

# Advent Review, AND SABBATH HERALD.

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

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### GOING HOME.

THE warrior's heart beats wild and high,  
He cheers his gallant band,  
And joy beams forth from every eye  
To hear the glad command.  
The sound of home doth sweetly fall,  
Each heart is light as air;  
And merrily they heed the call  
To greet the loved ones there.

"We're going home!" the sailor cries;  
"Spread every inch of sail;  
Right swiftly now our vessel flies,  
Nor fears the coming gale.  
All hardy men and rough are we,  
And far away we roam;  
But never on the stormy sea  
Forget the joys of home."

Whence comes the brilliant flame that plays  
Around the pilgrim's eye,  
And with it is bright and sparkling rays  
Tells of some refuge nigh?  
Though he hath wandered long and far  
In this dark world of tears,  
He finds at last love's guiding star,  
The home of early years.

Where shall the faithful Christian turn,  
When low and weak his frame;  
When soon for aye shall cease to burn  
Life's dim, uncertain flame?  
Bright aspirations now will come,  
His dying stay to prove,  
And softly whisper—going home—  
Home to thy rest above—Sel.

## THE TWO-HORNED BEAST OF REV. XIII, A SYMBOL OF THE UNITED STATES.

BY J. H. LOUGHBOROUGH.

(Continued.)

The next point that shall claim our attention is the  
DESCRIPTION OF THE BEAST.

Verse 11. "And he had two horns like a lamb,  
and he spake like a dragon." The horns are not  
explained in connection with this beast, but with  
an understanding of what has before been said on  
the subject of horns, we may be prepared to under-  
stand what the two lamb-like horns represent.

From those texts where the symbol has been used  
and explained, we learn that the two horns of the  
ram, [Dan. viii.] denoted the kings of Media and  
Persia. The great horn between the eyes of the  
goat denoted the first king of Grecia. This being  
broken, and four standing up for it, represents the  
kingdom divided into Macedon, Thrace, Syria, and  
Egypt, as ruled over by four of Alexander's gener-  
als. The ten horns of the fourth beast, [Dan. vii,  
23, 25,] denoted the ten kingdoms into which the  
Roman Empire was to be divided. The little horn  
which came up after them, denoted the Papal  
church, to which Justinian gave power over the

fourth beast by his decree. A horn, then, we find  
symbolizes a ruler either civil or ecclesiastical. The  
little horn [church of Rome] is called definitely a  
horn, before the three are plucked up and dominion  
given to it over the fourth beast.

No power previous to the two-horned beast, has  
been in prophecy symbolized by *lamb-like* horns.  
We shall claim that they symbolize two things:

- 1st. *The youthfulness of the power.*
- 2nd. *Its mild profession.*

On the youthfulness of the power we here re-  
mark, it is clearly implied in the language of verse  
11. Why choose a lamb as the symbol in this  
prophecy? The answer to my mind is obvious.  
The power to which it applied had existed but a  
short time when introduced in the prophecy. We  
find it introduced in 1798, 22 years after the first  
acts toward establishing the *United States* as an in-  
dependent government. If the power referred to  
in this prophecy was any of the foreign nations of  
long duration, would not a full grown beast, be a  
more fit symbol to bring before the mind? When  
Pagan Rome was introduced in prophecy B. C. 31,  
it was over 700 years old, and was symbolized by a  
"beast dreadful and terrible, and strong exceed-  
ingly."

On the second point above, we remark: These  
two horns like a lamb cannot represent a despotic  
or Papal government, but true to the character of  
the symbol, they must represent a mild or innocent  
appearing power. The lamb is the symbol of in-  
nocence.

We shall call the two horns, Protestant ecclesi-  
astical power, and Republican civil power. Where is  
a government to be found more lamb-like in its ap-  
pearance than this our own nation, with its Repub-  
lican and Protestant rulers?

Probably some are ready to object to the appli-  
cation above made of one of the horns of this pow-  
er to Protestants, and urge that a horn is the sym-  
bol of civil power. We have already shown that  
the Catholic church is called a horn before it re-  
ceived the civil power of Rome, therefore a horn is  
not *always* an emblem of civil power. Both beasts  
preceding the two-horned beast were connected  
with religious bodies, and persecuted those who re-  
fused to receive their tenets. The two-horned  
beast being another link in the same chain is a sim-  
ilar power. In the end it makes an image to the  
first beast. If it makes an image to the first beast,  
then in the commencement of its career that image  
does not exist. At that point church and state  
stand as two, therefore we see the propriety of *two*  
horns on the beast.

As an index to the mild profession of Republicans  
mark the language of the Declaration of Independ-  
ence of these United States:

"We hold these truths to be *self-evident*; That  
all men are created equal; that they are endowed by  
their Creator with certain inalienable rights, that  
among these are life, liberty, and the pursuit of  
happiness."

Wherever appeared a government with a declar-  
ation so lamb-like! In a place where the people  
are pledged to carry out such a declaration, we  
should expect to find a God-like class, carrying out  
the principle of the Bible to which it is so nearly  
allied—"Love thy neighbor as thyself." Here is a  
government placing men as persons on an equal  
footing, lamb-like in appearance, yea, Christ-like.  
Jesus is called "the Lamb of God, which taketh  
away the sin of the world." John i, 29.

We will look at the profession of the Protestants.  
They say, Amen, to the Declaration of the Republic-  
ans, and in addition to that they declare that free-  
dom of conscience is for all, that the Bible is the  
only standard of faith for Protestants; believe what-  
ever is found in the Bible. Against the profession  
of Protestants and Republicans we have nothing to  
offer: their profession is right. We might expect  
a millennium indeed, were their profession lived out.

But as John viewed this matter, the scene is  
sadly degenerate when the beast begins to act. In-  
stead of carrying out his lamb-like profession, "*he*  
*speaks as a dragon.*" Yes, that very national ex-  
ecutive body, who have before them this Declara-  
tion of Independence, and profess to be carrying out  
its principles, can pass laws by which 3,200,000  
slaves can be held in bondage. The Declaration of  
Independence was professedly based on *self-evident*  
truths. [Truths that needed no reasoning to estab-  
lish them.] But it is a *self-evident* truth now that  
a large number of our race are born into slavery.  
To produce a harmony between our laws and their  
professed basis, the Declaration of Independence  
should have a clause supplied, and should read, All  
men are created *equal* except 3,200,000.

As things exist in our Union at present, we can  
look upon the above as only a lamb-like profession,  
while the action, [voice, or laws of the government,]  
is dragon-like. It is commonly claimed that the  
Constitution professing to be based upon the Decla-  
ration, of Independence pledges that all men shall  
be protected in worshipping God according to the  
dictates of their own consciences.

