

ADVENT REVIEW, AND SABBATH HERALD.

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

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GENTLY CHIDE.

GENTLY chide thy erring brother,
Speak not in reproachful strains;
Cruel words will only smother
All the good that yet remains.

Do to him as you would ever
Have him do to you and yours:
Gently chide, for you can never
Know the trials he endures—

You can never know the sorrow
That attends his daily life;
Hoping joy the coming morrow,
Finding naught but care and strife.

Struggling on 'mid grief and sadness,
Fighting vice from day to day;
Driven at length almost to madness,
Wildly he has gone astray.

Still below his mental blindness,
Lingers yet a little flame,
Which, by words of love and kindness,
Might be made to blaze again.

Gently chide him; O remember
You have often gone astray;
Rouse him softly from his slumber,
Lead him on in virtue's way.

REVIEW OF A. N. SEYMOUR.

(Concluded.)

"50. Where is there any evidence that the covenant commanded (See 1 Chron. xvi, 15-18. Ps. cv, 8-12. Gen xvii, 1-3. Acts vii, 8. Rom. iv, 11, 12,) to a thousand generations, is the covenant of ten commandments? Let the un-visioned, un-prejudiced, un-sectarianised, un-credised, humble student of the precious word of life, determine the truthfulness of this enquiry, by comprehending the above references to Scripture facts. It will not do for men to assert and re-assert without giving proof to substantiate what they affirm. The thing must be proved by plain, incontrovertible facts. Now the above testimony will convince all men who are wedded to truth more than to party, that the covenant commanded to a thousand generations, is the covenant of circumcision. But for the arguments sake, I am willing to admit that it is the covenant of ten commandments. Now then, it is claimed by Sabbath keepers, that there has been only about 100 generations since creation, consequently, the decalogue must be observed 900 generations yet, and they all this while believing that all generation is soon to cease by the coming of Christ. Oh, consistency thou art a precious jewel! Let me carry this thought a little farther, for the benefit of those who already think that they are invulnerable, infallible, and diplomised in reference to the Sabbath. Are not all the commandments, statutes, judgments, even the entire law commanded to a thousand generations? Yes, or in other words throughout their generations, for the last expression signifies the whole of their generations. Consult the following testimony, and all the candid will surely say yes. Deut. vii, 9, 11; viii, 1, 11; x, 12, 13; xi, 1, 8, 22, 32. Lev. xxiii, 14, 21, 31. Eph. ii, 15. Col. ii, 14-17. Rom. x, 4. Gal. v, 4, 8, 9."

I heartily subscribe to one sentiment contained in

the foregoing, namely: "It will not do for men to assert and re-assert without giving proof to substantiate what they affirm." And one prominent assertion made therein, forcibly impresses my mind with the importance of giving special heed to the truthful remark above expressed. Had the author of "fifty unanswerable arguments" faithfully heeded the same, his tract had been beautifully less than what it is now; and surely there had been no place therein for any such wild assertion as that to which I allude, viz., "that the covenant commanded to a thousand generations is the covenant of circumcision." And you, Eld. S., have the effrontery to say, substantially, that the testimony which you have produced "will convince all men who are wedded to truth," that the above is the true doctrine. To this remark I will simply say, that no one who is wedded to common sense, and is not "un-visioned," (i. e., blind,) will ever be convinced of any such thing. But let us examine carefully the "testimony." Your first three references, 1 Chron. xvi, 15-18. Ps. cv, 8-12. Gen. xvii, 1-3, all speak plainly of God's covenant made with Abraham; but not one word therein is said, nor allusion therein made, to "the covenant of circumcision," and from the first two references aforesaid, we learn that God had commanded his covenant with Abraham, to a thousand generations. Surely then, your "testimony" thus far, proves nothing for you. In your next reference, Acts vii, 8, an incidental allusion is made to God's act of giving to Abraham the rite of circumcision, which, indeed, is here called the covenant of circumcision; but not one word is said about this covenant being commanded to a thousand generations. And it is also worthy of remark that this covenant of circumcision is not said to have been made with Abraham, but given to him. See reference: "He gave him the covenant of circumcision;" and this is in harmony with what Paul says of the same matter in Rom. iv, 11, which is your next and last reference: "He, (Abraham) received the sign of circumcision," &c. From one of these texts we learn that God gave to Abraham the covenant or sign of circumcision, and from the other that Abraham received it; also that the word covenant in the former text, is used in an accommodated sense, and corresponds exactly with the word sign in the latter text. But now it is proper to inquire, of what was the rite of circumcision a sign? The answer to this question furnishes the key to the whole matter. By turning to the 17th chap. of Genesis, which gives the original account of the matter under consideration, we find the answer. We there learn that the rite of circumcision which was given to Abraham, was a sign or token of the covenant made with him. See Gen. xvii, 11, "And it shall be a token of the covenant betwixt me and you." Then, indeed, if circumcision is the token or sign of the covenant which God made with Abraham, it cannot be the covenant itself. Therefore, your "testimony" totally fails to prove what you affirm.

We are now prepared to consider the covenant which God made with Abraham, and which was commanded to a thousand generations. God's covenant, strictly speaking, consisted only of what he had commanded; but in what is termed the Abrahamic covenant, there were mutual considerations existing, there being embraced therein God's promise to Abraham and his seed, of the land of Canaan for an everlasting possession. Gen.

xvii, 8. 1 Chron. xvi, 18. Ps. cv, 11. The faithful performance of God's covenant proper, being the basis or consideration of his promise of the land of Canaan. This view looks reasonable and is in perfect harmony with the reason which God assigned for renewing his covenant with Isaac, "Because that Abraham obeyed my voice and kept my charge, my commandments my statutes and my laws." Gen. xxvi, 5. But we notice that God's covenant which was commanded to a thousand generations, was also confirmed unto Jacob for a law, and to Israel for an everlasting covenant. This law and this everlasting covenant we will now proceed to identify, which being done, will of course identify the covenant commanded to a thousand generations.

We pass along down through the patriarchal dispensation, from Abraham to Isaac, thence to Jacob and his descendants, and then on a noted occasion we hear the Lord saying to Moses, "Come up to me in the mount and be there, and I will give thee tables of stone and a law and commandments which I have written." Ex. xxiv, 12. Here we find the law of ten commandments about to be confirmed unto Jacob, (his descendants.) Afterwards we hear Moses speaking unto Israel, thus: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. iv, 12, 13. Here we discover that the same law of ten commandments which the Lord promised to give Moses in the mount, is identified as God's covenant, is a covenant commanded. Again we hear Moses saying to Israel, "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, . . . know therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations. Deut. vii, 8, 9. Here is a plain reference to God's covenant with Abraham, and from this text, it is clear that God's commandments here spoken of, are identical with the covenant that was commanded to a thousand generations. Therefore from the various texts which I have quoted and referred to, I cannot possibly avoid the conclusion, that the ten commandments constitute the covenant commanded to a thousand generations.

But Eld. S., for "arguments sake," you very graciously admit my conclusion. But alas for such arguments! It is claimed, forsooth, "by Sabbath-keepers that there has been only about 100 generations since creation, (I am not aware that any such claim is peculiar among Sabbath-keepers,) consequently the decalogue must be observed 900 generations yet, and they all the while believing that all generation is soon to cease by the coming of Christ!" Did it occur to Eld. S., before he admitted so much for "arguments sake," that he also was an advent believer, and that he professes to believe "that all generation is soon to cease by the coming of Christ!" What would he propose to have done with his covenant of circumcision (which he says is commanded to a thousand generations) during the 900, or unexpired generations yet to come! If we are in a dilemma, is he not in a worse one? But I am pleased to inform our friend that under the new covenant, God's law is to be written in the hearts of his people; and consequently it will be their pleasure to

observe the same, not only during the comparatively short period represented by 900 generations yet to come, but still onward thence through the rolling ages of eternity, *ad infinitum*. Think not that, although "all generation" is to cease by the coming of Christ, that therefore a given period of duration,—which perchance may be represented by a certain number of generations,—must also of necessity cease at the same time! I have no doubt that every child of God, when gathered home into his kingdom, will be inspired by a sentiment akin to that which inspired the heart of David, when he said, "I delight to do thy will O my God; yea thy law is within my heart."

