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"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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One by One.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elude thee,
Learn thou first what these can teach.

One by one (bright gifts from Heaven)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow,
Every day begin again.

Every hour that fleets so slowly,
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven: but one by one
Take them, lest the chain be broken,
Ere the pilgrimage be done.

ON THE USE OF TOBACCO.

In an age of general "reform" like the present, when the public mind is interested and excited to action against the prevailing habits and customs of the age which have a deleterious influence upon the community, is it not a little surprising that so extensively prevalent and so great an evil as the habitual use of tobacco should have passed almost entirely unnoticed? It is believed that it can be easily shown that this custom is not to be ranked among the least of the prevailing evils that are spreading ruin and desolation throughout the country. It is also believed that the want of correct information upon the nature and tendency of this plant is the principal cause of its extensive use. For although there have been several able treatises published upon this subject, viz., Dr. A. Clarke's, Dr. Rush's, Dr. M'Allister's, and a few pertinent remarks in several treatises on intemperance; yet they have been published under such circumstances as place them out of the reach of the great body of the community, and consequently there is but little information generally diffused abroad upon this subject.

It is intended to collect together, and embody in this tract, medical testimony and stubborn facts;

which, it is hoped, will at least have some influence in checking the increase of this habit, and I take this opportunity to acknowledge myself indebted to the above named treatises for the most of the information herein contained. This tract is presented to the community principally as a preventive; not with the expectation that it will reform many who are already addicted to this habit; for these persons, like those confirmed in habits of intemperance, are lost to the influence of motives, of arguments, and of facts. I would say, in the language of another, "I am not so vain as to imagine that those who have been long attached to the pipe, the snuff box or the quid will pay much regard to what I have written on the subject. I know too much of human nature to expect that where the passions are strongly influenced, and obstinate habits contracted, much attention will be paid to rational argumentation. I write not to convince these; I have labored with many of them long, and almost in vain. Demonstration to such is mere cobweb: but I write to prevent those from continuing in the practice who have just begun; and those from beginning who are not yet under the power of this scandalous, bewitching, and destructive habit. What I have done I have done in the fear of God, and with the simple desire to be useful to my brethren." "If," says Dr. M'Allister, "in the prosecution of this inquiry, we shall be able to discover the great and injurious effects which the habitual use of this poisonous plant produces on the constitution, I shall be excused if I urge this subject on your consideration, with more than ordinary importunity."

I propose to present the subject in the following order: I. Its nature—embracing its chemical properties and medical qualities. II. The modes of using it; viz., snuffing, smoking and chewing. III. Its effects, physical and moral.

I. THE NATURE OF THE PLANT, CHEMICAL AND MEDICAL.

1. *Its chemical properties.*—It has been found, by chemical analysis, to produce an essential oil, which is extremely poisonous in its nature. The effects of which may be known by the following experiments, made by Fontana, who ranks it among the vegetable poisons. 1. "I made," says he, "a small incision in a pigeon's leg, and applied to it the oil of tobacco. In two minutes it lost the use of its foot. 2. I repeated the experiment on another pigeon, and the event was exactly the same. 3. I made a small wound in the pectoral muscles of a pigeon, and applied the oil to it; in three minutes the animal could no longer support itself on its left foot. 4. This experiment, repeated on another pigeon, resulted in the same way. 5. I introduced into the pectoral muscles of a pigeon a small bit of wool covered with this oil; the pigeon in a few seconds fell insensible. 6. Two other pigeons, to whose muscles I applied this oil, vomited several times all they had eaten. 7. Two others, with empty stomachs, treated in the same mode, made every effort to vomit." Various other experiments prove that an application of this plant in almost any way will produce the same effect. "Chemists observe that tobacco leaves, distilled in a retort without addition, yield an acrid, empyreumatic, poisonous oil." Kœmpfer, also, ranks it with the strong vegetable poisons. A single drop of this oil, put on the tongue of a cat, produced violent convulsions, and killed her in the space of one minute. A thread dipped in the same oil, and drawn through a wound, made by a needle in an animal, killed it in the space of seven minutes. How then can any man habitually use so noxious a plant without realizing the most serious consequences to his health and constitution?

2. *Its medical qualities.*—It is considered to be a most powerful narcotic, emetic, cathartic, and diuretic. Its effects, as a medicine, upon the system, are severe nausea and vomiting, cold sweats, universal tremors, and extreme debility. As an emetic, it is said to exceed all others in its promptness, violence, and permanence of impression. It is said to be peculiarly efficacious in expelling other poisons from the stomach, on account of the promptness and violence with which it acts, and can be applied as well externally, in the form of a poultice to the stomach, as internally, and with the same effect. It has been tried in a few cases of this kind with success, when all other remedies failed. Dr. Fowler has also used it with success in a few cases of dropsy and dysuria, "but it should be remembered that not one of his cures was effected by the pipe, the quid, or the snuff box. The forms in which he uniformly ordered it were either infusion, tincture, or pills." But, even as a medicine, it should be used with the utmost caution; for it, as a remedy, often proves more fatal than the disease, which the following facts will show. "A medical practitioner," says Paris, "after repeated trials to reduce a strangulated hernia, injected an infusion of tobacco, and shortly after sent the patient in a carriage to the Westminster Hospital, for the purpose of undergoing the operation; but the unfortunate man arrived only a few minutes before he expired."

"I know a woman," says the same learned author, "who applied to the heads of three of her children, afflicted with the scald head, an ointment composed of snuff and butter; but what was the poor woman's surprise, to find them immediately seized with vertigo, violent vomiting, fainting, and convulsions."

"Tobacco," says a certain author, "is in fact an absolute poison. A very moderate quantity introduced into the system—even applying the moistened leaves over the stomach—has been known very suddenly to extinguish life." This plant then should not be used even as a medicine, except in extreme cases, and in the hands of a very skillful physician. "For every man to take it into his own hands, and undertake to determine when, and how much is necessary for him, is just as absurd and as dangerous as if he were to prescribe and deal out arsenic, or corrosive sublimate, or calomel. Nor can the man in health do it, to gratify his appetite, without certain injury to his constitution. He may not perceive injurious effects for years, on account of immediate exhilaration; but complicated chronic complaints will, after a time, creep upon him, making life a burden, and ending in premature dissolution; though he may impute his sufferings to other causes, and even die, folded in unsuspecting confidence, in the arms of his murderer." The fact of its possessing some medicinal qualities is a strong reason why it should not be used as a luxury, for the habitual use of it will prevent its producing its desired effects when really needed as a medicine. And, moreover, who ever thought of making a daily and habitual use of calomel, because he has occasionally obtained relief by it in the hour of distressing sickness? But the most of those who use tobacco are always indisposed, at least in their own estimation, and therefore they think they require an habitual use of it, and imagine that they derive very great relief by it from their complicated diseases. To hear them enumerate the ills with which they are afflicted, you would suppose them the greatest valetudinarians in existence; and no doubt many of them are, and have become so, too, by the use of that very plant which they think is such a sovereign remedy for all their diseases. Hence, one is afflicted with a cold and watery stomach, and tobacco relieves him by promoting expe-

toration. Another is troubled with indigestion, and tobacco relieves him from this difficulty, although it is known to deprive the stomach of the saliva and juices which are absolutely necessary to carry on the process of digestion, and although the use of this article is known to be one of the principal causes of the dyspepsia; and what is dyspepsia but a high state of indigestion?

Another is troubled with the rising of his food, after a hearty meal: resulting, no doubt, from overloading the stomach by intemperate eating; and he finds immediate relief by his tobacco, and thus continues to indulge himself to excess, because he has a speedy remedy at hand. Like a class of ancient gourmands, who were in the habit of taking an emetic immediately before and during their meals, that they might have the pleasure of eating a treble portion.

Another is afflicted with a distressing complaint in the head and brain, and a little good Scotch snuff always affords immediate relief; as though filling up the pores and cavities of the head, and clogging the brain with snuff, would produce a healthy action of the organs and nerves.

Others, again, use it to preserve their teeth, though Dr. Rush informs us that he knew a man, in Philadelphia, who lost all his teeth by smoking.

Others, again, profess to use it to excite the mind to more vigorous effort, in their intellectual researches. But it will be found, upon observation, that great smokers are seldom great students, or very enterprising in any department of society. "I suspect," says Dr. Rush, "that tobacco is often used rather to supply the want of ideas than to collect or excite them. The Indians afford a striking proof of this: hence they spend whole days and even weeks in smoking, in order to relieve themselves from the anguish which attends the inactivity and vacuum of their minds."

Many of the diseases supposed to be relieved by tobacco were undoubtedly originally superinduced by its use; the system has thus become deranged, and lost its natural tone; hence the supposed necessity for the continuance of the original exciting cause; and no doubt but it does afford some relief; and no doubt, too, but some inconvenience is experienced at first, by its suspension; until the system can again acquire its natural habit. The effects here are the same as in the habitual use of ardent spirits: the drunkard supposes it to be absolutely necessary for him to continue his dram to prevent the fatal effects of those diseases induced by its use. But experience has proved that total abstinence may be immediately resorted to, without any serious consequences resulting; but, on the contrary, the happiest results will follow, viz., the removal of those very symptoms for which the article is taken.

"The common opinion," says Professor Hitchcock, "that tobacco, in some of its forms, is serviceable for headaches, weak eyes, purifying the breath, cold and watery stomachs, &c., is mere delusion." Snuff, by some had recourse to for the relief of headache or disordered eyes, when long continued, brings on those very evils it was intended to remove. "The chewing of tobacco," says one of the ablest physicians in Massachusetts, "is not necessary nor useful in any case that I know of." The practice of smoking is alike deleterious. "Our advice is," therefore, in the language of the Journal of Health, "to desist immediately and entirely from the use of tobacco in every form, and in any quantity, however small."—"A reform of this, as of all evil habits, whether of smoking, chewing, drinking, or other vicious indulgences, to be efficacious, must be entire and complete, from the very moment that the person is convinced, either by his fears or his reason, of its pernicious tendency."