To show the import of the Constitution of the  
*United States respecting religious matters*, I wish to  
copy a few articles from the Constitution, also the  
opinion of George Washington as to the import of  
that instrument.

### CONSTITUTION, ART. 9, SEC. 2.

"This Constitution, and the laws of the United States  
which shall be made in pursuance thereof, . . . shall  
be the supreme law of the land; and the judges in every  
State shall be bound thereby, anything in the Constitu-  
tion or laws or any State to the contrary notwithstanding."

Sec. 3. "The members of the several state Legisla-  
tures, and all executive and judicial officers, both of the  
United States, and of the several States, shall be bound  
by oath or affirmation, to support the Constitution; but  
no religious test shall ever be required as a qualification  
to office or public trust under the United States."

### AMENDMENT OF THE CONSTITUTION, ART. 1.

"Congress shall make no law respecting an establish-  
ment of religion, or prohibiting the free exercise thereof."

We subjoin George Washington's decision in re-  
gard to the intent of the Constitution. A letter  
written to the committee of a Baptist society in  
Virginia, in reply to questions as to the design of  
that instrument.—Aug. 4th, 1789.

"If I had the least idea of any difficulty resulting  
from the Constitution adopted by the Convention, of  
which I had the honor to be President when it was form-  
ed, so as to endanger the rights of any religious denom-  
ination, then I never should have attached my name to  
that instrument. If I had any idea that the general gov-  
ernment was so administered that liberty of conscience  
was endangered. I pray you be assured that no man  
would be more willing than myself to revise and alter  
that part of it, so as to avoid all religious persecutions.  
You can, without doubt, remember that I have often ex-  
pressed my opinion, that every man who conducts him-  
self as a good citizen is accountable alone to God for his  
religious faith, and should be protected in worshipping  
God according to the dictates of his own conscience."

GEORGE WASHINGTON.

From the above we see that the lamb-like pro-  
fession is still carried out, [in religious matters] by  
the Constitution, which is professedly based on the

**Declaration of Independence.** It seems from George Washington's explanation that it was the design of the Constitution to grant free toleration to all religions, and protect all men in worshipping God according to the dictates of their own conscience. Well, I as a Christian profess to have my conscience in accordance with the Bible which says, "Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee." Deut. xxiii, 15. Now that is my conscience on that point. Will they regard my conscience as sacred? Let us see.

To fully elucidate the light on this point we will suppose a case:—A slave at the South is favored with a master whose sons have been touched with the sufferings of the slaves, and have made free to converse with, and instruct them. On one fourth of July as all work is suspended on the plantation, and the master's sons as usual are firing pistols and small fire-works, one favorite slave with the boys whom we will here name James, ventures to ask the boys what this is for. He comes up to master George, with—

"What for you make all de noise?"

"Why, Jim, don't you know? this is independence day," he replies.

"Massa Georg, tell me more bout um."

George proceeds to explain in a simple way the oppression brought upon the settlers of the American Colonies, and their at last declaring themselves a free and independent people, and closes his short lesson by repeating the first clause of the Declaration of Independence, that "all men are created equal."

James returns to his cabin, tells his wife and children the story, and that the Lord made them free, and equal to their master. A new idea has sprung up in his mind, that he ought to be free; but where can he go to be free?—is the question. The world is naught to him, his knowledge is confined to his master's plantation. He is surrounded with slave-dealers who would not let him enjoy freedom if he should attempt to get it. With his little family he spends the day talking on this new revelation to him. As the sun is setting, he hears his master's sons humming in a low tone the "fugitive slavesong."

"I heard that queen Victoria said, if we would all forsake

Our native land of slavery, and come across the lake; That she was standing on the shore with arms extended wide,

To give us all a peaceful home beyond the rolling tide."

If he was only there, he might enjoy his liberty. But where is that place?—is the next question. The next morning before they go into the cornfield he seeks an opportunity with George:

"Massa Georg, Whah is Queen Victorah dat rules de powah de Merikans left?"

George not supposing any evil, tells him about Great Britain across the great water, and their dominion North of us, across the lake. He's got it! Just what he wanted to know! At night he returns to his cabin, talks over the new light of that day with his wife, and determines to strike for liberty. He views the dangers on the way, but concludes that liberty is sweeter than life. He prays the Lord to work, that his wife and children may follow him out of slavery. He commits all to the Lord and starts—for what? A country in which he can enjoy freedom. Yea, and he starts for that very lion power, from whose grasp, less than one century since our own nation extricated itself because of oppression. He plods his way, faint and fatigued, by day and night, until he reaches the northern boundary of the United States. He is about to take passage for the dominion of the Queen. He turns to give one long, last look at the boasted land of freedom, but whose soil he has found to be cursed with the damning sin of slavery. There he has left a companion and children—now he is laying plans by which he may perform the generous act of purchasing their freedom, and again enjoy their friendly society. While he is taking his last view of that weary road over which he has passed, a tear trickles down his cheek, and he bids slavery good bye forever. He turns to take his flight. Just then a ruthless hand taps him on the shoulder, and a gruff

voice says, You are mine. Half bewildered he beholds that long-hated and much dreaded man, his master. Slavery with all its galling pains again stares him in the face. Again it occurs to him, liberty is sweeter than life. Every energy of his being is stirred. He gives a leap, and is beyond the reach of that cruel master. Perhaps you, Christian, are standing by, and behold this scene, desirous that the fugitive should escape. You now hear the call for, Help! Help! What? Help catch that slave! You are almost benumbed at the thought of aiding that cruel master. You see the slave step aboard of a steamer which quickly leaves the shore, and bears the happy fugitive away from the land of slavery. You have seen the slave get his freedom—all is over. Is it? The next day you find yourself pursued, summoned to appear before the bar, and answer for your transgression. What have you done? Stood still, and seen a slave get just what the Declaration of Independence of these United States says all men are entitled to—"Liberty." And now for the offense you must pay \$1000 fine. You plead, The constitution pledges me protection in matters of conscience; but it is of no avail. The fine is made out against you, you cannot pay it, and into prison you must go, and there lie until the claims of the law are satisfied. This, reader, is not merely a fancy sketch, but a reality justified by the fugitive slave act of these United States. But, says the reader, this is only the work of Republicans; Protestants do not, and would not, act thus. If Protestants are one horn of this beast, then they will act as marked in the Word; speak like a dragon. The great red dragon, [Rev. xii.] according to its profession, had no more right to condemn an innocent man, than these United States; yet when Christ was tried, Pilate said, "I have found no cause of death in him;" [Luke xxiii, 22:] and with the next breath says, "Crucify him." The Protestant says, The Bible is the only standard of faith for Protestants; and yet hundreds have been expelled from their fellowship for no other cause, than believing, and talking to others the Bible doctrine of the near, personal return of the Saviour. Protestants and Republicans, both unitedly and separately, speak as a dragon. We inquire, Who are Republicans? To a greater or less extent they are Protestants. Protestants aid in making and carrying out laws, that hold men in slavery.