But right here, Eld. S., you seem to have a prolific "thought," and desire to carry the same "a little farther," for the benefit of those who are "diplomised," &c., with reference to the Sabbath. Now as I am not familiar with the meaning of the word *diplomised*, I presume I am not fully prepared to appreciate the force of your "thought!" Doubtless you are able to define the term, though I think Webster says nothing about it. The product of your *thought*, however, seems to be, that all the commandments, statutes, and judgments, and even the entire law, are commanded to a thousand generations, or in other words, as you say, "throughout their generations;" thus making the expression, "throughout their generations," synonymous with "a thousand generations." Though your *thought* results in such a statement, and though you have appended thereto several Scripture references as vouchers for the same, I have to say that the *proof* is still wanting. Your texts utterly fail to furnish the key to your conclusion; and I know of no rule by which we are to determine that a *thousand* means any less than *ten hundred*. Thus I leave your fiftieth and last "unanswerable argument" against the Sabbath; and now present to the reader your closing remarks.

"These important questions and remarks are submitted to the candid consideration of all our brethren everywhere, and especially to that class who observe the fourth commandment. My prayer and earnest exhortation to all of our brethren in the ministry, as well as the lay members of the church is to *thoroughly canvass* the Sabbath question; for when you shall have done this, you will have learnt to your entire satisfaction, that there is not one *particle of evidence* shining from God's precious word, which impresses seventh-day Sabbath-keeping upon *Christians*. Some of our brethren are fully posted upon this question, but many are not. Those that are, their *whole being* rests in the assurance that they are right in the matter, and fear not to meet the issue any where, nor with any person. Dear brethren, you who have this *great truth* burning upon the altar of your hearts, do not neglect to carry this *present truth* among the Sabbath congregations everywhere! Go to head quarters, to Battle Creek, and implore them in the name of Jesus Christ and the holy apostles, to open their doors, their church, the columns of their paper, and their hearts, for the reception of the *truth*. They have had a *great zeal*, a *zeal too*, that is not according to knowledge, for our conversion. Now then, let us return the favor with a *zeal* and *power* that is according to knowledge. They will, and must feel the force of facts, and every honest soul must forsake that sandy foundation, or be *lost eternally*. Some may suppose that this cutting remark is very uncharitable; but when I take into consideration the *testimony* of God's word, and the *spirit* which it inculcates in its adherents, the conclusion is unavoidable. These are my honest conclusions, after years of faithful investigation.

Comments on the above remarks are unnecessary. I have only to say, that it is a matter of deep regret, that any man, whom God has endowed with an ordinary intellectual capacity, should, "after years of faithful investigation," be led to adopt as his "honest conclusions," such views and sentiments as are put forth with so much assurance by Mr. Seymour in his tract. As for myself, I am not yet prepared to believe that God's moral law of ten commandments is such a "sandy foundation" as that "every honest soul must forsake" it, or be "lost eternally!" Neither am I prepared to believe that there is danger of being "lost eternally" on account of a strict and holy observance of the Lord's Sabbath. Although my "years of faithful investigation" of the matter in controversy, may have been considerably less than Eld. Seymour's, yet I am thankful that during a comparatively short period of such investigation, I have been able to see and learn the falsity of the doctrine, that God's moral law has "ceased its obligations upon the world!" I am thank-

ful also for the light of "present truth" in regard to the Sabbath; that, although the dust and tradition of centuries have been thrown around it by the "man of sin," God in his providence has caused and is causing light from the heavenly sanctuary to shine thereupon.

Reader, I have finished my task. I have written much more than I intended when I commenced, yet have endeavored to be brief. And though I have presented scarcely a tithe of the evidence at hand, in favor of the perpetuity of the Lord's Sabbath, yet I trust I have not failed to show clearly to all,—except those who are determined to doubt and cavil,—that there is no soundness whatever in the so called "fifty unanswerable arguments against Seventh-day Sabbath-keeping."

May the Lord lead us, dear reader, into all truth, and help us to be obedient unto all his commandments, that we "may have right to the tree of life, and may enter in through the gates into the city."

J. M. ALDRICH.

JUDSON'S LETTER ON DRESS.

To the Female Members of the Christian Churches in United States of America.

DEAR SISTERS IN CHRIST: Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those whom, of all others, we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the mind of the heathen converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I beg you will bear with me) which has in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church; and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported and perhaps opposed by some of my coadjutors. I confined my efforts therefore to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments, before they entered the chapel, and tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of the mission house, stopped in the middle of the street to array themselves anew.

In the mean time I was called to visit the Karens, a wild people, several days' journey to the north of Maulmein. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'er-shadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen woman I counted between twelve and fifteen necklaces, of all colors, sizes, and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags, inclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, consisting of the fashion and the ton of the fair Karenesses. The dress of the female converts was not essentially different from

that of their country women. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. ii, 9, and read these words of the inspired apostle: "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with brodered hair, or gold, or pearls, or costly array." I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from him. Again I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way.

I considered Maulmein and the other stations; I considered the state of the public at home. But, "What is that to thee? follow thou me," was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, supported or deserted, successful or defeated, in the ultimate issue.

Soon after coming to this conclusion a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read the apostle's prohibition. She looked again and again at her handsome necklace (she wore but one), and then with an air of modest decision, that would adorn beyond all outward ornaments any of my sisters whom I have the honor of addressing, she took it off, saying, *I love Christ more than this*. The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmein, and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward in my face, and declared that at Maulmein he had actually seen one of the great female teachers wearing a string of gold beads around her neck!!!

Lay down this paper, dear sister, and sympathize a moment with your fallen missionary. Was it not a hard case? Was it not cruel for that sister thus to smite down to the ground her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. However, though cast down, I was not destroyed; though sorely bruised and wounded, I endeavored to maintain the warfare as well as I could. After some conflict the enemy left the field, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold beads. To her I related my adventures—to her commiseration I commended my grief. With what ease and truth too, could that sister reply, Notwithstanding these beads, I dress more plainly than most ministers' wives and professors of religion in our native land. Those beads are the only ornament I wear; they were given me when quite a child by a dear mother, whom I never expect to see again (another hard case); and she enjoined it on me never to part with them as long as I lived, but to wear them as a memorial of her! O ye Christian mothers, what a lesson you have before you! Can you, dare you, give injunctions to your daughters directly contrary to apostolic commands? But to the honor of my sister be it recorded, that as soon as she understood the merit of the case, and the mischief done by such example, off went the gold beads. She gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the

rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission and all others must be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out to take the place of those who are removed by death, and to occupy numberless stations still unoccupied. And when they arrive they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them, with the most prying curiosity, regarding them as the freshest representations of the Christian religion, from the land where it flourishes in all its purity and glory. And when they see the gold and jewels pendant from their ears, the beads and chains encircling their necks, the finger rings set with diamonds, and rubies, the rich variety of ornamental head dress, "the mantles and the wimples and the crisping pins," (see the rest in Isa. iii), they will cast a bitter, reproachful, triumphant glance at their old teachers, and spring with fresh avidity to repurchase and resume their long-neglected elegancies. The cheering news will fly up to the Dah-gyaing, the Laing-bwai, and the Sal-wen;—the Karenesses will reload their necks and ears and arms and ankles: and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the center of the assembly, more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your fire-sides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's Kingdom, are inadvertently building up that of the Devil. If, on the other hand, you divest yourself of all meretricious ornaments, your sisters and daughters who come hither will be divested, of course; the further supplies of pride and vanity will be cut off; and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters,—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, What is the real motive for wearing ornamental and costly apparel? Is it not the desire for setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish sentiments of vanity and pride? And is it not the nature of these sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest that these questions will not be answered so faithfully in the midst of company as when quite alone kneeling before God.

2. Consider the words of the apostle quoted above from 1 Tim. ii, 9: "I will also that women adorn themselves in modest apparel, with shamefacedness, and sobriety, not with brodered hair, or gold, or pearls, or costly array." I do not quote a similar command recorded in 1 Pet. iii, 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded? Yes, and nearly every command in scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please recall the missionaries you have sent to the

heathen; for the heathen can vindicate all their superstitions on the same ground.

O Christian sisters, can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity. We shall soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. Will you then wish, that in defiance of his authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire, cherishing self-love, vanity, and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross daily and followed him? And as you will then wish you had done, do now.

Dear Sisters,

Your affectionate brother in Christ.

A. JUDSON.

Maulmein, Oct., 1831.

MORAL COURAGE.