I shall defer other medical testimony against the use of tobacco until I come to consider its effects in a subsequent part of the tract, and hasten now to notice,

II. THE VARIOUS MODES OF USING IT; VIZ., SNUFFING, SMOKING, AND CHEWING.

1. *Snuffing*.—The general reason assigned for using tobacco in this mode is some disease in the head—headache, catarrh, &c., and perhaps it is sometimes beneficial in extreme cases of this kind; but, in order to be so, it must be very seldom used, otherwise it loses its effects. And for these diseases

there are substitutes which will produce all the good effects of snuff, without any of its dangerous tendency. "As to snuff," says Mr. De Bomare, "all its good effects may be much better procured by power of betony, sage, or marjoram. If it be taken as a sternutative, or medicine to cause sneezing, it should be taken very seldom, or it will lose its effect; and if it should not, who, for the sake of redeeming his head from some occasional trifling inconvenience, would consent to have his body thrown into continual convulsions?" The evils resulting from the habitual use of snuff are great and numerous. "The least evil which you can expect it to produce, is to dry up the brain, emaciate the body, enfeeble the memory, and destroy the delicate sense of smelling." "Common snuff, in habitual snuff-takers, has been found to penetrate the sinuses communicating with the nose, and into the *antrum hughmorianum*, (certain cavities in the head,) where it has formed horrid abscesses: it is often carried down into the stomach, and, by the use of it, the skin is tinged of a pale brown color. The most delicate females have their complexion entirely ruined by it. Many cases have been observed where the appetite has been almost destroyed; and a consumption brought on by the immoderate use of this powder." "The ordinary and constant use of snuff," says Mr. Salmon, "induces *apoplexies*. For drawing away the thin matter, the thick is left by itself, where, increasing, it becomes too thick to pass through the *os ethmoides*, or sinelike bone: the cavity is at length filled therewith, where, obstructing the animal spirits, near their centre, an apoplexy is infallibly induced; and I am confident that more people have died of this disease, in one year, since the use of snuff, than had died of the same disease for a hundred years before; and most, if not all, of those whom I have observed to die of late of that disease were such as were extreme and constant snuff-takers." The injury of the voice is a certain consequence resulting from the habitual use of this article; which ought to be a weighty consideration to all, but especially to public speakers. "But," you say, "I am so long accustomed to it, I cannot leave it off." Alas! alas! your case is truly deplorable, you are shorn of your strength, and power is now lacking to bring the expostulations of conscience to good effect. However, try: see what God will do for you."

"I knew a woman," says Dr. Clarke, "in the east of this kingdom, who had taken snuff, and immoderately too, for fifty years. She agreed with another lady, who was also addicted to it, to leave it off. In a short time she got uneasy, by and by miserable, and lastly ran quite distracted. She was then obliged to resume it. Not long after, hearing the preaching of the Methodists, she was deeply convinced of sin, and converted to God. From the band rules of that society she learned that she could not have a band ticket until she left it off. To give it up she was verily afraid, remembering what she had suffered before. However she thought, *Then I did it in my own strength: now I will do it in the strength of God.* She threw away her snuff box, and abstained from it ever after, and never suffered the slightest inconvenience in consequence." And I would say to all such, "Go thou and do likewise."

2. *Smoking*.—This is the second mode of using tobacco, and is probably much more extensive and injurious than the former, though most smokers are ever "ready to give a reason" why they use it; viz., some real or imaginary disease with which they are afflicted. But the uniform testimony of the most experienced and skillful physicians is, that it is seldom useful, but, on the contrary, the procuring cause of many of the most distressing complaints. "The great virtues of a pipe, taken in the morning fasting, are," says Mr. Jones, "extolled by many, because, say they, it pumps up a quantity of cold phlegm from the stomach. Not to insist that nothing can be taken out of the stomach but by vomiting; let it be observed that the substance which is forcibly hawked up by many who have acquired this most disgusting habit, is the *mucus* secreted by the tonsils to lubricate and defend the *oesophagus*; together with the saliva which is secreted by the glands.

"And this mucus and saliva are not less requisite in their respective places than the blood itself; as

they are not only absolutely necessary for the defence of the parts already mentioned, but also for the important purpose of *digestion*, which, if not properly promoted, and carried on, the body cannot long continue in a healthy state. Every medical man knows well that the *saliva* which is so copiously drained off by the infamous *quid* and the scandalous *pipe* is the first and greatest agent which nature employs in digesting the food."—"I heartily wish the corporation of surgeons and other anatomists would procure as many bodies of habitual smokers and snuff takers as possible, that, being dissected, we might know how far that ever to be dreaded evil prevails which J. Borghi says happened to the brain of an immoderate smoker, which, on dissection, was found dried and shrivelled up by his excessive use of the pipe." "I once lost a young man of seventeen years of age," says Dr. Rush, "of a pulmonary consumption, whose disorder was brought on by the intemperate use of cigars." Dr. Tissot ascribes sudden death, in one instance, to the excessive use of it in smoking. "Who can see groups of boys of six or eight years old in our streets smoking cigars, without anticipating such a depreciation of our posterity in health and character as can scarcely be contemplated, at this distance of time, without pain and horror?"

3. *Chewing*.—This is the third mode of using this plant. "In this manner," says Dr. M'Allister, "all its deadly powers are speedily manifested in the commencement of the practice, as has been already shown. In this mode, too, its nauseous taste and stimulant property excite and keep up a profuse discharge from the mucous follicles and salivary glands. The great increase of these just before and after eating, and the large quantities swallowed about that time, are unequivocal evidence of their importance to the digestive economy. Then what must be the state of that man's digestion who, until seated at table, keeps his quid in his mouth, and immediately returns it thither after rising from his meal? And when we reflect that large quantities of saliva, strongly impregnated with this poison, and even particles of the substance itself, are frequently swallowed, what, again I ask, is the probable condition of such a person's digestive organs?"

There is one other mode of using tobacco, which I had like to have passed unnoticed; viz., *eating it*, a mode more disgusting and more fatal in its consequences than either of the above. And the number of tobacco-eaters is not small either; especially among the female sex, who become accustomed to it, in the first place, by using it as a tooth powder. They thus acquire a relish for it, and soon become habitual eaters of it; which, when thus taken, must ultimately result in all the fatal effects which this poisonous plant is capable of producing; therefore something else should be substituted in the place of snuff as a tooth powder. Dr. Reese observes that he knows two deaths to have occurred from this cause, and Dr. Rush observes, "One of the greatest sots I ever knew, acquired a love of ardent spirits by swallowing cuds of tobacco, which he did to escape detection in the use of it, for he had contracted the habit of chewing, contrary to the advice and commands of his father. He died of a dropsy, under my care in the year 1780."

(To be Continued)

The Kingdom.

THAT to which the "much tribulation" leads us, is a KINGDOM. Acts xiv, 22. It is to this that it ministers an "abundant entrance," [2 Pet. i, 11.] an entrance in itself not joyous indeed, but grievous, yet in its issues glorious.

Hitherto it has been *midnight and the wilderness*; ere long it shall be *MORNING AND THE KINGDOM*. For it is "in the morning" that the righteous are to "have dominion." Ps. xlix, 14. Just as the night has been the time of down-treading, and "wearing out," so the morning is the time of having dominion, the time of "bringing judgment to light." Zeph. iii, 5. When "the Just One shall rule over men," he shall be "as the light of the morning when the sun riseth, a morning without clouds." 2 Sam. xxiii, 3, 4. The time when the Lord shall help; is when the morning appeareth; [Ps. xlii, 5, margin;] at evening-tide there is trouble, but before the morning he is not. Isa. xvii, 14. The reign of Antichrist is over, and the reign of Christ begins. The kingdom of the

unrighteous is broken to pieces, and the kingdom of the righteous rises in its stead. Lucifer, the mock light bringer, the false son of the morning, vanishes from the heavens, and the true light, the bright and morning-star, takes his place in the firmament, unclouded and unsetting in his glory. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, is given to the people of the saints of the Most High." Dan. vii, 27. The church's weary burden is no longer. How long, O Lord, but The Lord reigneth, let the earth rejoice! Ps. xcvii, 1. Her prayer, thy kingdom come, is exchanged for the thanksgiving of the great voices in heaven. The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; We give thee thanks, O Lord God Almighty, which art and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned; Alleluia, for the Lord God Omnipotent reigneth. Rev. xi, 15; xix, 6.

That to which we are hastening on is not merely an inheritance, but a *royal inheritance*—a kingdom. That for which we suffer is a crown. If we suffer, we shall also reign with him. As we have been truly fellow-sufferers, we shall be as truly fellow-reigners. The suffering has been real, and so shall the reigning be. This is the recompense of reward to which we have respect when we choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Heb. xi, 25. This is the better and the enduring substance, for which we are willing to endure the great fight of afflictions. Heb. x, 32, 34. This is the summing up of earth's toil and grief—the issue of a life-time's conflict with weariness, and wrong, and sin.

To think of trial as a preparation for the kingdom is much; but to look at it as an *entrance* into it is more. At the end of time's dark avenue stands the mansion-house, the palace! At the edge of our desert-track lies the kingdom! The avenue may be rugged under foot, thorny on every side, and gloomy over head; the wilderness may be waste and howling; yet they are passages—entrances; they are not interminable, and their end is gladness. They usher us into a state which will, in a moment, efface the bitter past, so that it shall not once be remembered nor come into mind. Thus, though in one aspect tribulation seems a path or gate-way fenced with the brier, and hard to fight through; yet in another it is the conqueror's triumphal arch under which we pass into the kingdom; so that while passing through we can sing the song of him who long ago went this way before us: I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Rom. viii, 18.