Protestants also are slave-holders. It appears from the late census report that "660,563 slaves are owned in this country (United States) by ministers of the gospel and members of the different Protestant churches; viz., 217,563 Methodists, 77,000 Presbyterians, 125,000 Baptists, 87,000 Episcopalians, 101,000 Campbellites, and 53,000 other denominations." If the church of the North does not hold slaves, she fellowships those of the South who do. It is true that in one of the churches above named, (the M. E. Church,) an attempt was made to free the northern branch from slavery, but as admitted by one of their ministers not long since, there are still many slave-holders in the Northern branch of that church.

The ministry of these churches South argue that there is no moral wrong in slavery; for it is a Patriarchal institution, and was sanctioned by the Lord in the ceremonial law. If they contend that it is morally right to hold slaves now because they were held in Patriarchal times, then it must be morally right to use them as they were used then. Then every one could go free at the jubilee every seventh year, unless he loved his master and wanted to abide with him. Let those who contend for Patriarchal slavery here, carry it out fully and give the slaves one jubilee, and what would be the result?

For an illustration of the acts of both Protestants and Republicans, we make the two following quotations from the *New York Tribune*, of Feb., 1854.

"Mrs. Douglas, a lady of Norfolk, was some time since accused, as our readers may remember, of the crime of teaching 'little niggers' to read. This case has been finally adjudged by the court at Norfolk. The teacher was found guilty, and sentenced to one month's imprisonment, which sentence was immediately carried into effect, and the lady now lies in jail expiating her crime."

"A SLAVE BURNED TO DEATH.—A mob was collected together and a Lynch Court was held to determine what was best to be done with a negro who had the impudence

to raise his hand against a white man. The Lynch Court decided that he should be burned at the stake.

"Nearly four thousand slaves were collected from the plantations in the neighborhood to witness this scene. Numerous speeches were made by the magistrates and ministers of religion, to the large concourse of slaves, warning them, and telling them that the same fate awaited them if they should prove rebellious to their owners."

Here is a specimen of the scenes that are transpiring in the boasted land of liberty—"All men created free and equal." Yet while one person is occupying a high station in society, another for opening a child's mind to the channel of thought, that they too may aspire to the same position, must be hurled to the bars and grates. And as we see in the second quotation, "Ministers of the gospel," (Protestants,) warning slaves of a punishment more becoming a *cannibal savage*, than the citizens of a Christian land. How must such things appear in the sight of a holy God!

It may be clearly seen and cannot be doubted that our government answers the description of the two-horned beast, given in the prophecy. *Lamb-like* in profession; but *dragon-like* in its laws.

To elicit further light on this specification, however, we will introduce the testimony of Congressmen themselves concerning what they once called unconstitutional, and see how it will compare with their present acts.

The congressional committee on Post Offices and Post Roads, to whom were referred certain memorials for prohibiting the transportation of mails and the opening of Post Offices on Sunday, in the 43d session of congress, A. D. 1830, reported unfavorably to the prayer of the memorialists. Their report was adopted, and printed by order of the Senate of the United States, and the committee was discharged from the further consideration of the subject. Of the constitution they say:

"We look in vain to that instrument for authority to say whether the first day, or seventh day, or whether any day has been made holy by the Almighty." . . .

"The constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than of a whole community. That representative who would violate this principle, would lose his delegated character, and forfeit the confidence of his constituents. If congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian. It would dissatisfy both, and consequently convert neither." . . . "If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and support of the clergy." . . .

"The framers of the constitution recognized the eternal principle, that man's relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth: we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle, which nothing can eradicate." . . .

"It is also a fact, that counter memorials, equally respectable, oppose the interference of congress, on the ground that it would be legislating upon a religious subject, and therefore unconstitutional."

Let us sum up this testimony. It stands thus: Congress has no right to make a law respecting an establishment of religion. Hence the conclusion, that prohibiting labor on Sunday, would be legislating on a religious subject, and therefore unconstitutional. By George Washington's letter also we learn that the import of that instrument is, that all men "should be protected in worshipping God according to the dictates of their own consciences." And from the constitution itself, Art. 6, Sec. 2 and 3, we learn, that legislative bodies, judges, and all executive and judicial officers are bound by oath, or affirmation, to support the constitution, and that is to be their supreme law. This mild profession is but a sound of words. It is already transgressed in a large number of the States of this Union.

Read the following from Tract No. 352, published by the American Tract Society:

LAW OF THE STATE OF NEW YORK—"There shall be no shooting, hunting, fishing, sporting, playing, horse-racing, gaming, frequenting of tippling-houses, or any unlawful exercises or pastimes, on the first day of the week, called Sunday; nor shall any person travel on that day, unless in cases of clarity or necessity, or in going to or returning from some church or place of worship;



\* \* \* nor shall there be any servile laboring or working on that day, excepting works of necessity and charity."

Most, if not all the States in the Union have laws essentially agreeing with the above; and this protection of the Sabbath has obviously grown out of the conviction of all intelligent legislators, that a holy day of rest, and the public worship of God, "are," as the statutes of Vermont well express, "in the highest degree promotive of the peace, happiness, and prosperity of a people."

But how will this agree with the report of the congressional committee? It seems by comparing this testimony of the tract with the report of the committee, that "most, if not all the States in the Union" have violated the constitution of the United States, by legislating on a religious subject. Five States of the Union, to say the least, have laws that infringe on the rights of those who keep the seventh day, because they do not also keep the first. The conscience of those who keep the seventh day, being guided by the fourth commandment, would lead them to consider six days their laboring days, and the seventh, a day of rest. They consider it no harm to work on the first day; for God himself commenced the work of creation on that day. It is a fact also, that the conscience of the society called *Friends*, as well as a portion of professed Christians, is infringed upon by these Sunday laws: for they regard all days alike.

Eight Seventh-day Baptists, at one time, in Ephrata, Pennsylvania, were fined each four dollars, and if they refused to pay, the same were subject to imprisonment. The great crime alledged to them, was *working on Sunday*—obeying their own consciences. How shall we explain the acts of Pennsylvania, and other States of this Union, unless it be a fulfillment of the text, "And he spake as a dragon?" After the description of this power, John has a view of

#### HIS WORK.

Verse 12. He says, "And he exerciseth all the power of the first beast before him." The first beast had power to make war on the saints. See verse 7. "And it was given unto him to make war with the saints, and to overcome them." Such a work is pointed out yet to be fulfilled by the two-horned beast. See verse 15. "And cause that as many as would not worship the image of the beast should be killed." But we pass over this point for the present. It is more fully stated in verse 15, and we shall have occasion to notice it in order.