THAT was a noble reply when the Sultan of Turkey offered Kossuth wealth and power if he would embrace the Moslem faith; "Welcome, if need be, the ax or the gibbet; but curses on the tongue that dares to make to me so infamous a proposal!" He was a refugee in the domains of the Sultan, and to refuse compliance with his wishes might be death; but the great Hungarian had resolved that, come what might, his conscience should be free. The words of Zwingle, when emolument was offered him if he would adhere to the Romish tenets, were as noble: "Do not think that for any money I will suppress a single syllable of the truth."

No one can fail to admire the moral courage that prompted these replies, or the strong language of the replies themselves. Moral courage never uses weak words. The Saviour enunciated the principle of true moral courage when he said, "Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." A man's strength of character may be correctly measured by the manner in which he answers an opponent. "I have been bullied," wrote the Countess of Dorset to Sir Joseph Williamson, who had nominated to her a candidate for the borough of Appleby, "by an usurper. I have been neglected by a court, but I will not be dictated by a subject—your man shan't stand!" We need nothing more to tell us that the Countess was a strong woman. When President Lincoln, while on his way to the capital, asked the Democratic Legislature of New Jersey if they would sustain him should it be necessary "to put the foot down firmly," it understood him, and applauded. He did not say that "if he should be reduced to the dire necessity of resorting to coercion to uphold the principles of constitutional liberty for which the fathers," etc., but should it be necessary "to put the foot down firmly," These few meaning words showed that he had moral stamina. The plain Saxon of his Inaugural sent to the winds the schemes of compromisers. In blunt, bold words, he thrust the principles of equity and of the Constitution into the face of the nation, and declared that he would stand by those principles. The people took heart—their sense of justice woke—they knew their man, and re-echoed his voice.

There are comparatively few who, under all circumstances, dare speak their real sentiments. Let one glance over *The Congressional Globe* for the last decade, and he will see how lamentably the truism is verified. Our Charles Sumners and Andrew Johnsons can hardly be called representative men. They are

"Like Druid rocks,
Or spires of land that stand apart,
Cleft from the main."

Men like Sumner are known as "radicals," and men like Johnson as "renegades," and such epithets are often but other words for saying that a man dare assert that his soul is his own. But, with all the abuse heaped upon them, such men are regarded with universal confidence: and they alone. When the calculating politician wishes to know on which side of a political question Sumner will be found, he secretly asks himself which side has the claim of humanity—he is confident that Sumner will not swerve from that.

The reply of Parson Brownlow, the Tennessee patriot, is an example of true independence of spirit. He was

in prison, and had suffered severely from an acute disease. "Brownlow," said an officer, "you should not be here. Take the oath of allegiance to the Confederate Government, which will not only entitle you to a speedy release, but will insure you protection." "Sir," said Brownlow, "before I would take the oath to support such a hell-forsaken institution, I would suffer myself to rot or die with old age!" The answer, though characteristically Southern, reminds one of Luther's famous remark about entering Worms. The noble Tennessean was ready to sacrifice ease, health, and life itself for a principle. He meant to be his own man, and dared assert his claim to his manhood in unmistakable words.

Principles are bulwarks intrusted us by God. If we fail to defend them, we are conquered, ruined. To defend our principles requires plain, truthful speech. "Let your yea, be yea; and your nay, nay;" says the sacred writer, "lest ye fall into condemnation." It requires moral courage to obey the injunction. We are prone to dissemble; considerations of kindness often lead us into deception: we must train ourselves to truth. A man trained to truth finds in truth his moral atmosphere, and his soul dilates and becomes godlike in the clear, pure air. His uncompromising words come forth in the day of trial as spontaneously as those of Kossuth, Zwingle, or Brownlow. He lives for his spiritual nature. He is willing to sacrifice everything temporal, so he may go pure and unshackled at last to the presence of his Maker.

"After time,
And that full voice that circles round the grave,
Will rank him nobly."—Butterworth.

THE CULTIVATION OF PERSONAL RELIGION.—THIS is a subject of vital importance to every person professing to be a follower of the Redeemer. We deem it essential to the very existence of piety in the human heart, that its professor should strive mightily every day for the mastery over each besetting sin, and for the maintenance of a life of godliness. No real personal religion can be maintained without this daily struggle. We have been led to pen a few remarks on this subject, from the fear that some who profess and call themselves Christians, and who are members of churches, have lost sight of this truth. They seem to think that religion consists only in outward observances, instead of cultivation of that inner life, which is the motive power of all true action. Personal religion does not consist simply in zeal, knowledge, or an attendance on all the public means of grace. We can imagine that all these may exist while the inner life is languishing, or indeed there is an entire absence of genuine piety. The Apostle Paul, in a few comprehensive words, describes, personally, religion thus, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ who liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Again he says, "I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus." Personal religion is the great mystery of godliness; the life of God in the soul; which life is sustained and carried on by communion with God, and while God is the source of this life, yet it is obvious that it must be guarded and defended continually against all the assaults and interruptions incident to the present state of being. The failure of all who turn aside from vital godliness, is traced to the noncultivation of personal religion.—*Sel.*

BIG WORDS.—A clergyman, while composing a sermon, made use of the word "ostentatious man." Throwing down his pen, he wished to satisfy himself, before he proceeded, as to whether a great portion of his congregation might comprehend the meaning of these words, and he adopted the following method of proof.

Ringling the bell his footman appeared, and he was thus addressed by his master: "What do you conceive to be implied by an ostentatious man?" "An ostentatious man, sir," said Thomas; "why, sir, I should say a perfect gentleman." "Very good," said the vicar; "send Ellis (the coachman) here." "Ellis," said the vicar, "what do you imagine an ostentatious man to be?" "An ostentatious man, sir," replied Ellis; "why an ostentatious man means what we call (saying your presence) a very jolly fellow." It is hardly necessary to add that the vicar substituted a less ambiguous word.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 3, 1862.

JAMES WHITE, EDITOR.

THOUGHTS ON THE REVELATION.

CHAPTER VI.

The Seals.

THE symbols under the first four seals, at least, show the spirit of the periods covered by them.

Verses 1, 2. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

The white horse denotes the purity of faith, and consequently of life, of the first ministers, and followers of Jesus Christ. This seal probably covers the period of the Ephesus church of chap. ii, 1-7. The conquests of the gospel during that period are here represented.

Verses 3, 4. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

The red horse denotes blood and carnage, and has reference to those times of persecution of the followers of Jesus Christ, covering much of the period called the ten persecutions, the same as the Smyrna church of chap. ii, 8-11.

Verses 5, 6. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

The black horse denotes error and darkness, the opposite of that symbolized by the white horse. The events under this seal cover the period of the Pergamos church, chap. ii, 12-17, from Constantine, A. D. 313, to the unlimited rule of the Papacy, A. D. 538. On this seal Wm. Miller, Lectures, p. 181, remarks as follows:

"When the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted in her creed maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of anything for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested by all historians that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the anti-Christian abominations."

Verses 7, 8. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The rider upon the pale horse is named Death. Hell, the grave, followed with him. The symbols under this seal denote great persecution, and martyrdom of the church. The period of this seal cannot be mistaken. It must have been during the unlimited, unrestrained, persecuting rule of the Papacy, from about A. D. 538, to the time when the reformers commenced their work of exposing the corruptions of the Papal system.

Verses 9-11. And when he had opened the fifth seal, I saw under the altar the souls of them that were

slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

It seems proper that a period of time should be given to the events under the fifth seal, the same as the other six, which time, it may appear evident from the following remarks, was from the rise of the reformation to near the time when civil power was taken from the Papacy.

1. It is evident that these souls were not in heaven when John had this vision, from the fact that they had not been born. A. Barnes makes the following remarks in reference to this subject:

"We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in heaven actually pray for vengeance on those who wronged them, or that the redeemed in heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be *as real* a remembrance of the wrongs of the persecuted, the injured and the oppressed, *as if* such prayer were offered there; and that the oppressor has as much to dread from the divine vengeance *as if* those whom he has injured should cry in heaven to the God who hears prayer, and who takes vengeance. The wrongs done to the children of God, to the orphan, the widow, the down-trodden, to the slave and the outcast, will be as certainly remembered in heaven as if they who are wronged should plead for vengeance there, for every act of injustice and oppression goes to heaven and pleads for vengeance. Every persecutor should dread the death of the persecuted *as if* he went to heaven to plead against him; every cruel master should dread the death of his slave that is crushed by wrongs; every seducer should dread the death and the cries of his victim; every one who does wrong in any way should remember that the sufferings of the injured cry to heaven with a martyr's pleadings, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood?'"