The thought of the kingdom cheers us, and the stray gleams of it which faith gives us are like the lattice-lights of a loved dwelling, sparkling through the thick-
et, to the weary eye of a benighted wanderer. Yes, we are heirs of nothing less than a kingdom, however unlike such we may seem at present, and however ambitious it may be reckoned to claim so much, and to aspire so high. Robes of royalty shall soon cover all our unseemliness; and beneath the glory of a throne we shall bury all our poverty, and shame, and grief.

But this is not all. The varied excellencies of that kingdom, as made known to us by prophets and apostles, are such as specially to meet our case, and contrast with our present condition. This fitness—this contrast makes the thoughts of the kingdom doubly precious and consoling.

1. *It is the kingdom of God.* 1 Cor. vi, 9. *Man's* kingdoms have passed away—those kingdoms under which the saints of God have been trodden down. And now all that is *man's* is gone, and nothing remains but what is *God's*! The glory of the kingdom is this, that it is altogether *God's*. It must, then, be perfect and blessed—wholly unlike any thing that these eyes of ours have seen. If it were but a reformation of human kingdoms, if it were a mere change of dynasty, the prospect of it would be but doubtful comfort; but it is an entire passing away of the old, and a making all things new. It is the return of God to his own world—and oh, what will not that return effect for us! His re-enthronement is what we desire; for it is this alone that gives us the assurance of perpetuity and stability, against which no enemy shall prevail. It was to that re-enthronement that Jesus looked forward when about to ascend the cross, and of which he spoke twice over at the paschal-table; [Luke xxii, 16, 18;] as if this were the joy set before him, because of which he endured the cross, despising the shame. Heb. xii, 2. It is that re-enthronement that we also anticipate as the day of our triumph, for then shall we shine as the sun in the kingdom of our Father. Matt. xiii, 43.

2. *It is the kingdom of Christ.* Col. i, 13. This assures that we shall feel at home there. It is no stranger who is to seat us on the throne beside him;

but our nearest of kin—the Man who died for us. It is the pierced hands that shall wield the sceptre. This meets our case. For we are strangers here, specially feeling not at home in the courts and palaces of earth. But then it shall be otherwise. Here we are as men standing outside the kingdoms of the world. They belong to the prince of this world, but not to Christ, and therefore not to us. They greet us with no friendly welcome. They have no honors for us. They make us stand without. They are to us what Pilate, and Herod, and Annas were to Jesus; they bid us be wronged and smitten, or, at least, look on while we endure tribulation, distress, persecution, famine, nakedness, peril, sword. Much of the church's tribulation has arisen from the kingdoms of this world not being Christ's. But in the age to come, it is Christ that is to reign, all things being put in subjection to him. He who is to reign knows what it is to be hated by the world, and knows, therefore, how to make up to us, in his kingdom, for all the hatred wherewith we have been hated, for all the sorrow which has bowed us down while here. And such is obviously the point of Christ's declaration to his disciples. Luke xxii, 28, 30. For having said to them, "Ye are they which have continued with me in my temptations," he adds, "and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel;" thus linking together present suffering for Christ and future reigning with Christ—present continuance with him in trial, and future association with him in his own kingdom, when he returns to receive the crown.

3. *It is a kingdom not of this world.* John xviii, 36. The words, not of this world, are, literally, not out of, or not taken out of, this world; just as when Christ says, Ye are of this world, I am not of this world." John viii, 23. This world is wholly *evil*, and under the dominion of the evil one. Its territory is under a curse. It is called this present evil world. Gal. i, 4. It lieth in wickedness. 1 John v, 19. Its kingdoms are compared to hideous beasts of prey. Dan. vii. Satan and his hosts, the rulers of the darkness of this world. Eph. vi, 12. Thus every thing pertaining to it is unholy. Now, the kingdom to come is not fashioned out of its materials, so as to retain any thing of its likeness. Between the kingdoms of this world and the kingdom of the world to come, there is no congeniality or resemblance. Of this world it is said, that it rejects the Spirit, nay, it cannot receive him; [John xiv, 17;] but that world is to be full of the Spirit, for the Spirit is to be poured from on high, and the wilderness is to become a fruitful field. Isa. xxxiii, 15. Of this world Satan is king; of that world Christ is King. This world knows not God, neither the Father nor the Son; but in that world all shall know him, from the least unto the greatest. In this world all is darkness; in that world all is light. This world is to be fought against and overcome; that world is to be loved and enjoyed. Thus the kingdom of which we are the heirs, is as unlike this world as Eden was unlike the wilderness. And it is this that makes it so desirable. Had it retained any fragments of this world's evil; had it been a mere re-construction of its carnal fabric; had it taken up into itself any of its corrupt qualities, then our comfort were but poor in anticipating its arrival, and counting on the exchange. But it is not of this world—and this is our joy. We have had enough of this world to make us long for its passing away; and to welcome a kingdom in which no taint or trace of it shall be found.

4. *It is a righteous kingdom.* The kingdom of God is not meat and drink, that is, not a carnal kingdom, made up of outward observances and sensual dainties, but *righteousness*, and peace, and joy in the Holy Ghost; that is, a righteous, peaceful, joyful kingdom, dwelt in and pervaded by the Holy Spirit, so that all belonging to it must be like itself. Rom. xiv, 17. It is a kingdom whose territory is the new earth, wherein dwelleth *righteousness*. 2 Pet. iii, 13. The *unrighteous* shall not inherit it; [1 Cor. vi, 9;] but the *saints* alone shall possess it. Dan. vii, 18. The sceptre of this kingdom is a *righteous* sceptre. Ps. xlv, 6. He who wields it is the *righteous* King; [Isa. xxxiii, 1;] and in his days shall the righteous flourish. Ps. lxxii, 7. It is a crown of *righteousness*, that is laid up for us. 2 Tim. iv, 8. And then shall the work of *righteousness* be peace, and the effect of *righteousness* quietness and assurance for ever. Isa. xxxiii, 17. The righteousness of this kingdom makes it unspeakably attractive to those who have been wearied out with the unrighteousness of an unrighteous world. The thought that the morning is to bring in that righteous kingdom, comforts us amid the clouds and thick darkness of this night of weeping.

5. *It is a kingdom of peace.* War has by that

time run its course; its spears are broken and turned to ploughshares; strife and hatred have fled. The storm has become a calm, and the vexed sea is still. Holy tranquility breathes over earth. The mountains bring *peace* to the people, and the little hills, by righteousness—there shall be abundance of *peace* so long as the moon endureth. Ps. lxxii, 3-7; Upon David, and upon his seed, and upon his house, and upon his throne, there shall be *peace* for ever from the Lord. 1 Kings ii, 33. Far more truly than in the days of Solomon there shall be *peace* on all sides round about; [1 Kings iv, 24;] yea, the Lord God will give *rest* on every side, so that there shall be neither adversary nor evil occurrent. 1 Kings v, 4. Every where shall be inscribed the motto upon Gideon's altar, Jehovah-Shalom. Judges vi, 24, margin. The beasts of the field shall be at peace with us; [Job v, 23;] for the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fawn together, and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together. They shall not hurt nor destroy in all my holy mountain. Isa. xi, 6. The groans of creation shall then be over, and its deliverance accomplished. All shall be *PEACE*; for the great *PEACE-MAKER* is come. His name is King of Salem, that is, King of *peace*. Heb. vii, 2. He is called the Prince of *Peace*, and of the increase of his government and *peace* there shall be no end. Isa. ix, 6, 7.

With what longing hearts do we desire the arrival of that kingdom, so unlike what this troubled earth has yet known from the beginning hitherto. Each new sorrow stirs the longing. Each new conflict makes us glad at the thought that there is such a kingdom in reserve. Were in not for this, how we should fret because of evil doers; and how soon should our patience give way! But with our eye upon this kingdom of peace, we can glory in tribulation, we can drink the bitterest cup, we can face the thickest storm, we can endure the rudest clamor; and when the world's uproar waxes loudest we can lift up our heads, knowing that our redemption draweth nigh.

6. *It is a kingdom that cannot be moved.* Heb. xii, 28. All other kingdoms have not only been moved, but shaken to pieces. Great Babylon, the glory of kingdoms, has been a sand-wreath, raised by one tide, and levelled by the next. So have all others been, greater or lesser. One by one they have been overthrown and crushed, or they have crumbled down and become like the chaff of the summer threshing-floor. But the kingdom that we look for is the *EVERLASTING* kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i, 11. It abides forever. Neither force nor age can affect it. It rises out of the ruins of earth's present empires, though unlike them all. The things that can decay or moulder are shaken, in order that they may be *shaken off*, and that those things that cannot be shaken may remain. And thus there comes forth the immovable kingdom—the kingdom into which sin comes not; in which change has no place; into which the curse eats not; of which wisdom and holiness are the strong pillars; where misrule is unknown; where order triumphs; and of which the glory never dims. It is joy to us in such a world of instability and convulsion, to think of such a kingdom. Driven to and fro with the changes of the kingdoms we inhabit here; wearied with the falling and the rising, the casting down and the building up, we long for a kingdom that shall give us rest, a kingdom that cannot be moved. From this uncertainty and fickleness, how many of our griefs have come! For what is there so saddening, so sickening, as the thought that every inch of ground beneath us is shifting—that every prop on which we lean is breaking, that every twig to which we cling is snapping? As we draw our curtains around us, we know not what change, what loss, what sorrow shall greet us on the morrow. Or though going forth light-hearted and unburdened in the morning, we tremble to think what clouds may have gathered over our dwelling ere the evening is fallen. Such is the perishableness, the changeableness of earth and its kingdoms! What joy to look beyond them all, and see through their shadows the *EVERLASTING* kingdom! Nay, to be assured that this kingdom is at hand, and that ere long He who is without variableness or shadow of turning, shall bid us welcome to its unchanging rest; and He who is the same yesterday, to-day and for ever, shall seat us upon the eternal throne.