Says the objector, "It is said that 'he exerciseth all the power of the first beast.' It must be that this two-horned beast is some power that takes the reins of government of the first beast, and rules in his dominion." I know not how any one can draw such a conclusion from the text. We reply to the objection as follows:

1. The first beast symbolizes a body of rulers; and when its dominion is taken away it ceases to be a ruling power, and only exists as ruled over by the conquering power. When a beast's dominion is taken away, its life is prolonged. See Dan. vii, 12. When Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom, the people of that vast realm were not slain, but passed under the rule of Media. Yet when this event concerning Babylon is spoken of, it is said Babylon is *passed away*. If the Papal beast had met the same fate, we should speak of it as passed away. When the civil power was taken away from the Pope, the event was called, "the deadly wound." And if it was said, the two-horned beast ruled while the first beast was thus wounded, there might be some plausibility in the position taken; for there would be no guard to exclude the two-horned beast from the first beast's territory. But we have already shown in the former part of this article, that the two-horned beast's locality is definitely in America. If the two-horned beast did take the rule of the first beast, then the two powers would not bear the relative position to each other that the text represents.

2. By comparing the history of the two-horned beast with that of the false prophet, (which clearly represents the same power,) we see that the position of our opponents is groundless. "And the beast was taken, and with him the false prophet that wrought miracles before him." Rev. xix, 20. Read the

connection. We see the two beasts exist at the time of Christ's coming, as two distinct powers.

3. Rev. xiii, 12, declares that the two-horned beast causes men "to worship the first beast whose deadly wound was healed." Let this forever exclude the possibility of our opponents' position being true. But we see a burden of the two-horned beast's work is done after the heading of the Papacy. These powers then work together, and exist as distinct beasts until the judgment.

The expression, "before him," by Whiting is rendered, "in his sight." This gives a clear idea of the text. The Papal beast exists on the eastern continent; his seat is definitely at Rome; and while the two-horned beast is located in the west, and is performing his wonders, they of the eastern world behold, wondering.

Verses 13, 14. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."

Here are wonders which are not to be merely pretensions, but men are to behold them. Not like the boasts of Napoleon, telling the Mussulmen that he could command a fiery chariot to come down from heaven, and yet never did it. That we are living in an age of wonders is proverbial. None pretend to deny it. The labors which in ages past it would have required years to perform, are now accomplished in as many months. Who can enumerate the inventions, which the ever moving mind of man is bringing before the public. Machinery is now standing in operation, a hint of which fifty years since would have astonished the world. Fire, that purger of all elements, is brought to subserve the interests of man, to aid him in traversing the mighty deep, or bear him swiftly o'er the earth.

Who would have tolerated the idea sixty years since, of a passage from New York city to Rochester, in the space of twelve hours. Even when the idea was suggested of the construction of a canal from Albany to Buffalo, over which boats might pass at the rate of four or six miles per hour; said an aged veteran, "I want to live to see that, and then I am willing to die." Little did he think it would be accomplished in his day. Again, when people talked about Rail Cars, going at the rate of thirty to fifty miles per hour. "Why?" said one, "you might as well be shot out of a gun at once. It will tear every thing to pieces." One scientific man, when it was first announced to the world that rail cars were going to be propelled at such a rapid rate, came out with an argument to allay the excitement of the people, and show that such a thing was impossible. One of his strongest arguments was that "they could not get up and down the hills." Others reasoned that the engine wheels would not roll on the track with a load behind it, &c., &c.

In our own day when the idea was advanced that a dispatch might be sent from New York to Washington in one minute, it was thought to be perfectly preposterous. I forbear noticing the remarks made in regard to it, as we are all familiar with them, it being in our own day. The greatest query, however, seemed to be in all minds, *How can the letters get around the posts?*

Here in our own country, upon the Hudson river, steam was first applied to the propelling of boats. Now we see steam-ships coursing their way to every part of the globe. Think of the ridicule made of Robert Fulton while constructing his first steam-boat, and answer whether the people did not consider it a wonder (in 1807) as it moved out of the harbor without the aid of wind or tide.

As the result of these experiments in steam, we see it now applied to the propelling of cars. This was first done in England in the year 1825. We now see them moving travelers over the plain and through the vale to every part of the land. As predicted, [Nahum ii, 8, 5.] "The chariots shall be with flaming torches in the day of his (God's) preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, (a better comparison could not be brought of cars running at the rate of forty to fifty miles per hour than "they rage," they shall jostle one against another in the broad

ways. (There are in the principal cities and villages where rail-roads pass, side tracks, or switches, upon which cars are placed for loading and unloading, and as they are backing and moving forward it occasions the jostling. These places are called broad ways.) They shall seem like torches. (Look at the cars, as they are coming towards you in the night with their glaring light in front of the engine, and answer me the question, Do they not seem like torches?) They shall run like the lightnings. (So near like the lightning do they run, that men have established what is termed the "lightning trains.") He shall recount his worthies. (The conductor's continual employment is, recounting passengers from station to station.) They (the passengers) shall stumble in their walk." Try it, and see if you do not stumble as you attempt to walk through the cars while they are in rapid motion.

But, says one, you don't think Nahum's prophecy applies here? That was a description of the destruction of ancient Nineveh, for see, the heading of the chapter says so. Well, the heading of that chapter is not inspiration, but a man's opinion. By reading the first chapter of Nahum we see the subject introduced is the coming of the Lord, the day of trouble, the cutting off of the wicked, and the time when (verse 9) affliction shall not come upon the saints again. How much preparation did it need for the Lord to destroy ancient Nineveh?

We understand that *Nineveh* is used in this connection to represent the people in the last days. *Nineveh* is positively said to be "*waste*" when this prophecy was made. Verse 10. The prophecy of its destruction made by Jonah was B. C. 882. "Yet forty days and *Nineveh* shall be overthrown." If the position taken by many is correct, that this prophecy was fulfilled in forty prophetic days (forty years) then *Nineveh* had been destroyed 109 years when Nahum prophesied B. C. 713.

We can also answer the question God asked Job. Chap. xxxviii, 35. "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Although Job could not answer it, the men of the present age are prepared to say, We can. They have brought "*fire down from heaven*." By Benjamin Franklin's experiments, it was found that lightning could be conveyed by the lightning-rod from heaven to the earth in the sight of men. His experiments gave a new impetus to the science of electricity: investigation has continued until we now hear the clicking of the telegraph. Said Dr. Beman of Troy, in a sermon recently, "If Franklin tamed the lightning Prof. Morse taught it the English language." Again he said, "God asked Job, 'Canst thou send lightnings?' He had to answer. I can do it." Yes, the traveler may start on his journey from Washington; when he arrives in Chicago, he can leave his communication in a telegraph office; the lightnings go to Washington, give the name of his friends, his locality and name, and, "Here I am."

