 1862. They are declarations from some of the noble men who graced the early days of this republic, and show how they regarded the subject of slavery, even though they were natives of, and residents in, slave States. Compare these sentiments with the blasphemous and insane ravings of pro-slavery demagogues of the present day on this question, the white-washed villainy of many of the pulpits of our land in relation to it, and the strenuous efforts put forth to foster and extend this diabolical system, and mark the contrast. To him who reads the signs of the times, these things are significant. They give us something of an idea of how rapidly the dragonic spirit of this nation has of late years developed itself in accordance with the prophecy in Rev. xiii, 11. U. S.

ANTI-SLAVERY AGITATORS.

There is not a man living who wishes more sincerely than I do to see a plan adopted for the abolition of slavery.—Geo. Washington, Apr. 12th, 1786.

"The scheme, my dear Marquis, which you propose as a precedent to encourage the emancipation of the black people in this country from the state of bondage in which they are held, is a striking evidence of the benevolence of your heart."—Washington to Lafayette, 1783.

"It is the most earnest wish of America to see an entire stop forever put to the wicked, cruel, and unnatural trade in slaves."—Meeting at Fairfax, Va., July 18, 1774, presided over by Washington.

"I tremble for my country, when I reflect that God is just. His justice cannot sleep for ever."—Jefferson's Notes on Slavery in Virginia, 1782.

"The King of Great Britain has waged cruel war against human nature itself, violating its most sacred rights of life and liberty, in the persons of a distant people who never offended him; captivating them and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation hith-

er."—Jefferson's original draft of the Declaration of Independence.

"After the year 1800 of the Christian era, there shall be neither slavery nor involuntary servitude in any of the said states" (all of the territories then belonging to the United States).—Jefferson's Ordinance of 1787, unanimously approved by Congress and signed by Washington.

"We have seen the mere distinction of color made, in the most enlightened period of time, a ground of the most oppressive dominion ever exercised by man over man."—James Madison.

"We have found that this evil has preyed upon the very vitals of the Union, and has been prejudicial to all the States in which it has existed."—James Monroe.

"The tariff was only the pretext, and disunion and a Southern Confederacy the real object. The next pretext will be the negro or slavery question."—Andrew Jackson, May 1833.

"Sir, I envy neither the heart nor the head of that man from the North who rises here to defend slavery on principle."—John Randolph, of Roanoke.

"The people of Carolina form two classes, the rich and poor. The poor are very poor; the rich, who have slaves to do all their work, give them no employment. The little they get is laid out in brandy, not in books and newspapers; hence they know nothing of the comparative blessings of our country, or of the dangers which threaten it; therefore they care nothing about it."—General Francis Marion to Baron De Kalb.

"So long as God allows the vital current to flow through my veins, I will never, never, never, by word or thought, by mind or will, aid in admitting one rood of free territory to the everlasting curse of human bondage."—Henry Clay.

Alluding to the time the above sentiment was uttered, Thomas H. Benton says:

"That was a proud day. I could have wished that I had spoken the same words; I speak them now, telling you they were his, and adopting them as my own."

"We consider the voluntary enslaving of one part of the human race by another as utterly inconsistent with the law of God, which enjoins that 'All things whatsoever ye would that men should do to you, do ye even so to them.'"—Resolutions unanimously adopted by the General Assembly of the Presbyterian Church of the United States of America.

DIPHTHERIA.

BRO. WHITE: As I read of the ravages of diphtheria, published in the Review of May 6, I thought, Can it be that the nature of this fearful disease is understood? or are the people left to suffer from physicians' prescribing something, not knowing whether it is the thing needed or not? and my sorrowing heart would gladly tell a little of my own experience if perhaps it might benefit some one. After the death of our little boy, whose obituary was published in last week's Review, being convinced that more was necessary than had been done for him, we sent to Hermon, about twenty miles distant, where were three physicians, and Dr. Wesley Rice came here. He said the disease did not run high, like a fever, but ran low, and the sufferer needed stimulants. In many cases they were absolutely necessary from the first appearance of the disease. Although he did not talk very encouragingly respecting our little girl, he left medicine and orders, saying he could do no more if it was his own child, except to increase the stimulants. His orders were strictly followed most of the time, and the child recovered. There have been three other cases near by. Dr. R. visited one, and the others obtained his medicines, used them faithfully, and recovered. I cannot find out that he has ever lost a patient. Although my trust is not in man, I believe the Lord blesses the right use of means as much for the recovery of the sick as for any other purpose. Why not?