Heaven, says an old writer, is a company of noble venturers for Christ; and we may add, of noble sufferers too. Of such is the kingdom of heaven! It is in that kingdom that we shall rest from our labors, and find the end of all our sufferings. We shall find that we have not ventured too much, nor labored too much, nor suffered too much. The glory of the kingdom will make up for all.

Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Along with the King of glory, we shall take our place upon the throne, in that day when, after raising the poor out of the dust, he shall set them among princes, and make them to inherit the throne of glory; when the wicked shall be silent in darkness, and the adversaries of the Lord shall be broken in pieces; when the Lord shall judge the ends of the earth, giving strength unto his king, and exalting the horn of his anointed. 1 Sam. ii, 8-10.

Thy kingdom come! This is the burden of our cries. Weary of man's rule, we long for God's. Sick at heart with this world's scenes of evil—man spoiling man; man enslaving man; man wounding man; man defrauding man; man treading upon man;—we long for the setting up of the righteous throne. Oh, what a world will this be, when man's will as well as man's rule shall be exchanged for Christ's rule and will; when God's will shall be done on earth even as it is done in heaven!

It is our joy to think that this kingdom is near; and there are no centuries of sin and wrong still in reserve either for the church or for the earth. Its nearness is our consolation. The hope that it will come cheers us; but the thought that it is coming soon cheers us more. For both faith and hope are fed by the thought of nearness. We do not fret at delay, nor grow faint and disconsolate. Yet in some respects our feelings are not unlike those thus described by one of other days.

... So tedious is this day,
As is the night before some festival
To an impatient child that hath new robes,
And may not wear them. . . .

Our bridal robes are ready, and we long to put them on. Our priestly-royal raiment is also ready, and we desire to exchange for it these weeds of poverty, and shame, and widowhood. Yet in patience we possess our souls.

We are on the daily out-look for a kingdom, lifting up our heads knowing that our redemption draweth nigh. It will not tarry. The signs of its approach are multiplying. The shadows are still passing and repassing along the grey cliffs, but their increasing rapidity of movement shows a momentous change at hand. Kingdoms are still rising as well as falling, but the deep force of the vibrations—the brevity as well as the abruptness of oscillation—betoken a crisis. At this crisis the world's movements are brought to a stand. Then, touched by a Divine hand, they re-commence. A better order of rule begins. Satan has been bound. Rev. xx, 1-3. The oppressor has ceased. Isa. xiv, 4. He who smote the people in wrath is smitten. Isa. xiv, 6. The misgoverned world rejoices. The whole earth is at rest and is quiet; they that dwell in it break forth into singing. Isa. xiv, 7. The anointed King has appeared. The great kingdom has come.—H. Bonar.

Too Literal.

I HAVE just been told, by a friend, that we adhere too strictly to the literal interpretation of the Scriptures. Said he, You have seen the error of the old fashioned way of spiritualizing every thing, and you have gone into the opposite extreme, and have got off the track on the other side.

The subject upon which we were conversing was the heavenly Sanctuary and the services of our great High Priest in its two apartments. My friend thought it not necessary to understand this subject so literally, as if there was in reality a Sanctuary in the heavens. Perhaps he may discover, upon examination, that Paul ran as deep into this error as any one at the present time. "We have such an high priest," says he. What! a literal high priest? Yes, the man Christ Jesus, who ascended to heaven bodily in the sight of his disciples.

Well, of course we admit that we have a literal High Priest, but we are not to understand that he ministers in a literal Sanctuary.

What kind of a Sanctuary, then?

O, it is a figurative or spiritual Sanctuary.

What is that? If I have the right idea of such a Sanctuary it is composed of nothing.

That is it; and any one can see that it is impossible for nothing to have two apartments.

We will try to understand it so. On earth there was a real, literal sanctuary pitched by man, where the priests performed their service. But Christ is "a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man." This Sanctuary is composed of nothing, and of course its local-

ity is nowhere. But the Lord pitched it, and has provided a literal High Priest, having flesh and bones, to minister in it. The priests on earth served "unto the example and shadow of heavenly things." That is, they shadowed forth, by their services in the two apartments of the "worldly sanctuary," what Christ would do for his people in the heavenly, which has no existence. This is shadowy enough! A shadow of something that is less than a shadow. Then, Moses was shown nothing, or the figure of nothing, while he was on the holy mount, and was strictly charged to make every thing pertaining to the tabernacle just like it.

But enough of this. Enough has been said to show the folly of spiritualizing into nothing the things in the heavens. Paul says, It was therefore necessary that the patterns of the things in the heavens should be purified by these; (the blood of animals;) but the heavenly things themselves with better sacrifices than these. Was the Apostle too literal?

But my friend is watching the Advent movement with interest, and thinks that there will be, eventually, a people sifted out of the Advent ranks that will be right. In this I agree with him, and believe it will be the hundred and forty-four thousand which will stand with the Lamb upon Mount Zion. Here again, perhaps I am too literal; but I cannot attempt to improve the words of the Holy Spirit.

R. F. C.

West Edmeston, July 11th, 1855.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, JULY 24, 1855.

THE CAUSE.

WE have been much refreshed and cheered in spirit for a few weeks past in meeting with the brethren in different places in Northern New York and Vermont. There is not that zeal and devotion manifested by the friends of truth that there should be, and that progress of the cause that we should like to see, yet the brethren stand firm, and there is some increase of numbers in most every place, and we trust of graces and strength.

In our last we mentioned the Tent-meeting held near Buck's Bridge, St. Law. Co., N. Y. The brethren tarried in that place over two Sabbaths, and held a meeting at 6 o'clock, P. M., of each day through the week. Some of our meetings were seasons of labor, while others were exceedingly refreshing and powerful. The burden of testimony at that meeting seemed to be in regard to the Advent movement as symbolized by the angels of Rev. xiv, and illustrated by the parable of Matt. xxv. The importance of pointed testimony on present truth which links the past with the present and future was deeply felt.

The Tent was next pitched at Perry's Mills, N. Y., on the farm of Bro. J. C. Whipple. The location was retired and beautiful, and the weather fine. The brethren came in from Canada, from Plattsburg, and from the region round about, making quite a congregation of believers, many more than we expected to see. On First-day we had a very attentive congregation, and most perfect order on the ground. We do not now recollect that any person showed the least disrespect to us or our views during the meeting. This respect for the unpopular truths we teach may be attributed, in part at least, to the judicious course pursued by the devoted and intelligent friends of the cause in that region. On Second-day at 6 o'clock, P. M., we had a very interesting meeting at Champlain village, in which several took part. Two or three who not long since left the church of Rome, who attended the Tent-meeting, resolved to keep the Sabbath. One of them said, "It was a great cross to leave the church of Rome, but this is a still greater cross." On Third-day at 6 o'clock, P. M., we met with the brethren at Plattsburg.

July 13th the Tent was pitched at Wolcott, Vt.; but a short time before the Sabbath it was prostrated to the ground by a fierce wind which suddenly arose. Thus it remained till after the Sabbath. At

this providence some were saddened, while others could say, All things work together for good. Sabbath morning at half past seven, enough brethren were on the ground to commence prayer-meeting. On reaching the place of meeting about this hour, we heard the solemn voice of prayer from our beloved Bro. Ingraham, who has spent some time in a new field in Pennsylvania, but has returned to this State for a few weeks. And as we looked about the beautiful hill where preparations had been made for the saints to worship, and heard the solemn and fervent prayer from our dear brother, we thought of the mountains where Jesus prayed and preached, and as we thus reflected, we could not refrain from weeping aloud. The brethren continued to gather to the place till at ten there were near 200 present. On the south side of the hill lay the Tent. On the west, north and east, was a ring of carriages, where the feeblest took their seats, shaded by umbrellas, nearly surrounding those who occupied the north row of seats. In this position these commandment-keepers listened with deepest interest to three discourses, besides spending several hours in conference and prayer-meeting. The last discourse closed at half past three in the afternoon, when it was suggested that the feeble and tired might leave the ground, while others would remain during the hours of the Sabbath, and be ready to erect the Tent. But two or three left, and the meeting rose in interest till near six o'clock. The cool breeze and the clouds intercepting the rays of the sun nearly all day made our situation quite comfortable, while the continual dropping of heavenly manna made the place glorious. A portion of that congregation was on the ground with no permanent shelter for ten sweet hours, and while enjoying so long and so rich a feast could really pity those poor souls who usually sit in cushioned and carpeted pews of these steeple-houses, forty-five minutes, and feed on husks. Bro. Wheeler, Hart, Ingraham, Stone, Hutchins, Sperry and many others took part in this meeting. After the Tent was erected, there was the same evening a very free and cheering social meeting held in it. Social and preaching meetings on First-day were interesting, and we hope profitable, yet the peace of some was a little marred by the conversation of some who having ears hear not, and having eyes see not.

The cause in Vermont is firm, and gradually moving onward. There has been quite an increase of numbers in some places, and the scattered, hidden jewels of the Lord, here and there are coming to the light. The mass have no ears to hear, while their hearts seem as cold and unmoved as the rocks in the bottom of the ocean. Babylon is fallen. She will never rise. The present truth will reach and draw out but a few. Yet we should raise the standard, and cry in the ears of the people, that those who can hear, may hear. The parable of Matt. xxv, 1-11 is fulfilled. God save us from shunning to declare the whole truth on these points. The truth will reach and favorably affect those who have ears to hear and hearts that can feel.

THE OFFICE.