We have stated that the people had brought down the fires of heaven (lightning) to serve their interests. This truly is one of the astounding wonders of the age, but we do not look upon it as the full accomplishment of the text that they shall cause fire to come down, but we look for a more full accomplishment of this in the closing up of the deceptive wonders of the two-horned beast.

I might mention the wonders of Psychology, Biology, and Mesmerism in all its forms, which have attracted the gaze of astonished beholders. But these all bid fair to be eclipsed by the astounding wonders of *Spirit Manifestations*. Free converse is held with what purport to be the spirits of the departed. Were it not that God has made known to us his will, and marked out the condition of the dead in the Scripture, we should have no shield against their teachings; and there might well be a trembling for the fate of Christianity. For, that *Spirit Manifestations* are a reality, none, who have thoroughly investigated them, will pretend to deny. Says the Hon. J. W. Edmonds, Judge of the Supreme Court: "Whoever declares *Spirit Manifestations* to be a humbug, show that they know nothing about it."

In making the above admission that *Spiritualism* is a reality, we do not by any means admit the

teaching of these spirits, or that they are from the source they pretend; but we are far from claiming as many do that these modern developments are nothing but human trickery.

We shall claim this spiritual working to be the work of the "spirits of devils," and for this position we shall assign a few reasons.

1. This work cannot be the work of the dead; for the Bible clearly teaches that they "know not anything." Eccl. ix. 5. It cannot be claimed that this text simply applies to the body; for if thought and intelligence are only attributes of spirit (as the mind is commonly called) then the body never knew anything, and it would be folly to say it knows nothing after it is dead. If, as commonly claimed, the mind is known to exist by its properties, (thinking,) when those properties are no longer developed it no longer exists until revived again. But when man dies his thoughts perish. Ps. cxlvi, 2-4. See also Isa. xxxviii, 18, 19; Ps. cxv, 17; vi, 5; 1 Cor. xv, 18. These spirits represent that our friends are in a conscious state; therefore we claim that they are from a lying source, and from the father of lies.

2. These spirits deny the existence of a Devil, and thus pave the way to bring their awful deceptions before the people. They deny the authenticity of the Holy Scriptures, and nearly every doctrine of divine revelation. They exalt the most vile characters to the highest heaven; which, all combined, marks their mission as not from any good source.

3. The Bible clearly teaches that in the last days the Devil will accomplish such a work as that now being developed through modern Spiritualism. See 2 Thess. ii, 9, 10; Rev. xvi, 13-15; Isa. viii, 19, 22; 1 Tim. iv, 1.

John declares concerning this two-horned beast, that he "deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast." Then in this nation men are to be clothed with some power by which they can perform miracles, and thereby deceive men. Some have supposed that all miracles must come from God, and that no miracle could come from an evil source. This is a mistake; for Pharaoh's magicians in the days of Moses wrought miracles; but when miracles were performed which they could not do, they acknowledged it as "the finger of God;" which virtually admitted, that theirs were from some other source. By these so-called Spirit Manifestations, miracles are being performed by which men are deceived.

The work of spirits above described commenced in this nation, and here it has spread as extensively as in any other nation on earth. Here is a wonder that is deceiving the people.

1. They are led to suppose they are conversing with their departed friends, when in fact they are the spirits of devils, which the Bible declares men in the present time shall give heed unto. 1 Tim. iv, 1.

2. When Satan has them confirmed in the belief that they are conversing with their friends, he begins to put the Bible aside as no better than some story book, and tells his subjects that Spirit Manifestations are far superior. Thus the miracles are being performed, and men are being lulled to sleep with these awful delusions. These spirits now rap, write, play musical instruments, send communications from one circle to another by the spirits, heal the sick, and say they shall perform greater wonders. For a further exposition of Spiritualism see works published at the Review Office, Battle Creek, Mich.

(To be Continued.)

**AFFLICTIONS OF CHRISTIANS.**—They have frequently more of these sufferings than others. The husbandman does not prune the bramble, but the vine. The stones designed for the temple above, require more cutting and polishing, than those which are for the common wall. Correction is not for strangers, but children. The Christian mourns over those infirmities which are not viewed by others as sins, such as wandering thoughts, and cold affections in duty. It is said of that beautiful bird, the bird of paradise, that when it is caught and caged it never ceases to sigh till it is free. Just such is the Christian. Nothing will satisfy him but the glorious liberty of the sons of God.—Jay.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. JULY 2, 1857.

### TENT MEETINGS.

If Tent-meetings are held for the benefit of the church, then a two-day's meeting in a place may be sufficient. But if a Tent be pitched in a new field, to set the truth before the people, for them to decide for, or against it, should it not remain until those who come out to hear do decide in favor of or against the views presented? We think it should.

To visit a new place with a Tent, and remain only one week, long enough to get the ears of the people, then leave them, to be turned to fables by the ministers of the day, is labor lost. In fact, it is worse than labor lost. It is doing that community injustice. It is not giving them a fair chance to learn the truth, and decide. It arouses them to take a brief look at some parts of the present truth, and exposes them to be prejudiced against it by false teachers, and left in a state of mind not to be moved by the truth again.

We give it as our opinion that no new field should be entered with a Tent, especially in the West, unless the circumstances seem to warrant from three to five weeks' labor in one place. Are not our western cities, county seats, and large villages, the places to pitch Tents? Then tarry till the sound goes out all through the surrounding country, and curiosity, or something better, calls the people to the Tent to hear. Then induce the people to buy, or, if they have not money, receive without pay, our publications. Tent companies should make up their minds to find a market for two hundred dollars' worth of books at such a meeting. Don't be afraid to dispose of books, brethren. When the Steam Press gets in motion, we will supply the market without fail, we think. God help all in the great work of giving light to the world.

J. W.

### "OUR EXAMPLES."

[The following article from Bro. Cottrell was published in REVIEW, No. 22, Vol. VII. We have been requested to insert it again, with which we are happy to comply.]

"For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. xv, 4.

It is evident from this and other passages which speak of them, that the Holy Scriptures are all profitable—all written for our learning, and therefore are all necessary for our instruction and perfection in the truth. No Christian will dispute that this is equally true of the Scriptures of the New Testament, though these inspired declarations refer to those of the Old, and are a most pointed rebuke to those professed Christians who imagine they have no further need of the Old Testament, and say that they would know their duty equally as well were it struck out of existence. Such declarations would never have been made, but for the purpose of evading a portion of the perfect, immutable, and universal law of Jehovah, of which, the Old Testament alone contains an entire copy.