The medicine and directions we had were as follows: Tincture of chloride of iron, to be mixed with soft water, half and half, for swabbing the throat, to be used once in six hours. Ten drops of the same in a tea-spoonful of water, to be taken once in four hours. A tea-spoonful of brandy fixed in warm sling, once in four hours. A quinine powder every night and morning, and if necessary to keep her from sinking, we might give a

large spoonfull of brandy every half hour. We sometimes swabbed the throat oftener than our orders.

I have written this in sympathy for sufferers from this dread disease. If you please to publish it, may God's blessing rest upon it.

I will only add that I am still trying to keep the Sabbath of the Lord; have tried to pray that God would sanctify to my good the afflictions through which I am called to pass. I have found much consolation in the words of Jesus where he says, "I am he that liveth and was dead, and behold, I am alive forevermore; amen, and have the keys of hell and of death." O I rejoice in the hope that the time is coming when death and the Devil will be destroyed, and Jesus shall have the victory forever, and the redeemed shall return and come to Zion with songs and everlasting joy upon their heads.

M. A. GREEN.

Fine, St. Law. Co., N. Y.

SPIRITUAL GIFTS.

DEAR BRETHREN: I wish to say to you all, that I am a firm believer in the perpetuity of spiritual gifts; for it seems to me that there is no plainer doctrine taught in the Bible; and it is a wonder to me how men and women professing godliness, and claiming at the same time that they take the Bible as the rule of their faith and practice, can reject spiritual gifts, and set up the claim that they were only intended for the apostles and first Christians, and ceased with them. Such persons certainly are far off from the old landmarks. They are not with the great apostle when he says, "Follow after charity, and desire spiritual gifts." The majority of professors of religion in these last days do not desire them, and perhaps the reason is, they have always been taught that they ceased with the apostles. But any person that believes the Bible, and reads it carefully, must come to the conclusion that spiritual gifts were intended to be manifested through all time, or until that which is perfect is come. We believe then that these miraculous powers shall attend the believer even unto the end of the world; that signs and wonders will be done and seen among the remnant who keep the commandments of God and the faith of Jesus, just before Jesus comes. And I would say to all the dear saints scattered abroad, Wake up, and covet earnestly the best gifts; and may we all be fitted up to stand in the coming conflict; for it is surely coming, and that quickly.

OLIVER HOFFER.

Attica, Ohio.

LETTERS.

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

From Bro. Boaz.

BRO. WHITE: Something over four years ago I became deeply interested in the teachings of the Bible by hearing our beloved Bro. Hull proclaim the glorious truths of the third angel, and after a thorough investigation of the Bible on the subjects of the mortality of man, and the Sabbath, I saw clearly that the church had been in the wilderness, and that the time had come for her to look forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners. And, having had from my youth an anxious desire to live for, and glorify, God, the truth shone so clear that it revealed to me my sinfulness, driving away the fog of superstition thoroughly, and I resolved that I would let God be true and every man a liar.

When Paul thought himself very righteous the law taught him that he was a sinner. The same law taught me a like lesson. It said, "Remember the Sabbath-day," &c. I had lived in the violation of that law all my life. I then resolved to trust in the Lord, and never again violate his holy law.

With much trembling I informed my companion of my intention, and to my great joy and surprise she was fully with me. And although we had been Baptists for twenty years, we commenced to keep the Sabbath of the Lord, and what was worse, in the estimation of the popular churches, began to work on Sunday, and denied the immortality of the soul; which they tell us is the fundamental part of the Christian religion. But I wish to be delivered from all religion

that is founded in error. From that time (four years ago) to the present we have been able to realize the truth of the language of Paul in 2 Tim. iii, 12.