It is proper at this time that we should state that as we have been from the Office about half of the time laboring in different States, that business matters of the Office, such as book-keeping, receipting money, mailing books and the Review have been left wholly with others. It was not possible to attend to these things when absent, and we have had no time to attend to them when at home by reason of other duties and cares. Some blame us much for mistakes made at the Office, and manifest but little patience and forbearance; but this we shall try to bear in a Christian manner, also we shall try to bear with the almost daily blunders and inaccuracies of our correspondents. If business matters could be put on a sheet by themselves, and plainly stated, it would be laid at once with other matters of the kind, and be promptly and correctly attended to. This we have repeatedly requested, but not one in ten regard the request. Business matters are often on the same leaf with a communication for the Review, which sometimes gets into the printer's hands, and finally thrown among other papers before the business is attended to.

We much regret that any mistakes should be made in the business of the Office; and, as we have said before, if our friends discover mistakes, and will inform us of such mistakes, we will correct them.

On our tour through Northern New York and Vermont, we find that the REVIEW has been discontinued to some who should receive it, and we conclude this may be the case in other States. Will the friends of the REVIEW inform us as soon as possible of all such mistakes within their knowledge? We also find that the REVIEW has been sent to others who not only neglect to pay for it, but have no interest in the truths it advocates.

We have spent about \$500 yearly in sending the REVIEW to such, and to professed believers in the truth, who have entirely neglected their duty to us, and we shall do so no longer. The principles of the New Testament forbid such a course. We have been obliged to receive donations from the widow, and liberal donations from the poor day laborer to continue the REVIEW to the hundreds who have paid nothing. We have deprived ourselves of proper rest, and of many of the common comforts of this life, till we are broken down as to health, that we might send out the REVIEW richly laden with spiritual food for the flock of God. And now we meet with those who say they are poor and cannot pay for the REVIEW, yet they can go well dressed long distances to meetings, and spend several days. They have much leisure time, and perhaps are in the filthy health-destroying, God-dishonoring practice of using tobacco. Yes, too poor to help a brother send out the bread of heaven to the scattered flock; but have means enough to obtain tobacco, snuff and tea! Can the Holy Spirit dwell with such men and women? Who dare say, Yes? We say they are to be pitied. May Heaven pity them.

JAMES WHITE.

Tent Meeting at Lorain, N. Y.

THE first week of the meeting being stormy, our congregations were not large. Some 200 came on First-day through the storm, and gave good attention to the word spoken. On the second Sabbath and First-day the weather was more favorable. On First-day the Tent was nearly filled with attentive hearers, some of whom admitted the reasonableness of the position we occupy in regard to the three messages and Sabbath. We trust in the testimony of the Lord that the labor will not be in vain; for his word will accomplish that whereto he has sent it. Our testimony, if put forth in the spirit of meekness, will prove a sweet savor, either of life or death.

Dear brethren and sisters, the Lord has sent the third angel's message to purify us, wean us from the world, prepare us to work for him in the spread of his truth, and fit us for his heavenly kingdom. Are we allowing it to do for us what God designed? Are we doing with it what God has made it our duty and reasonable service to do? Are we letting our light so shine that others see our good works and are led to glorify God? The Lord has sent us this message none too soon, to give us time to prepare for the awfully solemn scenes before us. Darkness covers the earth and gross darkness the people. That darkness surrounds us, amid it we must live until deliverance is given, but let us strive to maintain our position in the light. The Lord help his people while marching through the enchanted ground to keep free from the drowsy spirit of darkness, is our prayer.

J. N. LOUGHBOROUGH.
R. F. COTTRELL.

Tent Meeting at Locke, Mich.

NOTWITHSTANDING the rainy weather, there was quite a large gathering of brethren and sisters and friends from different parts. There was one load from each of the following places; viz., Conway, distant 7 miles, Perry 7, Burns 11, Corunna 20, Meridian 20, Tyrone 28. In consequence of the protracted rain-storms of late, the roads were extremely bad, yet all seemed to be well paid for coming. The social meetings were indeed cheering. Many sweet, intelligent testimonies were given, which evinced that the brethren and sisters generally were united and established in the truth. On First-day our meetings were much disturbed by several young men of the baser sort, banded together with the apparent intention of breaking up our meetings. We learned that

one of the ring-leaders of the mob was a peace officer of an adjoining town. We called upon the peace officers present to do their duty, but they remained silent. An aged sister took the responsibility of reproving sharply and warning the rioters, which seemed to take effect. Some of them seemed to be ashamed of their course and were persuaded to desist, so that our last meeting was without interruption. We saw ocular demonstrations of the fulfillment of prophecy at this meeting. Men were not afraid to speak out against the Law of God and the Bible, but when they saw mob law exalting itself as if determined to prevail, they were perfectly silent.

Bro. Curry was with me at this meeting, and spoke the word with freedom and energy. He expects soon to be able to devote his whole time to preaching the word.

On Second-day, at 9 o'clock, we repaired to the water, and 7 willing souls were baptized by Bro. Curry. We enjoyed a peaceful, precious season at the water—the very place where two years ago 23 were baptized by Bro. Loughborough. How great the privilege to witness the obedience of God's willing people.

We hear of an increasing interest among the people generally to hear on the signs of the times. The cause of truth is steadily advancing in this State, and we hope to see much good done with the Tent this season. Bro. Waggoner is now with the Tent here and expects to spend a few weeks in this State with the Tent in new fields of labor.

M. E. CORNELL.

Tent Meeting at Delhi, Mich.

WE have just closed our Tent-meeting in this place. Ministers present, M. E. Cornell, J. B. Frisbie, J. H. Waggoner of Wisconsin. Bro. Waggoner's coming was unexpected to us all, yet it was truly pleasing to the brethren to see this worthy servant and to hear him reason on our blessed hope.

On the Sabbath there was a good interest. The brethren here and some from other churches, listened with intense interest. The meeting closed with a social season. On First-day came together and enjoyed a delightful season of prayer and exhortation in the morning, after which Bro. Waggoner spoke two hours on the Sabbath question with great liberty. After thirty minutes' intermission, Bro. Cornell gave a lengthy discourse on the Law of God, showing the eternal perpetuity of the same, also presenting from orthodox writings evidence that the ten commandments were moral laws and binding in all their force, upon all men.

Bro. Frisbie gave the closing discourse, touching the time of trouble, the woes pronounced, the seven last plagues, &c., it was a solemn time. The weather was good, the congregation large and very attentive; no disturbance. The brethren, with but four days' notice for this meeting, had a good preparation, and all things were done decently and in order. Upon the whole this meeting most ~~valuable~~ to the interest of the truth.

Yours looking for Jesus.

MANNING CURRY.

THE CELESTIAL RAILROAD.

BY NATHANIEL HAWTHORNE.

(Concluded.)

AT the end of the valley, as John Bunyan mentions, is a cavern, where, in his days, dwelt two cruel giants, Pope and Pagau, who had strewn the ground about their residence with the bones of slaughtered pilgrims. These vile old troglodytes are no longer there; but into their deserted cave another terrible giant has thrust himself, and makes it his business to seize upon honest travelers, and fatten them for his table with plentiful meals of smoke, mist, moonshine, raw potatoes, and saw dust. He is a German by birth, and is called Giant Transcendentalist; but as to his form, his features, his substance, and his nature generally, it is the chief peculiarity of this huge miscreant, that neither he for himself, nor anybody for him, has ever been able to describe them. As we rushed by the cavern's mouth, we caught a has-

ty glimpse of him, looking somewhat like an ill-proportioned figure, but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology, that we knew not what he meant, nor whether to be encouraged or affrighted.

It was late in the day, when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, fascinating beneath the sun. As I purposed to make a considerable stay here, it gratified me to learn that there is no longer the want of harmony between the townspeople and pilgrims, which impelled the former to such lamentable mistaken measures as the persecution of Christian, and the fiery martyrdom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord of Vanity Fair is its chief patron, and the capitalists of the city are among the largest stockholders. Many passengers stop to take their pleasure or make their profit in the Fair, instead of going onward to the Celestial City. Indeed, such are the charms of the place, that people often affirm it to be the true and only heaven; stoutly contending that there is no other, that those who seek further are mere dreamers, and that, if the fabled brightness of the Celestial City lay but a bare mile beyond the gates of Vanity, they would not be fools enough to go thither. Without subscribing to these, perhaps exaggerated encomiums, I can truly say, that my abode in the city was mainly agreeable, and my intercourse with the inhabitants productive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures, which are the grand objects with too many visitants. The Christian reader, if he have had no accounts of the city later than Bunyan's time, will be surprised to hear that almost every street has its church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips, come from as deep a spiritual source, and tend to as lofty a religious aim; as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep; the Rev. Mr. Stumble-at-Truth; that fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. That-to-morrow; together with the Rev. Mr. Bewilderment; the Rev. Mr. Clog-the-spirit; and, last and greatest, the Rev. Dr. Wind-of-doctrine. The labors of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity, in all subjects of human or celestial science, that any man may acquire an omnigenous erudition, without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge, depositing all its heavier particles—except, doubtless, its gold—becomes exhaled into a sound, which forthwith steals into the ever-open ear of the community.

These ingenious methods constitute a sort of machinery, by which thought and study are done to every person's hand, without his putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes; with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock; and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made plain to my comprehension by the ingenious Mr. Smooth-it-away, inspired me with a vast admiration of Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for

such commodities as hit their fancy. It is well worth one's while, even if he had no idea of buying or selling, to loiter through the bazaars, and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, made very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags. There was a sort of stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost anything. Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom very lucrative unless he knew precisely when and how to throw his hoard of Conscience into the market. Yet as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser, in the long run. Thousands sold their happiness for a whim. Gilded chains were in great demand, and purchased with almost any sacrifice. In truth, those who desired, according to the old adage, to sell anything valuable for a song, might find customers all over the Fair; and there were innumerable messes of potage, piping hot, for such as chose to buy them with their birth-rights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig; if he demanded peace of mind, they recommended opium or a brandy bottle.