2. The scenes which John was viewing were upon the earth, hence, in the absence of proof that any other altar is meant, it seems a necessary conclusion that John saw the place of slaughter of the church of God by Papal Rome, where the earth has drunk up the blood of martyrs slain, under the figure of an altar of sacrifice.

3. These slain are represented as crying to God to have their blood avenged on them that dwell on the earth, the same as the voice of Abel's blood from the ground, Gen. iv, 9, 10; or the cry of the stone from the wall, and the answer of the beam out of the timber, Hab. ii, 11; or the cry of the hire of the laborer, James v, 4. If it be said that these souls must be in conscious being in heaven in order to cry, then we reply, that Abel's blood, the stone and the beam, and money, are also conscious, as they are all represented as crying. But, really, if these souls are in heaven in the participation of fullness of joy, and pleasures forevermore, why are they represented as crying for vengeance on those who cut short their mortal life with all its woes, and hastened them to the enjoyment of the perfect bliss of heaven?

4. The Scriptures sometimes attribute life, action, intelligence, and personality, to inanimate objects to show how God regards those connected with those objects, hence the unconscious slain are represented as crying from beneath the altar of Papal sacrifice. Justice, long trampled in the dust, now cries for judgment and vengeance on the Papacy which was spilling the blood of the church of Jesus Christ. Luther and his associates were imbued with the spirit of this cry which went up from the earth that had drunk the blood of millions of the martyrs of Jesus slain, and they exposed the corruptions of the Papacy, which trembles before the reformers, and in A. D. 1798 was stripped of its civil authority. Thus the blood of the martyrs was avenged on those that dwelt on the earth. This has no reference to the final judgment and punishment of the wicked; but refers to the change in the condition of the Papacy. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." Chap. xiii, 10.

5. White robes were given to every one of them. They had been denounced by the Papacy as vile heretics, and executed as such, and thus their character had been robed in darkness. But the Reformation exposed the crimes of the Papacy, turned the scale, vindicated the cause of the holy martyrs of Jesus, and clothed them with white robes. Hence, the sermons, the prayers, and songs of praise of the Christian church, have held these millions of the slain for Jesus' name, forth to the world in spotless purity.

6. They were to rest yet a little season, until their fellow-servants and brethren should be killed as they had been. We stated that the opening of this seal commenced when the reformers began to expose the Papacy, and vindicate the cause of the martyrs. But the cry of justice was not answered at once. Time must be given to bring about these grand events. Their cause must rest yet for a little season. For notwithstanding the influence of the Reformation, the Papacy clothed with authority to punish heretics, did put to death more of the followers of Jesus. This done, the *little* season, or the period of the fifth seal, closed.

Verses 12-17. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand.

The events of the first five seals have been described in a style highly figurative; but with the sixth seal there seems to be a complete change to the narration of literal facts. The events under this seal are,

1. A great earthquake, which, probably, was the great earthquake at Lisbon, in 1755, in which 20,000 persons were killed. The Encyclopedia Americana states: "It extended from Greenland to Africa and America."

2. The sun became black as sackcloth of hair, which was the same as the darkening of the sun, Matt. xxiv, and was fulfilled in the wonderful dark day of May 19, 1780. See Exposition of Matt. Twenty-four, advertised in the Review and Herald.

3. The moon became as blood. The night following the dark day, the moon, when visible at all, looked like blood.

4. The stars of heaven fell unto the earth, which is the same as the falling stars of Matt. xxiv, and had a wonderful fulfillment Nov. 13, 1833, as described by John, of which thousands now living were eye-witnesses.

5. The heavens will depart as a scroll when it is rolled together. This is in the future, to be fulfilled when the voice of God shakes not only the earth, but also the atmospheric heavens. Heb. xii, 22-27; Joel iii, 16; Jer. xxv, 30, 31; Rev. xvi, 17.

6. Mountains and islands will be moved out of their places. The voice of God that shakes the heavens will also shake the earth. Mountains will be thrown down, and islands sunk. The earth's surface will be broken up to prepare the way for

7. All classes of the lost to hide in the dens and in the rocks of the mountains from the burning glory then being manifested of Him that sitteth on the throne, and from the wrath of the Lamb. They have witnessed the shaking of the earth, the casting out of the rocks of the mountains; all hope of mercy is gone, and they desire and pray that some rock or mountain may cover them from the awful glory of God and the Lamb.

☞ We wish to be considered alone responsible for the new positions taken upon the fifth seal. Some of them are not more than twenty-four hours old with us at the time the Review goes to press. Let them be considered, and if wrong, be corrected.

☞ If a man cannot do his duty in the situation he is in, he cannot do it anywhere.

DON'T IMPOSE ON THE EDITOR.

THE Review is a good paper: we all know it. And it should be the study of all to help its conductors to make it good. But I hear some reader say, "I am sorry that such an article, or letter, was published." Why? "Because I have no confidence in the writer." That is bad, indeed; but the Editor does not know him, and it was well written. "Yes; but it has a bad influence with those who do know him; especially if they are prejudiced against us or our faith."

Now I have often felt just so, and could heartily wish that the Editor knew everybody. But as he cannot, I will say a few words to those who write for the paper. If you love the Review as you profess to, do be careful and not abuse the privilege granted through its columns. I will tell you just what I mean. Some persons who have not a good standing with the church, who know very well that the brethren have somewhat against them, will write to the Review, regardless of the home influence of their letters, and perhaps excite the sympathy of the Editor and readers, when themselves know, if they know anything of church relations and duties, that they are not entitled to that sympathy. Such should realize that their letters will be read in their own neighborhood, where their own inconsistencies will cause their letters to be despised. And thus the paper suffers, and the cause is reproached.

For example: A letter comes from a western State, calling for help, saying the writer is the only one in that section keeping the commandments, offering a home to any one who will come and preach the message, &c. But the writer left some eastern State in bad repute; perhaps a stain upon his character; perhaps a difficulty with his brethren that he was too selfish or willful to reconcile. Some never settle their difficulties: they try to run away from them. Of such beware: their influence is deadly. And woe to the messenger who heeds their calls and goes to preach in a neighborhood where they have been scattering darkness.

Again; here is an excitable man; he flies into a passion, and draws a deadly weapon, and threatens the life of his neighbor, contrary to the commandment which says Thou shalt not kill, and, Thou shalt love thy neighbor as thyself. His brethren are deeply grieved, and bring it before the church. He makes confession and they forgive him, though he makes no confession to his abused neighbor. In this, Satan maintains the advantage. On going home, thinking no doubt of the injury or fancied injury his neighbor has done him, the difficulty is renewed in his mind, and he sends to the church to withdraw his confession, thus bringing himself again under censure. Not only so, but he expresses regret that his murderous intent was not carried out, thus showing that his heart is stained with the crime of which his hands are free by mere force of circumstances. He then writes a very sympathetic letter to the Review, tells how dear the paper is to him and his family, but, alas! he is not able to pay for it, they must part with their dearest friend, though with tears and bitter regrets. Now our Editor is a kind-hearted man, as many have proved; and he cannot find it in his heart to resist such an appeal: the paper is sent free.

Let us look at another picture. In the South are millions of poor people—made poor by law; so poor that the husband cannot own his wife, or the mother her child. They have no Review, no Sabbath, no gospel. To teach them to read the Bible is an indictable offense. To give them the gospel is made a crime. The gospel, they are taught (if taught at all) is a gospel of iniquity, of oppression, of licentiousness; one that breaks down the barriers of moral restraint, and degrades man, made in the image of God, to the level of the brute. What a gospel! Good news only to the selfish propensities of their tyrant oppressors. But the Scriptures teach that God hath made of one blood all the nations of the earth; so all are brethren. Therefore we are admonished to remember them in bonds as bound with them, and positively forbidden to return them to their master when they have escaped, but suffer them to dwell with them in such place as they shall choose. Yet in the face of these facts and declarations of God's word, he

who would so strongly excite our sympathy for himself and his children, openly declares he would as soon associate with a horse-thief as with a man who would harbor or aid a fugitive slave!

With me the case stands thus: separate from Christianity its element of *humanity*, and you may have the remainder, if there is anything left. I do not want it. And I must confess to feelings of indignation at efforts to excite my sympathy in behalf of those in comfortable circumstances, surrounded with the enjoyments of home and family, who have no bowels of compassion for the suffering poor, the down-trodden oppressed who are longing and vainly struggling for a little of the light and comfort that we so freely possess.