Two years afterward, Bro. Hull paid us another visit, and in the meantime I had given the subject of baptism a thorough investigation, and desired it at the hands of Bro. Hull, and was followed by my companion and four of our daughters; and since that time we think we have some evidence that we love the law of God, that giveth great peace. Ps. cxix, 165.

At that time Bro. Hull insisted that I ought to take the Review and Instructor, that I might know of all movements and advances of the remnant people of God, which I greatly desired to know. But being very poor, with a mortgage covering my little home, and in very feeble health, I feared to do so. He replied that I could take them, and if I could not raise the money to send from time to time, just report myself often and let the department know that we were interested in reading, &c., and all would be right; but I hated to write without having money to send, and still hoped for better times, and have only written once, accompanied with one dollar, which was received in due time. Money matters are decidedly worse with me now. I do not now see any possible chance to save my home, although I have paid on it more than double the amount that is now back, besides the loss of a beautiful improvement.

About two weeks ago we received the Instructor for May, accompanied with the bill showing our indebtedness. If you could have seen the sad countenances, and the flowing tears that were shed by the family at the thought of being deprived of the privilege of reading those precious sheets (Review and Instructor) you could have drawn some idea of how highly they are prized by the family. The inquiry was, "Father, can't we pay for it?" "I love to read it so well!" The mother replied, "I have got a little more than will pay my tent pledge, and will do without shoes." "Father, let us take the paper if we do lose our place, and then we will move to where there are more of our brethren, and we girls can get work by the week among the brethren, and we can yet make a living." Such was a part of the conversation and conclusion. Therefore you will receive a little money with this, and directions how to appropriate it.

We are situated some ten miles from where our church meetings are held, and have no horse, and do not have the privilege of seeing or meeting with the brethren. Therefore the papers are about all the preaching we hear; for we choose not to go to hear the popular preaching of the day.

Your unworthy brother hoping for immortality.

E. C. BOAZ.

Ottawa, Clark Co., Iowa.

NOTE. We mark Bro. B.'s Review at half price. If some reader, touched with the above simple narrative, wishes to pay the other half, and for the Instructor, he or she can have the pleasure. Otherwise we send the papers free for one year.—Ed.

From Sr. Huntley.

DEAR BRETHREN AND SISTERS: It is with feelings of gratitude to our kind heavenly Father for his goodness to us, that I hear of the encouraging prospects of the cause of truth. My heart is with God's people, and I can truly say that their joys are my joys, and their sorrows are my sorrows. I can sympathize with every tried and afflicted servant of God.

I am alone here in the truth, and often feel very lonely. I often wish that I could be placed in a situation where I might enjoy the society of God's children; but the fond thought comes to mind that soon if faithful, we can enjoy each other's society to all eternity. Blessed thought! 'Tis this hope that cheers me. O let us try to prove faithful. Let us arise and gird on the whole armor of God, so that we may be able to stand in that evil day. I want my ornaments to be those of a meek and quiet spirit. I want to be humble. The apostle Peter says: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Then, dear brethren and sisters, if we would be exalted hereafter we must be humble now. Let us deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. I ask an interest

in the prayers of God's children, that I may prove faithful, and gain a seat in the kingdom.

Your sister in Christ. ABBEY B. HUNTLEY.
South English, Iowa.

Extracts from Letters.

H. E. Southard writes from Saline, Mich.: "I have been a reader of the Advent Review for a time past, through the kindness of a friend in subscribing for me. I am, and have been, a member of the M. E. Church for five years past; nevertheless I take pleasure in reading Adventism (as we style it), and acknowledge a belief in some of its teachings. I am favorably impressed, as far as I know believers in your faith, and have again and again observed that no sect so universally among all its members studied the Book of books as do the Adventists. Like Felix, I am almost persuaded that Saturday is the true Sabbath, that only one hath absolute immortality, and that is God, and that eternal life is the gift of God to the righteous."