Tracts of land and golden mansions, situate in the Celestial City, were often exchanged, at very disadvantageous rates, for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants. The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we had laughed so heartily, when Apollyon puffed smoke and steam into their faces, at the commencement of our journey. There they stood amid the densest bustle of Vanity—the dealers offering them their purple, and fine linen, and jewels; the men of wit and humor gibing at them; a pair of buxom ladies ogling them askance; while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly-erected temple—but there were these worthy simpletons, making the scene look wild and monstrous, merely by their sturdy repudiation of all part in its business or pleasures.

One of them—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which to my own great surprise, I could not help feeling for this pragmatic couple. It prompted him to address me.

"Sir," inquired he, with a sad, yet mild and kindly voice, "do you call yourself a pilgrim?"

"Yes," I replied, "my right to that appellation is indubitable. I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad."

"Alas, friend," rejoined Mr. Stick-to-the-right, "I do assure you, and beseech you to receive the truth of my words, that that whole concern is a bubble. You may travel on it all your life time, were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea; though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion."

"The Lord of the Celestial City," began the other pilgrim, whose name was Mr. Go-the-old-way, "has refused, and will ever refuse, to grant an act of incorporation for this railroad; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket, must lay his account with losing the purchase money—which is the value of his own soul."

"Poh, nonsense!" said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still I grew anxious to be gone. There was one strange thing that troubled me; amid the occupations or amusements of the Fair, nothing was more common than for a person—whether at a feast, theatre, or church, or trafficking for wealth and honors, or whatever he might be doing, and however unseasonable the interruption—suddenly to vanish like a soap-bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business, as quietly as if nothing had happened. But it was otherwise with me.

Finally, after a pretty long residence at the Fair, I resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity, we passed the ancient silver-mine, of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little farther on was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travelers have carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left me a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with the usual tremendous shriek.

"This was formerly the castle of the redoubted giant Despar," observed Mr. Smooth-it-away; "but, since his death, Mr. Flimsy-faith has repaired it, and now keeps an excellent house of entertainment here. It is one of our stopping places."

"It seems but slightly put together," remarked I, looking at the frail, yet ponderous walls. "I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants."

"We shall escape, at all events," said Mr. Smooth-it-away; for Apollyon is putting on the steam again."

The road now plunged into a gorge of the Delectable Mountains, and traversed the field where, in former ages, the blind men wandered and stumbled among the tombs. One of these ancient tomb-stones had been thrust across the track, by some malicious person, and gave the train of cars a terrible jolt. Far up the rugged side of a mountain, I perceived a rusty iron door, half overgrown with bushes and creeping plants, but with smoke issuing from its crevices.

"Is that," inquired I, "the very door in the hill-side, which the shepherds assured Christian was a by-way to Hell?"

"That was a joke on the part of the shepherds," said Mr. Smooth-it-away, with a smile. "It is neither more or less than the door of a cavern, which they use as a smoke-house for the preparation of mutton hams."

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a singular drowsiness here overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey's end. The sweet breezes of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the celestial gardens. Once, as we dashed on like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final Station House, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and woe, and

bitter fierceness and wrath, all mixed up with the wild laughter of a devil or a mad-man. Throughout our journey, at every stopping-place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam-engine; but, in this closing effort he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height, and depth, and sweetness, in their tones, at once tender and triumphant, were struck in unison, to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms forever. Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the other side of the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts and gibes, and scalding steam, at the commencement of our journey—the same whose unworldly aspect and impressive words had stirred my conscience, amid the wild revellers of Vanity Fair.

"How amazingly well those men have got on!" cried I to Mr. Smooth-it-away. "I wish we were secure of as good a reception."

"Never fear—never fear!" answered my friend. "Come—make haste; the ferry-boat will be off directly; and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the city gates."

A steam ferry-boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances, which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and exclaiming that the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumberous influences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell!

"Don't you go over to the Celestial City?" exclaimed I.

"Oh, no!" answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. "Oh, no! I have come thus far only for the sake of your pleasant company. Good bye! We shall meet again."

And then did my excellent friend, Mr. Smooth-it-away, laugh outright; in the midst of which cachinnation, a smoke wreath issued from his mouth and nostrils, while a twinkle of livid flame darted out of either eye, proving indubitably, that his heart was all of a red blaze. The impudent fiend! to deny the existence of Tophet, when he felt its fiery tortures raging within his breast! I rushed to the side of the boat, intending to fling myself on shore. But the wheels, as they began their revolutions, threw a dash of spray over me, so cold—so deadly cold, with the chill that will never leave those waters, until Death be drowned in his own river; that, with a shiver and a earthquake, I awoke. Thank Heaven, it was a Dream!

COMMUNICATIONS.

From Bro. Dunn.

DEAR BRO. WHITE:—I thought you would probably be glad to hear how the cause of truth is prospering in Pennsylvania. I have been laboring most of my time in Erie Co., at Edinboro since Bro. Holt left; the rest of the time at Wellsburgh and vicinity. At Edinboro there are quite a number of time Brn. who seem to be very honest. I think that some will embrace the message. I have lectured upon the Sanctuary, Two-horned beast, three Angels of Rev. xiv, and touched upon the law and Sabbath incidentally. They listened with interest, and requested me

to present our views of the Law of God and Sabbath in full, which I am going to do. They say they have no light at present, and if we have the truth they will embrace it. Some have already fallen in with our views of cleansing the Sanctuary. I feel encouraged in this part of the field. It is opening all around for labor, and I am alone; but I have faith to believe that God will raise up laborers here to work in his vineyard. The Lord hasten it in his time.

I intend to devote my whole time to the work. Pray for me, dear Bro., that I may be a humble instrument in the hands of God in bringing honest souls to the knowledge of the truth. The church at Hayfield is in a good condition, and feel their responsibilities to some extent. T. H. DUNN.

Hayfield, July, 6th, 1855.

From Bro. Curry.

DEAR BRO. WHITE:—For the last three months I have spent my time here at Delhi. It has not been a lost season. I have had some large assemblies on funeral occasions. I have preached to, my old friends on First-day, and to the church on the Sabbath.

The little church here are moving on in the line of duty. There has been some respectable additions to their number recently. It has been a source of unspeakable joy to me to see two more of my old Harbinger friends come out and take passage under the banner of the Sabbath of the Lord our God; those, too, who embraced religion under my labors, and stood with me on the no-Sabbath theory. The confiction of views on the Sabbath question, as published in that paper, has done much toward opening their eyes. They are now planted upon the rock, to God be all the praise.

We have lately baptized two happy converts; also one of our number who at the first did not see the demand for re-baptism. Others are ready to put on Christ by baptism. Our little flock is gradually increasing in number, and we hope in holiness, too. We number about 15. I expect soon to be able to devote my entire time to the work of the ministry. My prayer is that God will direct me into all truth, and guide me in the line of duty.

Yours in hope of the crown soon.

MANNING CURRY.

Delhi, July 4th, 1855.

From Bro. Lathrop.

DEAR BRO. WHITE:—I am still trying to keep all the commandments of God and have the testimony of Jesus. The *Review* is a welcome messenger to me. Each number comes laden with good news of the onward progress of the cause, and of the bright hopes of the remnant. My heart is cheered when I hear through it from all parts of the field, of the many that are brought to see the truth of the third angel's message. I am glad that the eyes of my understanding have been opened to see the truths of God's word. I feel to rejoice in the blessed hope of the soon coming of our Lord and Saviour Jesus Christ, and of being made like him, and of reigning with him evermore.

I can see the signs fast fulfilling that precede the Second Advent; the people are waxing worse and worse, men's hearts are failing them for fear of those things that are coming on the earth. I believe that the number of God's people will soon be complete, and sealed with the seal of the living God. By the grace of God I mean to be one of the number. My daily prayer to God is that I may be purified and made white, and that I may through the merits of Jesus finally overcome all things, and have right to the tree of life and enter in through the gates into the City. My love to all the brethren and sisters in the present truth.

Yours in the hope of a blessed immortality.

L. LATHROP.

Oswego, July 8th, 1855.

From Bro. Chester.

DEAR BRO. WHITE:—I wish to make a request through the *Review* to some one of the preaching Brn. to come to Pittsfield, Mass., and hold a course of lectures. This is a large, settled place, and I think there may be some honest souls found here who would embrace the third angel's message. I want some one that I can engage in the work with, for as my health is poor I cannot do much alone.

Enquire for,
Pittsfield, Mass.

LEMUEL CHESTER.

From Bro. Rawlins.

DEAR BRETHREN IN THE LORD:—It is now more than one year since I commenced keeping the Sabbath of the Lord our God. I had been for some time convinced of the truth of the Sabbath, but as I had no regard for any day I did not commence keeping it until Bro. Bates came out here one year ago last Spring, when I made up my mind that let others do

as they would, I would serve the Lord. Since that time I have been striving to keep all the commandments of God.

I have many trials and temptations to encounter with, but I hope through Christ to overcome that I may with my little family stand in the last day.

Yours striving to overcome.

ALLEN J. RAWLINS.

Rush, June, 26th, 1855.

From Bro. Street.

DEAR BRO. WHITE:—I drop you a few lines to let you know how the cause of truth is prospering in this vicinity. There are four families besides myself in this place keeping the commandments of God and the faith of Jesus. We have to fight against much opposition, but God's grace has been sufficient for our day as yet. There have been three preachers here to fight against the truth, but it is mighty and will prevail. Their arguments will not stand the test of God's word. As for my part I feel that I am daily growing in grace and in the knowledge of the truth. I embraced the truth in Feb. last, under Bro. Frisbie's labors, since which I have enjoyed more real religion than in the whole seven years that I belonged to the M. E. Church. This truly is an evidence that we have the truth, in that God's own and blesses us. I have been traveling among the brethren, and find the most of them firm in the truth; but there is a great call for help from the messengers. Truly the harvest is great but the laborers are few.