With such facts before me I am resolved what to do. I love the Review; I love its Editor; I love the cause it advocates; I love its readers for the truth's sake. I am resolved henceforth to expose all efforts to abuse the Review—our paper—in the manner above specified, as far as they may come to my knowledge. I hope my brethren, especially in the ministry, will join me in this. I think it will correct the evil. And I trust, if it becomes known that this is our determination, it will so speedily correct the evil, that we shall have little or nothing to do in the way of carrying out our intention.

I have a request to make of our brethren East. If you see calls from the western States for help, and you know, as is too often the case, that the writer left the East under censurable circumstances, acquaint the evangelists in the State from which the call emanates, with the facts in the case without delay. Let it be done by the church under the hand of their clerk.

I sympathize with the poor. Let the worthy poor be aided. But there are many cases where, if they would be advised, or follow the plans recommended by those of experience in the work, and sanctioned by the Holy Spirit, the blessing of God would so follow them that they would be placed beyond the reach of many of their trials.

J. H. WAGGONER.

Washington, Iowa, June 26, 1862.

BLACKSTONE ON SUNDAY.

THE Encyclopedia Americana, under the article Sabbath, gives the following marginal note:

"In the fourth volume of Blackstone's Commentaries, p. 63, the commentator says that the profanation of the Lord's day is vulgarly, but *improperly* called *Sabbath-breaking*, and is punished by the municipal law, by a fine of three shillings and four pence; and that, by the laws of England, no fair or market is allowed to be held on any Sunday, except the *four Sundays in harvest*, on pain of forfeiting the goods exposed for sale. The law, however, does not prohibit (the commentator adds), but rather *allows*, any *innocent recreation or amusement* on the Lord's day, *after service is over*. But it prohibits *work* on that day, or exposure of goods for sale, except mackerel, milk, meat, &c., under the penalty of five shillings. He considers Sunday as a *civil institution*, to be regulated by the municipal law."

"AND KNOWEST NOT

THAT thou art wretched, and miserable, and poor, and blind, and naked." The person who is asleep, is wholly insensible of his condition; with him, hours and moments are alike, until he wakes; until then, he makes no note of the time spent in sleep.

You must arouse him from his slumbers, before he will listen to your words, and perhaps as he lies in this condition, or in the transition to a wakeful state, he utters words of impatience, at being interrupted in his slumbers.

As the drunkard lies in dreamy unconsciousness, in the filth of the gutter, murmuring confusedly of wealth he never possessed, and knows not of his wretchedness, as the sleeping inmates of the house already in flames, dream not of danger; so the lukewarm professor of religion is insensible to his perilous situation.

The faithful watchman cries aloud, Awake, thou that sleepest! the slumberer partially awakes, makes a feeble effort to throw off his stupor, but in many cases, overpowered by sleep, suffers the demon of enchantment to bind him more strongly than before, or perhaps he starts at times, fitfully, as the startling tones

of the watchman's voice recur to his memory, now more than half buried in sleep, or as they mingle confusedly with dreamy fancies, until sleep locks fast every avenue to the soul; what is it to him, now, if the flames approach, he heeds it not.

Thus the carnal professor, deadened by the love of the world, or by sensuality, or ambition, or sloth, or pride, or passion, or envy, or jealousy, or some other evil influence, slumbers on, and death comes on apace. Shall we sleep on till the numbness of death creeps over the soul? Shall we have only an intermittent life? Shall our zeal be fitful and unsteady? Is this the life of the Christian?

All heaven is astir as we approach the limits of probation; the scenes of earth rapidly draw to their close, and while bright angels from paradise are stirred up to activity and zeal, shall we sleep? The earth is groaning under its weight of corruption, its last throes of anguish begin to fall upon our ears, the arch enemy is making his final grand effort at deception, and shall we sleep? The books of prophecy nearly fulfilled, shine forth with clearness and power; the last and final message to the world, is being proclaimed, the third angel's warning against the worship of the beast and his mark; (Rev. xiv, 9-13) and can we sleep?

As we stand upon the borders of probation, and look back to the time when the disobedience of our first parents made it necessary that a way of escape should be made for lost man, and consider the immense ransom paid, and infinite perseverance and arduous labors for us, and consider the importance of this work, and the glories that cluster about its closing scenes, and we to be soon ushered into the midst of them; Oh can we sleep?

J. CLARKE.

MEETINGS IN MICHIGAN.

BRO. WHITE: Bro. Frisbie took my appointment in Monterey and held meetings with the church Sabbath and first-day, June 15 and 16, while I filled his appointment at the same time in Byron Center, Kent Co. On Monday Bro. F. relieved me to hold a series of meetings in Byron Center, and helped me on my way toward Caledonia. Found the church here hungry for meetings, but could stop but one evening, as I was on my way to meet with the church at Orange. Had a good, free time in trying to show them the way of salvation and eternal life.

Next morning Bro. Ira Gardner took me to his welcome home in Bound. Here I spent two evenings with the church, I hope to some profit. Bro. G. then helped me on my way to the Lowell depot for Ionia, where I found Bro. E. M. Davis waiting for me, and Bro. Howe coming to convey me to his home in Orange, where our Sabbath and first-day meetings were held, June 22 and 23. Some of the people in Orange were still anxious to hear about the coming of our blessed Lord. Some came quite a distance. The church was happily organized and much strengthened in the Lord. Bro. and sister Howe claimed the privilege of taking me some seven miles with their team to the cars, and when about to start on the train for Owasso, I said, "I am very much obliged to you for my ride here." "O no," they replied, "we are a thousand times obliged to you for coming to see us."

June 24-29 we spent with the churches in Chesaning and St. Charles, Saginaw Co., nine miles apart. It was decided for the two churches to hold a conference in Chesaning Sabbath and first-day, 27-29. On inquiry it was ascertained that the village school-house was engaged for a Methodist quarterly meeting. It was then decided to move the meetings to a school-house in the woods between the two places. Some feared we should fail to draw many hearers, but we were happily disappointed, for our numbers increased to a large company. Our social meetings each morning, and exhortations after preaching, were pointed and cheering. At mid-day on Sunday we tracked our way for half a mile through the thick woods to the Shiawasse, where two were buried in baptism. While singing hymn 104,

"Thou hast said, exalted Jesus,
Take thy cross and follow me,"

it seemed as though the silent flowing stream and the venerable, tall trees were with us, all listening to the thrilling, joyous sound. Some said, "It's good to be here." From this the church repaired to the humble

dwelling of Bro. Matthews, located in a little cleared spot in the same woods, where five more were respectfully added to the two churches, and all united in the ordinances of the Lord's house, and were specially strengthened still to obey and serve him.

A friend who had freely opened his house to help entertain the meeting, and had said he believed, or that the doctrine which we preached looked clear, stayed out by the door of the house listening in preference to any other place, until the communion season was past, and then accompanied us to the school-house to attend the last meeting, which was the most crowded and best of all.

While we were endeavoring to impress the mind with the importance of a speedy preparation for our coming Lord, many were in tears, and sobbing. As soon as I closed my discourse a man arose in the back part of the house and said, "I have served Satan long enough. I am now determined to serve the Lord." The joyful news seemed to thrill the soul of the Sabbath-keeping wife as she rose from her seat with the tears coursing down her cheeks, to thank God for what he was doing, and called on her brethren to take courage. The Spirit began to run from heart to heart, and it seemed as though we were getting into a new place. The brethren loved the place so well that they arranged for both churches to meet and spend the next Sabbath there.

JOSEPH BATES.

Owasso, Shi. Co., Mich., July 1, 1862.

PATIENCE.

A GENTLE angel wendeth
Throughout this world of woe,
Whom God in mercy sendeth
To comfort us below.
Her looks a peace abiding
And holy love proclaim;
O follow then her guiding—
Sweet patience is her name.

She leads us through this tearful
And sorrow-stricken land,
And speaks, resigned and cheerful,
Of better days at hand.
And when thou art despairing,
She bids thee cheer thy brow,
Herself thy burden sharing,
More hopeful far than thou.

She sobers into sadness
Thy grief's excessive smart,
And steeps in peace the madness
And tumult of the heart.
The darkest hour she maketh
As bright as sun at noon,
And heals each wound that acheth,
Full surely, if not soon.

Thy falling tears she chides not,
But pours in healing balm;
Thy longings she derides not,
But makes devout and calm.
And when, in stormy seasons,
Thou askest, murmuring, "Why?"
She giveth thee no reasons,
But, smiling, points on high.