Sister M. L. Phelps writes from Lyndonville, N. Y.: "It is a source of much pleasure to hear from my brethren and sisters through the Review. I hope we shall all be awake to our eternal interests. I feel that we have a great deal to do, and but little time to do it in. May the Lord arouse us all to a sense of duty, and may he help us to realize that eternity is near. I feel for one that I want on the whole armor. Pray for me that I may ever be found with my lamp trimmed and burning; for we have but a little longer to work. Jesus is soon coming to take his children home. I am not tired of trying to keep the Sabbath. I love God's word, and his children. I love to meet with my brethren for prayer and praise. I love to hear the gospel preached, and mean ever to obey its precepts."

Bro. A. Hayes writes from Little Prairie, Wis.: "I love the cause of present truth above all things else. Blessed are the meek, says our Saviour, for they shall inherit the earth. I have a strong desire for an inheritance in the new earth, and I am striving to follow the meek and lowly Jesus so that when he comes the second time without sin unto salvation, I may receive immortality and go into the city of our God, and partake of the fruit of the tree of life and live forever. I am glad that my ears were ever saluted with the voice of the third angel. I hope that I shall be able to live out its solemn truths, and when the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, with faithful father Abraham receive the promised possession. About two and a half years ago Bro. Sanborn came to Little Prairie and gave a course of lectures. The truth looked so plain that I was compelled to believe it. I praise the name of the Lord that I was willing to forsake the commandments and traditions of men, and turn my feet into the testimonies of the Lord."

Sister Emily Kellogg writes from Kickapoo, Badax Co., Wis.: "Myself and companion have been keeping the Sabbath one year and six months. We were convinced of the truth by reading the Review and some of your books. We are still trying to keep all the commandments of God and the faith of Jesus. Although we meet with much opposition, and have to bear the scoffs and sneers of the world and nominal professors, still we feel strong in the Lord. There are eight of us that have generally met on the Sabbath. We are trying to get rid of every idol, and to overcome, that we may eat of the fruit of the tree of life which is in the paradise of God. We are trying to get right, so that we can be organized when some messenger comes this way."

Sister S. M. McBride writes from Whitewater, Wis.: "It is about six months since I abandoned tradition, and commenced keeping the Sabbath of the Lord. I meet with many trials, but my hope of being an overcomer is in the promise of God, who has promised never to leave or forsake those who put their trust in him. I find that in keeping the commandments of God there is great reward. I hesitated somewhat at first in regard to the visions, feeling that I had not yet obeyed the command which says, "Prove all things;" but I can now say I fully believe them to be from heaven. I am striving, by divine assistance, to be an overcomer, and at last stand on mount Zion with the redeemed, there to sing the song of deliverance."

SWEET HOUR OF PRAYER.

1 Sweet hour of prayer! sweet hour of prayer! That calls me from a world of care, And bids me at my Father's throne Make all
2 Sweet hour of prayer! sweet hour of prayer! Thy wings shall my petition bear To him whose truth and faithfulness, Engage
my wants and wishes known; In seasons of distress and grief My soul has often found relief, And oft escaped the
the waiting soul to bless; And since he bids me seek his face, Believe his word, and trust his grace, I'll cast on him my
temptor's snare By thy return, sweet hour of prayer.
every care, And wait for thee, sweet hour of prayer.

3 Sweet hour of prayer! sweet hour of prayer!
May I thy consolation share;
Till from mount Pisgah's lofty height,
I view my home, and take my flight.
This robe of flesh I'll drop, and rise
To seize the everlasting prize,
And shout, while passing through the air,
Farewell, farewell, sweet hour of prayer!

use, he had taught a copper-head to take tobacco without injury.—Hist. of Ohio, by Henry Howe, 1856, pp. 297, 298.

APPOINTMENTS.

OUR next quarterly meeting at Little Prairie, Wis., is June 28, 29. C. W. OLDS.

BUSINESS DEPARTMENT.

Business Notes.

F. Wheeler: The book was received and placed to your credit. Who is it? Some person writes from Wheelock, inclosing 12 cts. for Testimony No. 8, but gives no name. D. W. Bartholomew: Your Review is paid this volume and the next. J. A. Demill: The money has been received and placed to your credit.

RECEIPTS.

For Review and Herald.