Whatsoever things were written aforetime, were written for our learning. We may learn important lessons from the accounts of the flood and the destruction of the cities of the plain by fire. These are types or examples of the destruction of the wicked and the salvation of the righteous at the second advent. All the wicked were destroyed and all the righteous saved. Even thus shall it be in the day when the Son of man is revealed. These words of our Saviour clearly prove the importance of our having a knowledge of those scriptures which contain a record of these events. Without this knowledge, how could the last generation "remember Lot's wife?"

We can also learn from these examples that our kind Father always gives a timely warning before

bringing any great judgments upon the people; that the righteous believe the warning, obey its requirements and are saved, while the wicked disbelieve and disregard it, and are lost. After being faithfully warned, they are lost for lack of knowledge. Jerusalem was laid even with the ground because she knew not the time of her visitation. Luke xix, 44. And, speaking of the time of the end, the angel assures Daniel that the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. Dan. xii, 10.

The deliverance of Israel from Egypt, and the incidents of their journey through the desert to the promised land, are written for our learning. Their frequent murmurings, rebellions and idolatries, and the punishments by which they fell in the wilderness, are recorded for our admonition. Says Paul, in speaking of these very things, "Now all these things happened unto them for ensamples; (margin, types;) and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. x, 11. These examples are recounted by David in Ps. lxxviii, and cvi, in which it may be seen that the root of their provocations was their unbelief. Accordingly Paul exhorts us, in his letter to the Hebrews, saying, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. iv, 11. God was doing a special work for them, yet they doubted his goodness, distrusted his ability to save, after having seen his wonders in Egypt and at the Red Sea, were discouraged because of the way, and spake against God and against those whom he had chosen to lead the people. "They envied Moses also in the camp, and Aaron the saint of the Lord." They gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord? Num. xvi, 3. "The earth opened and swallowed up Dathan, and covered the company of Abiram." Judgment was immediately executed upon them in order to make them examples to all following generations. And though, at the present time, judgment against an evil work is not speedily executed, and therefore the hearts of the sons of men are fully set in them to do evil, yet we may be sure that such as do wickedly will finally share a punishment as dreadful as those.

If it is a fact, as we fully believe it is, that the Third Message of Rev. xiv is now being given, the Lord is now doing a special work, equal, at least, to that of leading the Israelites through the desert to the land of Canaan. This Message will consummate the work of preparing the remnant of God's people for translation, a people in whose mouth will be found no guile, being without fault before the throne. The importance of the work, and the fact that the Director of it is "excellent in working," are a sufficient guaranty that it will be accomplished as harmoniously as any in which he anciently engaged. Poor, fallible, human instruments may fail. A Moses or an Aaron may be tempted to speak unadvisedly with his lips, and die on this side of Jordan. In such case the garments of Aaron will be put upon Eleazar, [Num. xx, 26.] and Moses will lay his hands upon Joshua, [Deut. xxxiv, 9.] and thus the work move on harmoniously; but the sons of Korah will perish in their gainsaying. Num. xvi; Jude 11.

God has not sent the Third Angel's Message into the world without choosing the means and instruments by which to send it. Men, as instruments, are liable to err, or even to fall away from the truth. Even the apostle Paul, who had not only a special, but a miraculous call to preach the gospel to the nations, was still obliged to keep his body under, and bring it into subjection, lest when he had preached the gospel to others, he himself should be a cast-away. But the operations of God cannot be subverted. He is not divided in these operations against himself. He does not fail in the first attempt and have to begin again. There is no such precedent upon record—no



such failure written aforetime for our learning; but all the reverse. Therefore we may confidently come to this conclusion: that if the same God that led Israel through the desert has set his hand to fulfill the prophetic Message of the Third Angel—the last merciful warning to the world, before the coming of the Son of man—he never will be driven to the necessity of perfecting the work by means of a rebellion in the camp, taking sides with the rebels and thus destroy the harmony of his own work. But God will overrule such factions for the good of his children, as Paul wrote aforetime for our learning, saying, There must be also heresies (sects, margin.) among you, that they which are approved may be made manifest. 1 Cor. xi, 19.

I have been learning from the things written aforetime, since receiving the present Message. I was then so foolish as to think, that as the Third Message was the gospel in its primitive purity, none would be so humble as to embrace it, but the true-hearted. But sad experience has caused me to learn a lesson, which I might have before learned from the word of God. Certainly the apostles preached the gospel in its purity, with the demonstration of the Spirit and of power. But there were those, that, amid all these mighty works, could lie to the Holy Spirit to save their worldly wealth, and have the name of giving it all. Others could leave the holy calling of preaching the gospel for the sake of worldly pleasures and enjoyments. Says Paul, Demas hath forsaken me, having loved this present world. 2 Tim. iv, 10. How many Demases will profess faith in the present truth, the Judgment only will determine.

As already noticed, factions existed in primitive days. Accordingly we have the following apostolic direction: "A factious man, after a first and second admonition, reject; knowing that such a person is perverted, and sins, being self-condemned." Titus iii, 10, 11. *Campbell's Translation*. Some such were bold enough to withdraw fellowship even from the apostles, through whom the word of God came to them. Says John, I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. 3 John 9. We are not informed what reasons Diotrephes had for withdrawing fellowship from the beloved disciple. Perhaps he accused him of sectarian exclusiveness; for he was a very plain preacher, and had said, on one occasion, *We know that we are of God, and the whole world lieth in wickedness.* And he sometimes called those that talked one thing and acted another, liars. 1 John, iv, 20.

If such things took place in the apostles' days, we should not think that some strange thing has happened to us, should the lovers of pre-eminence take the same course now. These examples were written for our learning; and we may expect that many a Diotrephes will willingly receive the Third Angel's Message provided he can correct its errors, and give it the finishing touch by adding some favorite notions of his own. Such would co-operate with the *Review*, could they, in the first place, make it a "free paper," that is, have it give up to their dictation, either to publish their views, known to be in opposition to those of the body, without reply, or to array brother against brother in its columns.

Brethren in the Third Message have never entered the arena of the *Review* as combatants; and I trust they never will. God has called us to another work—the work of proclaiming the last notes of warning to the world. We are willing to answer the objections of every candid opponent, to our present position. But I trust in God that the writers in the *Review* will continue to "speak the same thing," and that all the members of the Diotrephesian family will seek some other medium of communication where they may exhibit a rare combination of confusion.

In conclusion I would admonish and exhort every honest soul, who loves the truth and the unity of the Spirit more than the pre-eminence, and yet have partaken of the factious spirit, to consider well those examples of old, which were recorded for our admonition, and by timely repentance and renunciation of

your past errors, seek the favor of God. Take a decided stand with the remnant of God's people; and counteract, by every possible means, the influence you have exerted against the present truth. Get as far as possible from the tents of Korah, Dathan and Abiram; for just so certain as the unbelieving and rebellious of ancient time fell in the wilderness, and all these things, as Paul says, are our examples, so sure it is that those who commit the same sins now, will also perish in their gainsaying.