To every doubt and question
She cares not to reply;
"Bear on," is her suggestion,
"Thy resting-place is nigh."
Thus by thy side she walketh,
A true and constant friend;
Not overmuch she talketh,
But thinks, "O happy end!"
—*Lyra Domestica.*

"LAW-OBSERVING, VISION-LOVING."

THE above expressions are found (as the readers of the Review are aware) in the notice of a work (Fifty Unanswerable Arguments) lately published against the claims of the Sabbath of the fourth commandment. Now the object of acting is acting for an object. And undoubtedly the author of the above expressions had an object in using them. He meant something, and he meant to hit somebody. But what does he mean? Whom does he wish to hit? It cannot be that we are to understand him according to the natural import of the language used. Such a view would extend too far: it would convict too many; for it would strike backward as well as forward.

"Law-observing." But what does the writer mean? Does he mean that men should not observe law, holy, just, and good law, moral law? He certainly cannot mean so absurd a thing as this. To what law then does he refer? Does he mean some obsolete and abolished law, which by the unanimous consent of christendom has long since ceased to be of binding force. If so, where are the guilty parties? But why ask questions by some mysterious insinuation, an insinuation better calculated to calumniate the innocent than to reform the erring. If a man is wrong, or in error, it is right, it is honorable, it is Christ-like, to reprove the wrong, and if possible right the error. If the wrong is private, let it be privately reproved; but if public, let it be publicly rebuked, that others may fear.

But whenever a charge is preferred, whether it be of crime, heresy, or indebtedness, the case should be plainly stated, and the reasons given, so that the persons against whom the charge is made may have a chance of vindicating their own innocency, or at least the honesty of their motives. But to insinuate what we will not, or dare not, openly declare or plainly point out, is a very blind, dishonorable, and uncertain way of attempting to right the wrongs, real or imaginary, that may exist in others. Indeed, insinuations are seldom, if ever, used, unless it be for the purpose of serving an object that cannot be accomplished in a straightforward, upright way.

"Vision-loving." From the circumstances connected with the origin of this expression, there can be no reasonable doubt that it is used (like the one above noticed) as a contempt against somebody; but as the author has given us neither key nor rule of interpretation, we are left to conjecture both its import and application. We can neither determine the crime nor the guilty parties; and even if we should be fortunate enough to guess who are meant, he has furnished us with no precedent with or by which to determine either the nature of the crime, or the kind of punishment to be inflicted on the convicted parties. Such a way is anything but a *prompt* way of reproof or reforming wrongs.

But what does the writer mean? Does he mean that all visions are false? that all who have them are impostors? and all who sympathize with, or follow, them are deluded? Or does he wish us to understand that some visions are good, and to be relied upon, while others are to be contemned? Or does he believe, as did the Jews in their day, that while the prophets of other ages are to be embalmed and entombed, and their sepulchres beautified, the prophets of our day who reprove present wrongs are to be execrated and martyred? If the first view is the correct one, what are we to do with the visions of the Old and New Testament Scriptures, which constitute a great proportion of the revealed will of God to man? There are the visions of Isaiah, Ezekiel, Daniel, Peter, John, and Paul the apostle to the Gentiles, whose preaching consisted principally of visions and revelations of the Lord, and which are believed in by the Christian world. It cannot reasonably be supposed that the writer wishes us to apply to these and their followers the derisive terms, "visionites," "vision-loving," and the like. And yet he has given no rule by which we may understand him. If he wishes us to understand him according to the second or third view, why has he not said so? Why has he made no distinction between the reliable and the unreliable? Why has he given us no criterion by which to judge between the innocent and the guilty?

But after all I may be too fast. I may be borrowing unnecessary trouble, for there may have been an understanding between the writer and those addressed, or those whom he expected to address, that rendered an explanation of what he meant unnecessary. But whatever may have been the design, the motives, or meaning of the writer, does not particularly matter. One thing is very certain; viz., that the Scriptures present us with many examples of "heavenly visions," and the fact that the remnant church (who should be keeping the commandments of God and having the faith of Jesus) should possess the gift of prophecy is as much a matter of Bible prophecy as that the sun should be darkened, or that the stars should fall from heaven, so that the least we may say upon the subject

of visions is that it is a subject that is at least deserving of a candid consideration. True there are false prophets as well as true prophets of the Lord, and we need not greedily swallow down everything that comes in our way. But neither in writing nor in speaking should we so express ourselves as to confound the innocent with the guilty. We ought always to make a distinction, to lay down general rules so that those who are in error may not only see where they are standing, but the way of escape. If there are those who love visions, if it is a sin to love visions, let the whole thing be plainly stated, and the remedy made known. But away with blind insinuations which only merit the contempt of the honest seeker after truth.

E. GOODRICH.

Edinboro, Pa.

FORGIVENESS.

FORGIVE if you would be forgiven, is the spirit of the gospel. "But if you forgive not men their trespasses, neither will your father forgive your trespasses," is the language of our Saviour to his disciples, while paraphrasing upon the model after which he had been teaching them to pray. And as if considering this the most important point therein contained, he glides right over every other, and urges this upon them as very essential to pardon, or the forgiveness of God.

And when we see the scattering and devastating influence the enemy has had among God's remnant people by first taking this fort, we do not wonder that our Divine Teacher, more than eighteen hundred years ago, should make this unqualified declaration to his followers. And it none the less applies to us. Undoubtedly a want of this spirit is the secret of all rebellion. And in justice is pardon withheld from us until we find it in our own heart to forgive those who have trespassed against us, or in any way done us a little injury either designedly or undesignedly. It is God's plan to test us here; because Christ died for us while we were yet sinners, and of course unreconciled to the government of heaven. He laid down his life for his enemies that he might bring them back again into favor with God.

But can we expect that for us he will plead the merits of his blood, while we in the least degree entertain feelings in our hearts opposed to the spirit of his teachings? We cannot. We may have gone to the altar from time to time to offer our gift, and as often gone away feeling that it has not been accepted, perhaps without being able to understand why, and thus been left in a dejected and melancholy state of mind. But if we read again the words of our Lord in his memorable sermon, we may get light upon the subject. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." I never read this text but I think of a circumstance which I heard a minister relate, that came under his own notice. And as it better illustrates this scripture than any course of reasoning which I could suggest, I will relate it. It was during a revival of religion that a certain wicked man became convicted upon the subject of religion, and not being willing to submit at once, the weight of his sins distressed him, and made him unusually irritable and disagreeable. Consequently he got a pique at his pious neighbor, and abused him shamefully. However, in the course of the meeting he made up his mind to yield to his convictions, and give his heart to God; and for this purpose went forward to the anxious seat. He had not been there long when the minister approached and tried to point him to the Saviour. And among other things he said, "Can you not believe on the Lord Jesus Christ, that he died for you, and that for his sake God will forgive you?" "I do believe," said he, "where is Mr. —," naming the man whom he had abused, and springing to his feet was off in search of him in the crowd, so compact that he could scarcely make his way through. But the Spirit of the Lord had got hold of him, and he was not easily deterred. The minister had made no allusion whatever to the circumstance, and it was evidently the work of the Spirit that Jesus promised as a reproof to the

sinner. And although he believed in Jesus, he felt that he had no right to cast himself upon his mercies for forgiveness, until he became reconciled to his brother. No doubt but some of us have been kept away from God in the same way or for similar reasons. We know not for how slight a breach of this precept the freedom of the Spirit may be withheld from us.

And when once we suffer the seeds of rebellion, which the enemy is eager to sow in every believer's heart (believer in the third angel's message especially), to take root, we may expect a plentiful harvest of tares to be gathered in bundles and burned. Sad and hopeless indeed must be the condition of the individual who has once tasted of the good word of God and walked in the light of his truth, but because of the word becomes offended, and casts away his confidence. Consequently he receives no reward for his good works.

Can it be that individuals are at once entirely separated from the love of God, or is it not gradual and voluntary on their part, after having discovered the cause, being too obstinate to return by the way they began to depart? "Return unto me and I will return unto you, saith the Lord."

"Be not harsh and unforgiving,
Live in love, 'tis pleasant living.
If an angry man should meet thee,
And assail thee indiscreetly,
Turn not thou again and rend him,
Lest thou needlessly offend him;
Show him Love hath been thy teacher—
Kindness is a potent preacher;
Gentleness is e'er forgiving—
Live in love, 'tis pleasant living.
Why be angry with each other?
Man is made to love his brother;
Kindness is a human duty,
Meekness a celestial beauty,
Words of kindness, spoke in season,
Have a weight with men of reason.
Don't be others' follies blaming,
And their little vices naming.
Charity's a cure for railing,
Suffers much, is all-prevailing.
Courage, then! and be forgiving,
Live in love, 'tis pleasant living."