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

B. Graham 2,00,xxii,1. C. Farr 1,00,xx,1. S. B. Whitney for Eld. S. Landon 0,50,xxi,1. A. Hazeltine 4,50,xxii,14. S. Rider 1,00,xxi,1. J. Vile 2,00,xxi,24. J. Cole 1,00,xx,1. H. Holcomb 1,00,xxi,1. G. I. Butler 2,00,xxi,6. C. Beeman 1,00,xx,1. M. W. Steere 1,00,xxi,1. S. Ryder for R. D. Ryder 1,00,xxii,1. D. Bisbee 1,00,xxi,1. A. Abbey 1,00,xx,1. Mrs. J. W. Ridgway 0,50,xxi,1. E. C. Boaz 0,50,xviii,14. A. Mountford 2,00,xx,13. H. I. Buckland 1,00,xxii,1. Mrs. H. M. Caslar 1,00,xx,10. J. D. Morton 2,00,xxi,1. L. Drake 2,00,xx,1. L. Wiswell 2,00,xxiii,1. I. M. Sealy 1,00,xxii,1. T. T. Wheeler 2,00,xxi,1. M. E. Morey 2,00,xxii,1. E. W. Waters 2,00,xxii,1. P. S. Thurston 1,00,xvi,5. H. C. Blanchard 1,00,xxi,1. G. Sweet 3,75,xviii,7. A. Hoff 1,50,xxi,14. E. Macomber for P. Allen 1,00,xxi,25. D. W. Bartholomew 1,00,xxii,1. D. W. Bartholomew for Mrs. L. Spencer 0,50,xxi,1. W. E. Cheesbro 0,35,xxii,10. D. Ballard 1,50,xx,3. S. Chance 0,70,xix,18. S. N. James 4,00,xxiv,19. R. S. Durfee 4,00,xxi,1. M. E. Darling for S. D. Pasco 1,00,xxii,1. C. W. Olds 0,40,xix,21. J. Howlett 1,00,xx,1. J. S. Preston 1,00,xxii,1. L. Wait 1,00,xviii,1. W. J. Mills 1,00,xxi,1. J. W. Ellis 1,00,xxii,1. S. N. Haskell for E. Seager and C. W. Sargeant each, 0,50,xxi,1. J. Barrett 2,00,xxi,1. W. H. Laughhead 2,00,xxii,1. J. A. Laughhead 2,00,xxii,1. M. C. Trembly 1,00,xxi,1. J. Mills 2,00,xxi,1. E. Mugford 2,00,xxi,1. P. A. Gammon 2,00,xxi,9. S. Ferguson 2,00,xxii,1. N. N. Lunt 2,00,xxii,1. J. Stryker 1,00,xxii,1. H. F. Robinson 1,00,xvii,1. Mrs. N. Bowers 1,00,xx,4.

For Shares in Publishing Association.

Alonzo Abbey \$1,00. Alfred F. Wilkinson \$10,00. M. E. Cornell \$10,00. A. M. Cornell \$10,00. Joel Gulick \$10,00. Abraham Hoff \$10,00. Abigail James \$10,00. Jesse Heistand \$5,00.

Donations to Publishing Association.

A. Belden \$10,00. A. M. Preston \$0,38. N. Bowers \$1,00.

Cash Received on Account.

S. B. Whitney 50c. E. S. Griggs 50c. F. Wheeler \$5. E. Macomber \$2. D. W. Bartholomew (n. w. s.) \$1. W. H. Brinkerhoof \$3. R. F. Cottrell \$12. N. Bowers for I. Sanborn \$1. E. S. Griggs for B. F. Snook \$1,25.

Books Sent as Freight.

M. E. Cornell \$19,75. Wakeman, Huron Co., Ohio. Thomas Brown, \$28,60. Freeport, Ills.

For Bro. Snook a Home.

D. R. Palmer \$20. E. S. Griggs \$10. M. E. Cornell \$5.

Received on Minnesota Tent Fund

J. H. Darling 50c. R. W. Darling 50c. M. E. Darling 50c. E. W. Darling \$1,50.

Books Sent By Mail.