You profess to believe that the third angel is now fulfilling his fearful mission; but, while you favor a faction, you give the lie to that profession, and bring the greatest reproach you possibly can upon the cause of God. It would have been much better for you to have remained in open hostility to the truth, than professedly to embrace it, and then pursue a course best calculated to bring it into disrepute. The cause is wounded in the house of its friends. It was not in the power of an open enemy to inflict so deep a wound. But we needed it to humble us and teach us to trust in God alone. It will work for the good of those that love God; and it will serve to manifest those that are approved of him.

The plan of God will not be frustrated—the work of the third angel will move onward. But let none of us, who expect to be sealed by this message for mount Zion, be found out of harmony with the work.

R. F. C.

#### TENT MEETING AT MACKFORD, WIS.

Our Tent Meeting in this place closed this afternoon. The meeting commenced June 12th, and continued evenings through last week, and up to last First-day. Our evening meetings last week were thinly attended on account of the rain and cold weather, but those that were present manifested good interest to hear the truth. On each Sabbath quite a number of brethren and sisters came together, and on First-day our congregations numbered some three or four hundred who manifested good interest in the truths spoken.

Our scattered brethren and sisters who came to this meeting were much encouraged and strengthened to press on for the kingdom. Among our hearers were some who have been looking for the Saviour's coming, but had not had the light on the Sabbath. They were much edified by the truth, and said the Sabbath was plain. Two Advent brethren were present from Waushara Co., some thirty miles distant, who became convinced on most points of present truth, and they will probably soon turn their feet to the obedience of all God's commandments. They return in about two weeks to that county. They gave us an urgent invitation to come to that place and present the truth, and promised us a hearty welcome.

Several pressing invitations for meetings have been made at this meeting; but who shall fill them? Here is labor needed. Here are fields white already to harvest, and the people with feeling hearts begging for the words of everlasting life; but who shall give it to them? Who is sufficient for these things? We can only cry for the Lord of the harvest to raise up, qualify and send forth more laborers into the harvest. Brethren, has not the time fully come when we should pray this prayer and pray in earnest. The Lord help us to feel for our fellow-men who want the truth.

One brother was present with his companion who has been several years convinced that the Sabbath was binding, but had not kept it. With tears and an overflowing heart he bore testimony in the public congregation to the truth, confessed his neglect of obedience to the commands of God, and told us how this duty had at times rolled upon him as he attempted to call upon the name of the Lord. He declared his determination by the help of the Lord to take up the cross and keep the commandment he had never kept. He then exhorted the congregation with good effect. We learned from this brother that the inconsistent course of some who profess to believe in keeping the commandments of God had been a barrier in the way of himself and his companion.

Strait testimonies were borne to the church on the importance of holy living. How important for the good of the cause, and for our own salvation that we live holy lives. We are in an age when the standard of piety is trailing in the dust. The Lord help us to raise the standard high by holy lives. This brother and sister last mentioned, returned home on Monday, resolved to obey all God's commandments. The Lord bless them. At the close of our meeting, First-day, four were baptized, some of whom first professed faith in Christ at this meeting. There are several others who we expect are about to take their stand to observe the Sabbath of the Lord.

I first joined Brn. Hart and Everts in the Tent campaign for the Summer at this meeting, having been prevented from attending the first meeting by sickness. Our hearts are much encouraged by the results of this meeting to labor on in this good and glorious cause.

June 23d, Bro. Hart and myself called to attend meeting at Woodland, where Bro. Hart held meetings between the Rubicon and Mackford tent meetings. We found nearly a school-house full assembled at half-past six o'clock P. M., to listen to the truth. Bro. Hart spoke to them on the Christian's hope. We found that two in this place had taken their stand for the Sabbath since Bro. Hart's meeting. The companion of one brother who had not been fully satisfied in regard to the Sabbath, we learned had become fully established upon it since the meeting. Of the two above who embraced the truth, one is a man seventy-four years of age who never before made a profession of religion. His mind had been much perplexed with the various popular teachings of the day. When he heard Bro. Hart's discourses he felt as though he had found the truth. He has endeavored to turn his feet into the obedience of all God's commandments. He says he has been going wrong all his days, and now he means to do right. His daughter, who had been a professor and associated with the Methodist church, has taken her stand with her father to keep the Sabbath of the Lord.

While Bro. Hart and myself were attending the meeting at Woodland, Bro. Everts held a meeting at Rubicon, where the tent was pitched for the first meeting. Bro. Everts found a small company assembled at the hour appointed for meeting, and had a good time in presenting the truths concerning our present position. Bro. Harlow walked six miles to attend the meeting, and bore a good testimony for the truth. One man confessed the truth after this meeting. Three had taken their stand for the Sabbath since the tent meeting. Others are investigating. We are now in Milwaukee, on our way to Dodgeville, where we pitch the tent next.

J. N. LOUGHBOROUGH.

Milwaukee, June 24th, 1857.

#### Tent Meeting at Green Spring, Ohio.

This meeting continued over two Sabbaths, and notwithstanding it rained almost every day and night we held meetings each Sabbath and First-day, and several evenings. Eighteen discourses were given, besides the prayer-meetings. Many who listened to our views for the first time were convinced of the truth, and several decided to keep the Sabbath. A liberal amount of books was taken, and thirteen subscribed for the *Review*.

We have never seen better attention given to the word, but we fear that many who were compelled to acknowledge the Seventh-day Sabbath, will not keep it because of the cross. As the prophet says, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." Eze. xxxiii, 31.

O how solemn the thought that many will barter away eternal life, riches, and a good name, better than this world can give, for only a few days' enjoyment with a little of this world's good. Therefore the message is to the "highways and hedges"—the "common people" will hear it gladly. Our next meeting is about fifteen miles distant, in Jackson, Sandusky Co.

M. E. CORNELL.

G. W. HOLT.

Fremont, Ohio, June 25th, 1857.

## THE INDWELLING OF THE HOLY SPIRIT.

Of can it, can it be!  
Blest Comforter divine!  
That Thou would'st dwell in me—  
In this vile heart of mine?

This heart so fond of earth—  
Of vanities and toys—  
Of idle scenes of mirth—  
And transitory joys?

A heart so full of care,  
Anxiety and pain;  
And often in despair,  
And willing to complain?

And often led astray,  
By error's vain disguise;  
And slunning wisdom's way,  
When plain before my eyes!

And ready to forego  
My blest Redeemer's love,  
And choose the things below,  
Instead of those above!

So anxious to attain,  
A sceptre or a crown;  
Or if the world disdain,  
Avoid its hateful frown!

So heedless of the tomb,  
When just before my eye;  
So reckless of my doom,  
If unprepared to die!

And canst thou deign to dwell  
In this vile heart of mine,  
Amazing grace to tell!  
Amazing and divine!