Yours in hope of immortality through Christ.

S. STREET.

Benton, July 8th, 1855.

From Bro. & Sr. Haskell.

UPON our removal to this place, we most sincerely hoped to have found some who would ere this have united with us in remembering the Sabbath day to keep it holy; but, with the exception of some three or four who are investigating its claims, there is a very strong opposition to this glorious truth. The dragon is indeed wrath, and the people apparently united in "turning away their ear from hearing the law," yet all the while unconscious that its penalty is of no less startling a nature than that, "even his prayer shall be abomination."

In the good providence of God we were permitted to meet with the dear little band of like precious faith. In Hubbardston, last Sabbath; and while none have deserted this glorious standard, we are happy to say that many of them do indeed feel that "the Sabbath is a delight." Two have been added to their number since Bro. Bates was with them last winter, and some two or three others are weighing the evidences for and against; yet all the while the dragon is loudly roaring, and with his threats of vengeance trying to intimidate the flock. But their trust is such in the good Shepherd that they would sooner march to the stake than retrace their steps.

Glory to God, the time is at hand when the test will come, and O may he in his infinite love and mercy grant that we may not any of us be then found wanting.

STEPHEN N. & MARY E. HASKELL.

Princeton, July 3d, 1855.

From Sister Sturdevant.

DEAR BRO. WHITE:—For more than a year I have been trying to keep the commandments of God, and I praise the Lord for the light that is constantly shining around my pathway. I have no wish to trample on any part of God's holy law, but I do wish to obtain a triumphant victory over every wrong and sinful thought, word and action.

We have never been favored with hearing the present truth preached in this place, and we wish to learn the P. O. address of Bro. D. P. Hall, as we understand that he is a speaker and a citizen of this State. We think that good might be done here if some of the preaching brethren could come this way and present the truth. It has been with interest that we have perused and carefully compared with the Scriptures of divine truth the many communications found in the *Review*. It is a welcome messenger to us, it being all the preaching we have. I did rejoice when I was informed through the *Review* that there was a Tent for Wisconsin. I feel as though I could not wait to hear the truth preached in this place.

Yours in hope of immortality at the appearing of Jesus.

LUCETTA STURDEVANT.

Blumounds, Dane Co., Wis., June 24th, 1855.

From Sister Dartt.

DEAR BRETHREN AND SISTERS:—I have often been comforted and strengthened by reading your letters in the *Review*, and I have felt that I ought not to be like the miser, who much receives and nothing gives; but for several reasons have neglected writing through the *Review*. I have been endeavoring by God's assisting grace to serve him with all my heart for many

years, and have firmly believed that he would guide me into all truth, or at least all that is necessary for me to know. When I entered his service, I resolved to be a whole-hearted, Bible Christian, to make religion the business of my life, renouncing the world, bearing every cross, performing every duty pointed out by the word and Spirit of God.

I knew but little of the Advent movement in '43-4, but I firmly believed that if it was of God I should understand it sooner or later. After the time appointed passed I supposed that all who had been looking for the Lord felt that they had been deceived and gave up their expectations. I did not know that there was one in the world who had any faith in the Lord's speedy coming. But to my great surprise I was led unexpectedly by the Spirit of God and the application of his word to my soul to believe that his coming was near; and O! the joy and peace that filled my soul! How I longed for that blessed hour to arrive when I should behold the lovely face of Jesus and be like him. If in the least I gave way to doubts or fears with regard to his coming, my joy would vanish at once, and darkness fill my mind, and my religious enjoyment, my fortitude under temptations and trials from that day to this have been in proportion to my faith in his soon coming. Many are ready to say, if we live so as to be ready for death at any time, why need we care particularly about his soon coming? This had been my manner of life for more than twenty years; but since I have tasted the joys of those who "look" for him and are waiting his appearing, nothing else can satisfy me but to see him as he is. I have been endeavoring to keep the Bible Sabbath for about three years and a half. I have not a doubt about the seventh day's being the Sabbath of the Lord.

Dear brethren and sisters, let us each remember it is only those who endure to the end that are to be saved. I desire an interest in all of your prayers.

A. E. DARTT.

Baraboo, June 28th, 1855.

The Days of Noah.

"AWFUL as the contemplation of the deluge is, yet there is another revolution in prospect still more momentous and awful. There shall not, indeed, be an overwhelming flood of water upon the earth, but a stream of devouring fire, which will burn up all the works of nature and of art. A sudden destruction shall come upon the workers of iniquity, and as it was in the days of Noah, so shall it be then: 'They were eating and drinking marrying and giving in marriage, until the day that Noah entered into the ark: and knew not until the flood came and took them all away: so shall also the coming of the Son of man be.' Matt. xxiv, 38, 39. Infidelity and immorality will prevail to an extraordinary height in the latter days; and though the prophetic signs will be clear and striking to considerate and religious minds, yet upon the generality of men they will have no effect. 'Blessed are those servants, therefore, whom when the Lord cometh he shall find watching.' When destruction shall come as a whirlwind, and vengeance shall be poured down from on high, they shall be safe, being sheltered in the ark of divine mercy. Then cometh the judgment, when all the mysterious ways of Providence shall be cleared up, and every dispensation thereof fully vindicated, to the confusion of the wicked and the glory and happiness of the righteous.

"The solemn scene ended, and old things being done away, 'all things shall become new.' There shall be 'new heavens and a new earth,' in which righteousness only shall dwell. 'Peace shall flourish in that happy state; mercy shall descend thereon as the dew, and righteousness spring out of the ground.' No evil, either natural or moral, shall disfigure it, for 'all shall know and obey the Lord, from the least to greatest.' The inhabitants of that world shall not labor in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord (or of the MESSIAH) and their offspring with them. And it shall come to pass, saith the Lord, 'that before they call I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together; and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.' Isa. lxxv, 17, &c.

What a glorious prospect is here expanded to the view of the Christian! Is he apt to look back with a kind of regret upon a paradise lost, through the weakness of our first parents? He turns with rapture to contemplate a paradise before him infinitely more glorious, in which is the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. "In the midst of the street of it, and on either side of the river, there is the tree of life, bearing twelve manner of fruits, and yielding

her fruit every month; and the leaves of the tree are for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." Rev. xxii, 2-5.

If the Christian looks back upon a world destroyed by water, and sees the ark preserving Noah and his family, with the various living creatures necessary to stock the new world, he admires the wonderful goodness of God blending itself with his judgments; and on viewing in prospect the last dreadful destruction of the earth, he rejoices that there is a salvation appointed for all who shall flee from the wrath to come, and also an inheritance reserved for them, which is incorruptible, undefiled, and that fadeth not away.

The covenant with Noah is typical of that made with Christ for the preservation of his church: "For this is as the waters of Noah unto me, saith the Lord; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would no more be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. liv, 9, 10.

It is an unspeakable blessing to be interested in this divine and precious promise—to be included in that covenant of grace to which it is given. Many, however, are professedly baptized into communion with Christ's spiritual body, who have never been renewed in the disposition of their minds. A mere outward profession of Christianity, and attaching ourselves to some branch of the Christian church, gives no man a claim to the promise, but will rather serve to add to his condemnation in the world to come. There was an unrighteous, idolatrous Ham in the ark, who inherited a curse instead of a blessing; and the same will be the case with respect to many now in the visible church of Jesus Christ. In her communion, it is to be feared, there are numbers who are not united to the Head by a true and living faith, who marvel much at the declaration of Truth itself, "Ye must be born again," [John iii, 7,]—who know nothing of real religion, are destitute of all pious feeling, and who, when tried in the balances of the sanctuary, will be found wanting. Nothing short of "being born of the Spirit," can make us heirs of the promise, children of God, and consequently inheritors of the kingdom of heaven.

Let it be, therefore, our serious care and concern not to have the form of godliness merely, but the power of it also, [2 Tim. iii, 5,] in our hearts, and manifested in our lives and conversations. Noah walked with God in this manner, and had that rest, both here and hereafter, which his name implied; and hereby we also must live in all holy obedience, in the midst of a dark and corrupt generation, as lights of the world, [Phil. ii, 15,] if we would enter into that rest "which remaineth for the people of God." Heb. ix, 9.

From the "Sabbath Recorder."

Sunday-Keeping vs. Protestantism.

To the Editors of the Sabbath Recorder:—

I find the following article in the New York Chronicle, Vol. VI, No. 30. The only changes I have made in it are to make it read *Sunday-keeping* instead of *Infant Baptism*, and omit a single paragraph on infant communion, and put one papist in the place of another. The conscientiousness of the writer, and the purity of his motives, are sufficiently apparent to be allowed by all candid readers; but I would be glad to know how he can maintain either, if when he looks again into the great mirror of truth, he looks exclusively on the anti-Protestant appearance of Infant Baptism and refuses to look on the anti-Protestant appearance of Sunday-keeping. S. D.

It is truly deplorable that men, Christian men, holding the fundamental doctrines of the Gospel, and who, on every other point of revealed truth, are sound in the faith, should, on the subject of Sunday-keeping, betray that want of judgment and logical acumen which invariably characterize their general exposition of biblical truth; men, too, who readily adopt the noble aphorism of the renowned Chillingworth, "The Bible, the Bible alone, is the religion of Protestants." Would that they were willing to abide by such a glorious principle, and subject their practice to this infallible test. What is its import? Does it not mean that Protestants derive their religion from the Bible alone?—that they admit nothing into their religious faith and practice, but what they find in the Bible? If this be its import, ought not those who inscribe it on their banners, to exemplify

it in their practice? Ought they not to be careful that they believe nothing as a religious doctrine, and that they practice nothing as a religious rite, but what the Scriptures teach? To adopt this aphorism, and at the same time admit into their religion what is not found in the Bible, is to proclaim to the world that they are not Protestants. And yet this is done by the advocates and practitioners of Sunday-keeping.