A. Chase 8c. B. Graham 39c. N. G. Sanders 68c. S. B. Whitney 27c. J. Vile for J. L. Roach 60c. D. C. Elmer 10c. M. Marquart 12c. M. W. Steere 12c. D. P. Bisbee 12c. A. Abbey 25c. E. Degarmo 24c. I. C. Vaughan \$1. E. S. Griggs 20c. G. M. Bowen 40c. D. T. Bourdeau 29c. J. L. Locke 40c. R. R. Coggs 12c. Mrs. H. Smiley 42c. A. E. Gridley 12c. D. Andre 15c. R. C. Farrar 12c. E. A. Nutting 20c. D. W. Bartholomew \$1. A. Umstead 51c. B. M. Potts \$1. R. S. Durfee \$1. E. W. Darling 77c. C. W. Olds 60c. A. M. Preston 12c. M. C. Trembly 12c. Mattie Wells 31c. W. E. Cheesbro \$1,65. O. J. Steele 12c. C. G. Cramer \$2.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 17, 1862.

MONTHLY MEETINGS.

OUR meeting with the brethren at Convis the first Sabbath of the present month, was excellent. The next will be held at Battle Creek, Sabbath, July 5th. A general gathering from Convis, Marshall, Ceresco, Newton, Bedford, Assyria, and the region round about, is desired. Meetings will commence with the commencement of the Sabbath, the 4th.

TESTIMONY to the Church, No. 8, is now ready, and its circulation at this time may be important, as it contains statements as to how such testimony should be held. Price 10 cents, postage 2 cents; or ten copies, post-paid, for \$1,00.

NOTICE.

THOSE considering themselves under the jurisdiction or watchcare of the Seventh-day Adventist Church at Hillsdale, will please to present themselves at our next meeting, held for the reception of members, and such business as may come before the church, on the second of Aug. 1862. By order of the Church.

A. GLEASON, Clerk.

Hillsdale, June 8, 1862.

MIRACULOUS POWERS.

I HAVE received and read Bro. Cornell's work on Miraculous Powers, and I would recommend it to the brethren everywhere, as an interesting and useful work. Let all send for it at once, and read it carefully and prayerfully, and you will not fail to be benefited.

O. HOFFER.

MEETINGS IN SOUTH TROY.

BRO. WHITE:—Last Sabbath and first-day, I spent with the brethren in South Troy. Our meetings were very encouraging. The subjects of the Gifts and

Organization were presented on Sabbath, with good freedom. On first-day, three were baptized, and a church organized, consisting of sixteen members, from Potten, Jay and Troy. Others expect to unite when they have confessed their past crooked course with their neighbors and friends and made restoration where they have taken the advantage of those with whom they have had dealings. For they feel a measure of the same good spirit that Zacheus felt the day that salvation came to his house. Luke xix, 8.

The work of the Lord is moving steadily on, and the church is coming into the unity of the faith. The gifts are more and more appreciated by the spiritual, while the half-hearted realize not what God is doing for his people. Some we expect will murmur on at the instrumentalities that the Lord uses in his cause, but nevertheless he will make his own choice. Such would have made extremely poor generals, captains, or soldiers had they lived in the days of Barak. See Judges iv, 4-14. To have received knowledge of the divine will in sacred and civil matters through Deborah, a prophetess, must have been revolting to their feelings. How much better to have an humble heart and obedient faith and ever say, "Speak, Lord; for thy servant heareth." A. S. HUTCHINS.

June 11, 1862.

TOBACCO KILLS RATTLE SNAKES.

AFTER all that was suffered from poisonous reptiles, it was proved to a demonstration that no animal is so poisonous as man, carrying more poison in his mouth than any other creature. He can poison a venomous serpent quicker than the serpent can poison him. Martin Root and two other young men, chopping together, saw a rattle snake, set a fork over his neck, and put in his mouth a new quid from one of their mouths. They raised the fork, and the poor creature did not crawl more than his length before he convulsed, swelled up and died, poisoned to death by virus from the mouth of one of the lords of creation. Deacon Hayes and Worthy Pratt tried the same experiment upon copper-heads, with the same results. Many others killed venomous reptiles in the same way, and one man pretended that by the moderate