ELIZA J. WAGGONER.

Battle Creek, Mich.

REV. SAMUEL WESLEY.—The Rev. Samuel Wesley, father of the celebrated John Wesley, being strongly importuned by the friends of James II., to support the measures of the Court in favor of Popery, with promises of preferment, absolutely refused even to read the King's declaration; and, although surrounded with courtiers, soldiers and informers, he preached a bold and pointed discourse against it, from these words: "If it be so, our God, whom we serve, is able to deliver us out of thine hand, O King. But, if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

LETTERS.

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

From Sister French.

BRO. WHITE: As it is cheering to us to hear from the brethren and sisters in different places, I thought some might be glad to know how we are getting along in Princeville. I can say that the brethren and sisters seem to be waking up to the work before them. The cry is, O Lord, arouse us from this Lukewarm state into which we have fallen. And may God grant that this cry may ascend Zion's hill from every true believer in the land.

Last Sabbath was a precious season to the believers who meet here to worship. Having been turned out of the meeting-house which our hands and our money had helped to build, we secured a large hall in which to hold our meetings, but through a mistake, not however on the part of the owner, as it was not expected we would want it last Sabbath. However the brethren assembled at the hour of meeting, finding the hall without seats, it having been cleared out and fitted up for a ball. So we were thrown out upon the streets, just what the enemy had been striving for. We were a sad company, certainly. But man's extremity is God's opportunity. When Satan seemingly triumphs, then will God stand forth to the relief of his children. A

place was provided. Sister Robinson opened her door, and kindly invited us in. And I must say, as did many of the brethren and sisters, I never enjoyed so good a meeting. Every one's cup seemed filled to overflowing. Young converts were ready to speak of the goodness of God, and of their determination to overcome. I never enjoyed so peaceful and happy a Sabbath in my life. I can almost pray, Lord, send us more persecution, for it drives us nearer Jesus. Though brethren Ingraham and Sanborn have had to wade through much persecution here, they have certainly, through the help of the Lord, done a great work for us in Princeville. When they came here they found scarcely half a dozen Sabbath-keepers who were united. When they went away they left a church of from thirty to forty members, with their idols thrown aside, and ready to move forward in union in this great and glorious cause. May the Lord bless his messengers, and enable them to do as much good everywhere they go as they have done here.

I have been a believer in the Advent doctrine for some time, but have only been a few weeks trying to obey the truth. I regret that so much of my time has run to waste. I could not receive sister White's visions at first, but I thank God that the scales are dropping from my eyes; and I feel ready and willing to move forward with the body as God gives them light.

O brethren and sisters, let us wake up, and live nearer to Jesus. Much persecution and trouble are just before us. Let us live thus, then, that when the day of trouble shall come, he will bear us above its dark and swelling tide, and when the sign of his coming is seen in the heavens, we can look up and say, Lo, this is our God, we have waited for him. Brethren, pray for us in Princeville. There is much persecution here, and many enemies to the cause.

Yours looking for the coming of our blessed Lord.

JEMIMA E. FRENCH.

Princeville, Ills.

Extracts from Letters.

Sister C. Hemenway writes from Mechanicsville, Vt.: "I have enjoyed but one Sabbath in this place; and although I am alone in trying to keep the commandments, having no one of like precious faith to associate with, and miss the dear company of those with whom I have been accustomed to meet for worship, for nearly two years, in Ludlow and Andover, yet I feel that the Lord is with me in a measure, and I can rejoice in his mercy. I hail the sacred hours of the Sabbath with delight, when I can rest from worldly labor and hold communion with God, and read and contemplate his word, even if I cannot hear it preached. I have read the Review for two years, and I heartily believe the doctrine it teaches to be Bible doctrine. The gifts I highly prize. I feel somewhat my responsibility as I return among my former acquaintances, to walk carefully, and so live out present truth that I may have a saving influence. I think there are honest souls here who, if the truth could be presented in a clear light, would embrace it.

Bro. S. Myers writes from Yankee Hollow, Ills.: "It rejoices us greatly to hear of the success of the tent enterprise in the different States, and also to hear that the Publishing Association is being sustained, and that the cause of present truth is looking up generally. Our prayers are with those who are laboring to spread the truth and light. God speed the message, is our constant prayer. We wish to encourage the brethren that are with the tents to report often, as the success of the tents indicates, in a measure, how the truth is prospering."

Bro. H. Moffet writes from Huntsburgh, Ohio: "I am a full believer in spiritual gifts, and desire to have all the testimonies to the church, as fast as I can obtain them; for I feel that we have need of all the light we can get in these dark and troublesome times. I am alone in the truth in this place, yet I believe there are honest souls here, who, if they could hear the truth preached, would embrace it with all their hearts. There are some who are quite anxious to hear on the all-important subject of the prophecies. There is but little, if any, prejudice against us, and I

think it would be a good field for labor. The Disciple church could be obtained for lectures, but if the tent could be pitched here, I think it would be far better, for the town is thickly settled, and the congregation would no doubt be large.

"I trust that the time is not far distant when their ears will be greeted and they blessed by hearing the truth preached in all clearness and beauty. May the Lord speed this time, is my prayer."

Bro. Wm. Caviness writes from Fairfield, Iowa: "Bro. WHITE: Permit me to say that I love God and his people, and love to keep all his commandments and the testimony of Jesus; for in so doing I realize that there is great reward. I am still striving to overcome all the temptations of the enemy, and the sin that doth so easily beset me, and run with patience the race that is set before me.

"I received Testimony for the Church No. 8, and I can truly say that it is meat in due season. How grateful we ought to be to God for all the blessings and privileges we enjoy. O how I long to see the time when sin and iniquity and all manner of wickedness shall forever cease, and God's holy will be done on earth as it is in heaven. I can truly say, in the language of the poet, that,

"I long to see the day
When the redeemed shall come
To Zion clad in bright array,
Their blissful, happy home."

Sister Loretta Dunn writes from Morrison, Ill: "It is a little more than three years since I commenced to keep the true Sabbath. I am still striving to keep all the commandments of God. I feel very unworthy of the mercies and blessing of God in giving me the light of present truth, and permitting me to hear the last message of mercy, for I have been slow to learn, and I feel that I have much to learn and overcome. But as I learn the truth it seems more precious to me, and I earnestly desire to have my heart purified in obeying the whole truth, that I may be numbered with the remnant people of God, and receive at last with them a crown of life.

My lot is cast among strangers, separated from all of like precious faith, except one beloved sister who has kept the Sabbath only about two months. She has never heard any of the messengers preach, and has attended meetings only a few times, she is deeply interested, and her earnestness to learn the truth encourages me much. The Review is a welcome messenger bearing precious treasures to our longing hearts.

OBITUARY.

BENJAMIN T. Pierce, eldest son of Bro. Stephen Pierce, died of diphtheria in Roxbury, Vt., on the 13th of March, after a distressing illness of nine days, aged eighteen years and six and one-half months. He gave his heart to the Lord at the age of thirteen, but he afterward fell into a backslidden state. Howbeit he honored his parents, observed the Sabbath, and manifested respect for the truth and those who kept it. The following lines, written by him some time before his sickness, show that he loved the Bible, and was not wholly destitute of the Spirit of truth.

"Holy book, we look to thee,
From whence our help and strength shall be;
Thou shalt be our heavenly guide,
And in thee we'll still confide.

"And by thee we're sometimes blest,
Thou guidest us to Jesus' breast;
In thee gospel light is seen,
By thee we are all made clean."

He was patient and amiable during his sickness, and set a good example before his brother and sister and young friends by making hearty confessions. He loved to hear the brethren sing and pray. A few days before his death he was in great distress, and requested his father to pray for him. After prayer he felt relieved and blest, and said, "I believe this is of the Lord."

"He sleeps in Jesus—cease thy grief;
Let this afford thee sweet relief—
That, freed from death's triumphant reign,
In heaven he will live again."

D. T. BOURDEAU.

West Enosburgh, Vt., June 20, 1862,

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JULY 8, 1862.

MONTHLY MEETING.

Last Sabbath the brethren in Battle Creek and vicinity enjoyed a profitable and encouraging meeting.