What an unspeakable relief to the laboring intellect would it be, if the Scriptures had contained but one single command, or had furnished but one single example of Sunday-keeping; but alas, they are not to be found. Persons deeply interested in the research, and ardently desirous to make the discovery, have completely failed in the attempt to find such a command. How many longing eyes have pried into the sacred history to find but one example of Sunday-keeping, yet how inexorable the sacred page! Neither diligence, nor learning, nor criticism, nor prayers, nor tears, can extort from it the confession that one Sunday was kept in the days of Jesus and his apostles. This being the case, the Protestant principle disallows its authority, and the consistent Protestant must reject it as no part of his religion. To bolster up the unscriptural practice of Sunday-keeping, its advocates are obliged to go out of the record, and have recourse to the writings of the Fathers, thus substituting the traditions of men for the commandment of God; and with an air of complacent assurance they tell us that "Sunday-keeping was practiced at a very early period of the church's history." But what avails this statement, if it be not in the Scriptures? It matters not how long the practice has prevailed, it matters not how extensively it has prevailed, it matters not if it be patronized by the great, the wise, and the good—if it be not in the Scriptures, it is not a Christian ordinance. Earthly patronage cannot make it a heavenly institution. Patronage may be a passport for error, from one generation to another, yet it does not convert error into truth, nor does it give such sanctity to error as to make it profane to touch it.

It may be true that Sunday-keeping is found in the beginning of the third century, but can this add the weight of a feather to the argument for it? Certainly not, in the opinion of any consistent Protestant. If Sunday-keeping be in the Scriptures, this discovery from the writings of the Fathers is not needed; if it be not in the Scriptures, a thousand such discoveries will give it no claim to a place amongst Christian observances.

In what an awkward dilemma do the advocates of Sunday-keeping place themselves in practicing that which only has tradition for its authority, by attempting to vindicate their conduct from Scripture. Thus shorn of their strength, in vain do they thunder their anathemas against the Church of Rome on account of her traditional character, for it is well known that the Roman Catholics maintain that there is no authority in the Scriptures for Sunday-keeping. "A great papist, going to hear a discussion about Sunday-keeping, told his friend he was going to hear MIRACLE, namely, Sunday-keeping proved from Scripture."

"Happy is he who condemneth not himself in the thing which he alloweth."

It is deeply to be regretted that so large a portion of the Protestant Church, losing sight of the fundamental principle, namely, the sole sufficiency and sole authority of the Scriptures to determine all matters of faith and practice, should be placed in the anomalous position we find them, especially in the present day, when there are evident indications of an approaching conflict between Protestantism and Popery. Does it not behoove Protestants of every class seriously to consider whether they be prepared for the encounter, and we earnestly ask, are the Protestant advocates of Sunday-keeping in a right position for the conflict? Are they prepared to prove that the Scriptures, and not tradition, the Apostles, and not the Fathers, are the only authority on which they found their practice? If they be not prepared to avow, and to prove this, will not their inconsistency enfeeble their efforts, and prove a tower of strength to their adversaries? The cause of truth and righteousness demands this at their hands. This is no controversy between sect and sect, but between truth and error—the commandments of God and the traditions of men. Look at "the truth, on this subject, with open face," without the spectacles of a system. We invite appeal "to the law and to the testimony."

NEW WORK.

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APPOINTMENTS.

PROVIDENCE permitting, there will be a Tent Meeting held in Roosevelt, to commence Sabbath, July 28th, and continue over Sabbath, Aug. 4th. Also in Vanburen as Bro. Walker shall arrange, to commence Sabbath, Aug. 11th, and continue the second Sabbath if thought best. Meetings on the Sabbath at 10½ A. M., and 12½ P. M. On First-day 10½ A. M. 12½ and 5 P. M. J. N. LOUGHBOROUGH. R. F. COTTRELL.

To Correspondents.

Wm. Bartlett.—We are unable to see what you were aiming to prove by your quotations of Scripture.

Dani. Baker.—We have received your commentary on the Apocalypse, but cannot endorse it. If you wish it returned we will do so on your prepaying the postage.

A. B. Coney.—In answer to your inquiries, we send you a tract containing a thorough exposition of 2 Cor. iii. If carefully studied we think it cannot fail to remove entirely all objections.

Business.

J. Dorcas.—We make it right in this No.

L. Sheldon.—We have no recollection of ever receiving the money you speak of, and have written to Bro. Bingham on the subject.

J. A. Laughhead.—We received your \$1 for the Extra, and were intending to credit it when we issued another number of that sheet. We now place it to your credit for Vol. vii, of REVIEW.

S. J. Gardner.—The P. O. Address of H. Flower is Ronald Ionia Co, Mich.

D. Hewitt.—We have no one by the name of Griswold on our books at Battle Creek. Is he a new subscriber? If not, where has his paper formerly been sent? We credit his money in this No.

S. Vanloon.—We received but one letter from C. W. Stanley last March, and that said nothing of a dollar from you.

J. E. Titus.—The MS from Eld. S. A. Taft, we have forwarded to Bro. Cornell.

Notice.

BRETHREN in N. H. and Conn. will please notify us of the places where they wish to have Tent-meetings, that notice may be given in the Review, and also in the vicinity of the meetings. JOSEPH BATES. E. L. BARR.

East Unity, N. H., July 16th 1855.

Letters.

E O Meacham, J Huber, L Sheldon, M S Bovee, R Judd, J D Hough, D Wakefield, C Truman, G W States, H Edson.

Receipts.

T Hale, N Gibbs, A Lamb, S N Haskell, S Allen, E S Lewis, R Goddard, Wm D Williams, W Grant, L Eggleston, H Lyon, S B Warren, J B Lewis, C G Cramer, J Cramer, A B Pearsall, C Green, L Martin, S Martin, H Barr, A Morton, E Richmond, (for A Bowers,) J Crispell, H Wheeler, J Sturdevant, J G Camp, J F Hammond, W L Saxby, L Wait, S Hammond, Wm Mott, M Baker, N G Needham, S B McLaughlin, L Smith J Bodley, E M L Corey, I R Trembly, L M Freeto, A Friend, P Reynolds, A M Rathbun, Jas Hogle, M North, J A Blackmer, Mrs A Thurbur, E A Averill, A Belden, M Fairbanks, C O Taylor, G Rider, C Walker, J G Whipple, S Cronkright, J Byington, E Hall, A H Hilliard, S D Arnold, N A Gale, A Palmer, G Folslow, L Haskell, C W Smith, L D Hodge, J W Marsh, J C Lawton, R Bennett, E Wilcox, J E Nichols, W Wells, S Street, Eugg, J Cady, J Bostwick, C Bates, J Smith, C B Preston, S Lanhpear, D Chase, S Chase, A A Marks, B Marks, M G Kellogg, D R Palmer, J Whitmore, P Dickerson, S P Hangerford, S Holford, M E Gleason, A Hart, H Norton, J Fishell Jr, F Lamoreux, A C Morton, H D Corey, D C Elmer, L Corruith, S G Cottrell, Wm Chapman, S N Bascorn, Sr. Spur, S Eastman, S J Coorus, E Dunham, E D Cook, C Smith, Z Brooka Bro Griswold, J Jones, B G Jones, H P Wakefield, C Baker, A H Huntley, J Carroll, J G Briggs, I Gardner, J Aldrich, C Aldrich, D Kellogg, C M Wade, B B Wheeler, J Stryker, C Raymond, S Osgood, L H Dubois, J Lunger, R Gosline, Sr Hunt, Sr Dickinson, Sr Feeler, J A Laughhead, S Myers, J Breed, L Tarbell, Mrs S Smith, Jno Dorcas, H Shauck, F Gould C R Austin, M Southard, E Scribner, A Fife, E Colby, M A Ford, S H Peak, W Fiek, R Loveland, W Peak, O Bailey, J J Robins, J Griswold, L Titus, W McClenorthan, L Bean, H P Gould, J Barrows, E Churchhill, M Burritt, J Swasey, P Davis, S Willey, J Park, S Slayton, A R Morse, S Segar, each \$1.

S Lathrop, E Goodwin, L Crosbie, J Y Wilcox, H W Dodge, L B Lockwood, G W Vineca, D Smalley, J S Cottrell, R Cochran, J G Smith, L Gould, J Lamson, S Benson, H Childs, L B Willey, L Sullaway, E E Hammond, each \$2.

E L H Chamberlain \$3. B W Moore \$5. A Friend \$4.50. J Place, A Abbey, H S Gurney, (50 cts for S Gurney,) O Davis, (50 cts for W Bailey,) R P Rice, each \$1.50. J P Rathbun, S Dunten, each \$1.25. A friend of truth, (for J C C,) J Mansel, (for J F,) J B Lewis, (for A G B,) E Taylor, M A Eaton, S Chamberlain, C Lyman, O Ingles, B Straight, A A Marks, (for E Clark,) A Friend, H Page, D Aldrich, E Wheeler, J Burroughs, M Dean, N Colby, M S Prior, U Colby, S W Bean, D Sperry, each \$0.50.

To pay Arrears on Vol. VI.

M Fisk, M A Loveland, each \$1. J Chapman \$1.50. L Gould, J Carroll, J G Briggs, D Kellogg, each \$0.75. S B McLaughlin, J J Robins, F Capron, each \$0.50.

For Tent in New York.

Mrs L Smith, T Wright, S G Cottrell, R Bennett, each \$1. R Gosline \$2. J Lamson, J B Lamson, A Friend, each \$5. Church in Lorain \$30.

TO PURCHASE HORSE FOR J. N. LOUGHBOROUGH.—J C Lawton, R Gosline, each \$1. A friend \$5.

FOR WISCONSIN TENT.—J Hall \$1.5. B McLaughlin \$0.50