We have a few copies of Testimony for the Church, Nos. 1-8, bound in Morocco, which we will send by mail, post-paid, for 75 cents.

CHARLOTTE MEETING.

We learn that many brethren in different places design to attend meeting in Charlotte next Sabbath.

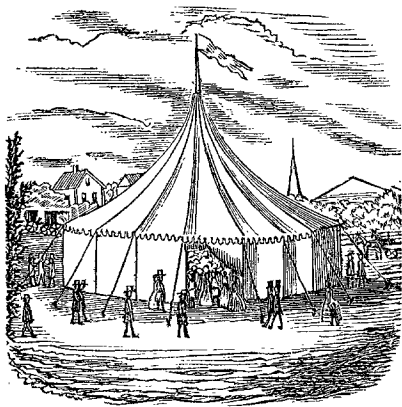
TO CORRESPONDENTS.

J. BRINKERHOFF: An answer to your inquiry relative to Matt. xii, 40, xxviii, 1, Mark xvi, 2, &c., will be found in Review Vol. xv, No. 17, a copy of which we have forwarded to you.

In regard to your second inquiry whether the seven last plagues will be visited upon Babylon only, or upon the whole wicked world, we understand that the plagues are called her (Babylon's) plagues, Rev. xviii, 4, but that all that partake of her sins will share in them.

APPOINTMENTS.

TENT MEETINGS.



PROVIDENCE permitting, the Illinois tent will be pitched for meetings in the town of Gridley, McLean Co., Ill., Friday, July 11, 1862. ISAAC SANBORN, Wm. S. INGRAHAM.

PROVIDENCE permitting, the Eastern tent will be pitched for meetings in Fletcher, Vt., Friday, June 27th, 1862. A. S. HUTCHINS, D. T. BORDEAU.

"COUNT THE COST."—It costs something to be a true Christian. Let that never be forgotten. To be a mere nominal Christian, and to go to church, is cheap and easy work.

ness. All—all must be given up. We must fight an enemy, who comes against us with twenty thousand followers.

HUMILITY is both the mother and the daughter of faith.

BUSINESS DEPARTMENT.

Business Notes.

THE Post Office address of Elders Sanborn and Ingraham will be Kappa, Woodford Co., Ill., until farther notice.

C. N. Pike: The postage on your papers can be prepaid at the office of mailing at the same rates, as at the office of delivery, but it is attended with considerable trouble to us; nevertheless where parties have good reasons for wishing it, we will attend to it for them cheerfully.

I. Sanborn: We mailed the books to you at Elmwood.

There is \$4,00 due on R. Towns Review. C. C. Bodley: The Review is still sent to Jane Bodley, Bourbon Co., Kansas, and is paid to No. 1 of Vol. xx.

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 in due time acknowledged, immediate notice of the omission should then be given.

- A. Lamb 2,00, xxii, 1. A. Green for S. Smith 1,00, xxii, 1. A Green 2,00, xix, 14. C. Baldwin 0,50, xxi, 6. Fanny Wallace 1,00, xxii, 1. J. C. Adlon 0,25, xx, 9. S. W. Willey 1,00, xxii, 1. T. Sprague 1,00, xx, 1. C. Osborne 3,00, xx, 1. Capt. Robert O'Brien 2,00, xxiv, 4. H. Hilliard 0,50, xxii, 1. G. H. Mathews 1,00, xxi, 1. L. Kellogg 1,00, xxi, 1. Mrs. D. Styles 2,00, xxii, 1. A. B. Pearsall 1,00, xxi, 1. Calvin N. Pike 0,64, xxii, 2. C. D. Bixby 1,00, xxii, 1. R. J. Lawrence 1,00, xxi, 1. Isaac N. Pike 1,00, xx, 1. F. Fraunfelter 1,00, xxi, 12. W. Hills 2,00, xxii, 1. Mrs. A. Doane 1,00, xxii, 1. S. Myers 1,00, xxi, 1. Jas. Cornell 2,00, xxii, 1. J. P. Miller 1,00, xxii, 1. J. Fargo 2,00, xxii, 1. E. M. Davis for J. Davis 1,00, xxi, 1. E. M. Davis 1,00, xx, 10. J. Palmiter 1,00, xxi, 1. J. Park 2,00, xx, 1. A. A. Marks 1,00, xx, 1. A. A. Marks for L. Marks 0,50, xix, 1. D. Curtis 3,00, xxi, 1. M. Johnson for I. M. Annabil 1,00, xxi, 1. L. Harlow 1,00, xxi, 1. J. B. Slayton 1,00, xxi, 1. E. Churchill 1,00, xxi, 1. J. Kenyon 1,00, xx, 9. E. Witter 3,00, xxii, 1. Josiah Witter 2,00, xxi, 10. E. S. Faxon 1,00, xxi, 1. Wm. Hafer 5,00, xxiii, 1. L. Schellhaus for Eliza Griffith 2,00, xxi, 6. Lewis Kenfield 1,00, xxi, 1. Geo. W. Strickland 2,00, xxii, 21. M. Konselman 1,00, xxii, 6. Solomon Sellers 1,00, xx, 13. G. W. States 1,00, xxii, 1. H. B. Slayton 1,00, xxi, 1. W. Gilmore 1,00, xviii, 1. I. C. Vaughan 2,00, xx, 14. J. D. Triplett 0,50, xvi, 14. H. C. Watkins 0,88, xxi, 20. J. A. Blackamore 2,00, xxi, 1. Betsey Reed 1,00, xxi, 7. H. L. Doty 1,00, xxii, 4. Thomas Paton 2,00, xxii, 7. A. Whitmore 0,50, xx, 1. S. Hunt 1,00, xxii, 1. J. Gulick 0,60, xx, 16. H. Barr 1,00, xxi, 1. Harriet Everets 2,00, xxv, 1. S. Foster 4,00, xviii, 1. A. Rodgers 1,00, xx, 7. J. S. Wick 100, xxi, 6. C. Buck 1,00, xxii, 7. S. Brown 1,00, xviii, 7. H. W. Gordon 2,00, xxii, 1. M. W. Hargrave 2,81, xx, 22. R. Daigneau 1,00, xxii, 1. E. S. Decker 1,00, xxi, 1. T. Bickle 0,50, xix, 3. J. S. Mills 2,25, xxi, 7. D. W. Milk 1,00, xxi, 1.

For Shares in Publishing Association.

- Lester Russell \$5,00. L. S. Carpenter \$10,00. L. Schellhaus \$5,00. Laura Smith \$10,00. Adaline Lamb \$10,00. James Morton \$5,00. W. Gulick \$10,00. Mary E. Dunn \$10,00. Loretta L. Dunn \$10,00.

Donations to Publishing Association.

- John P. Hunt \$4,00. Ch. in Salem Ind. \$5,00. A. G. Carter \$3,00. J. Gulick (s. v.) \$3,40. D. S. E. \$2,81.

Cash Received on Account.

- I. D. Van Horn \$2,75. I. Sanborn \$4,00. E. M. Davis \$3,55.

For Bro. Snook a Home.

- H. Bingham \$25,00.

Books Sent By Mail.

- C. B. Samson 25c. Mrs. J. Martin Ireland \$1,00. Wm. Caviness, 76c. H. Hilliard 22c. T. H. Moffet 12c. Calvin Pike 36c. Isaac N. Pike 41c. F. Frauenfelter 97c. R. N. Chaffee 31c. James C. Bartlett 30c. S. M. Holly 40c. D. T. Bordeau 70c. M. Colburn \$1,00. Mrs. S. Benson 36c. A. A. Marks 19c. N. S. Brigham 25c. E. Churchill 25c. H. C. Watkins 12c. A. Learned 12c. T. Paton \$1,00. A. Lamb 24c. J. L. Locke 24c. A. Whitmore 57c. H. Everts 24c. R. B. Wheeler \$1,00. J. L. Hobart \$1,00. E. S. Decker 87c. V. Kerr 12c. C. W. Stanley \$1,00. M. W. Hargrave 19c.

Books Sent by Express.

- A. Lanphear, Friendship Depot, N. Y. \$10,63.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with columns for Title, Price, and Postage. Includes titles like 'History of the Sabbath', 'The Three Angels', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'Christian Baptism', 'The Seven Trumpets', 'The Fate of the Transgressor', 'Matthew xxiv', 'Assistant', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier', 'Review of Pillo', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath', 'French', 'ONE CENT TRACTS', and 'TWO CENT TRACTS'. Also includes a section for English Bibles and Bound Books.