[N. Y. Observer.]

## 1 Timothy, v, 24, 25.

Some men's sins are open beforehand going before to judgment: and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid 1 Tim. v, 24, 25.

The above is a portion of inspiration, and profitable. Some are of the opinion that it is now having its fulfillment under the testimony to the Laodicean state of the church. There are others that think it is one of those portions of the word of God that is applicable to all times; that good or bad men may live. I am of the latter opinion.

The idea that I get from reading it is, that some men are so wicked, are so open in their acts of transgression and sin, their lives are so far and contrary to the word of God, that all are confident that they will in the great day be condemned. There are other persons who are not so open in their acts of sin and wickedness, live quite moral lives, are quite charitable, yet have no living faith in the word of God or the atoning blood of Christ, the want of which will condemn them in the day of judgment. Also there are other men whose good deeds and works are so manifest, so much in harmony with the word of God that all are satisfied that in the day of judgment it will be well with them. And others whose good deeds are not so manifest, yet are walking humbly in the ways of God, receiving with meekness the word, denying themselves of worldly lusts, are hardly known beyond their own family or circle of friends, so that their good deeds are not much manifest here, yet in the judgment day they will not be hid.

The following is a French translation of the above text.

There are persons whose sins are manifest, and precede their condemnation; but there are others whose sins follow after. Likewise also there are good works which are manifest beforehand; and if they are not manifest at first they will not remain hid.

CHAS. O. TAYLOR.

Rouse's Point, N. Y., June 24th 1857.

## LETTERS.

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

From Bro. Upson.

BRO. SMITH: I would say to you and others who love and obey the present and testing truth, and keep God's holy Sabbath according to the commandment

and the other nine precepts which constitute the moral government of Jehovah, let them ever be our rule of faith and practice, that we may be prepared for the coming and kingdom of our Lord and Saviour Jesus Christ. I hope by the grace of God to be an overcomer and meet you in glory. I believe the message to the Laodicean church is meat in due season, and applies to the true church or the remnant of the seed of the woman that keep the commandments of God and have the testimony of Jesus Christ. Let us be zealous and repent, and overcome our lukewarmness that our Saviour may come in and sup with us and we with him, that we may get the promise and sit with him on his throne.

I am glad the church are about to start a Power Press. I hope it may be put in operation and the Third Angel's Message go forth in the power and demonstration of the spirit, until the one hundred and forty-four thousand get their Father's name in their foreheads and are without fault before the throne of God. God will have a sanctified people before there can be a translated people. Our Saviour prayed that his Disciples might be sanctified through his Father's truth. His word was truth. Man liveth not by bread alone, but by every word of God. We cannot study our Bibles too much. We not only want the shield of faith, but the sword of the Spirit which is the word of God, that we may be able to quench the fiery darts of the wicked.

In talking with some in regard to the Sabbath truth and the necessity of keeping the seventh day, they will get off by saying they wish they knew which the seventh day was and they would keep it. I think if they were honest they might know. I think they will know when the first angel pours out his vial upon the earth, if they do not before. I feel that the Third Angel's Message is everything at this present time to the saints of the living God. The truth must be pressed home to the hearts and consciences of men, and it will bare away the victory.

DAVID UPSON.

Cattin, N. Y. June 17th, 1857.

From Sister Belnap.

DEAR BRETHREN AND SISTERS: My soul is made to rejoice while reading your cheering resolutions and admonitions through the *Review*. I am still striving with you to be an overcomer. We are living in perilous times, and nothing but a well grounded hope and faith in God, will enable his children to come off victorious. We shall have to wrestle and intercede in prayer, and look away from the deadening influence of dead professors around us, to the meek and lowly Jesus, and strive to imitate his life, while he was surrounded with the same. I can not describe with what joy we hail the *Review* and I feel to praise the Lord for preparing his servants to spread this sealing truth before a perishing world. My prayer and interest is for the laborers in the office and in the field, you who like Moses refuse the pleasures of this life, but are looking forward to the recompense of reward. I would say, Go on; spread the glad news until all the honest are sealed, and remember each day that prayers are ascending in your behalf.

LYDIA J. BELNAP.

Crete, Ills. June 21st 1857.

From Bro. Wedge.

BRO. SMITH: It is the *Review* that encourages us in keeping God's holy Sabbath. Still I acknowledge that I do not live up to all the duties required. I believe in the Third Angel's Message and the soon appearing of Christ. It is my desire to be ready at his appearing.

I moved from Hillsdale Mich., to this place last Fall. Five of my family were among the believers of the present truth. Here we have been alone in trying to keep the Sabbath; some have said that we were correct on the Sabbath, some have said they would be glad if they could hear the present truth preached. Can not Bro. M. E. Cornell or some other Bro. come to this place and preach to the people. I believe there would be much good done.

Remember me in your prayers. WM. WEDGE.  
Theosaugua, June 13th, 1857.

From Bro. &amp; Sr. Brown.

BRO. SMITH: The *Review and Herald* has ever been a welcome messenger to us. We prize it much for the truth it advocates and the cheering communications from the dear saints. We feel like pressing our way on to the heavenly city, being fully persuaded that the reward [Rev. iii, 21; xxii, 14] is well worth all things pertaining to this world. When we enlisted about a year and a half since in our heavenly Master's service we enlisted for a warfare, and we are determined by God's grace assisting to be more zealous and fight on till we are discharged, or victory is won.

Dear brethren and sisters we fully believe that the message to the Laodiceans applies to us as a people, and represents our true condition. O then let us heed the admonition of the dear Saviour and be zealous and repent that our sins may be blotted out, that we may be numbered among those that keep the commandments of God and the faith of Jesus and have right to the tree of life and may enter in through the gates into the city.

STEPHEN H. &amp; ACHSAH BROWN.

Norfolk, Ct., June 1857.

From Bro. Marks.

DEAR BRETHREN AND SISTERS: I feel like saying a few words to those of like precious faith by way of exhorting one another and so much the more as we see the day approaching. Let me ask, Do we not see the day approaching? I think there is no one of us that have had an eye upon the word of God and the signs of the times who have not already heard the distant mutterings of the coming storm. The judgment-hour cry has been given, and the announcement has followed it that Babylon was fallen; and now the third and last solemn message of mercy is sounding through our land, bringing with it the Commandments of God and the Faith of Jesus; and the faithful and true Witness has borne his testimony to us as to a lukewarm church; and the question is with us, shall we obey the message to be zealous and repent, or will God raise up others to take our crowns and we be spued out of his mouth?

Dear brethren and sisters, now is the time for us to be zealous and reform. Read the testimony in Rev. iii, 16. Are not our cases hanging in suspense, here in this day of atonement? I feel something of the importance of acting now. I fear if we do not move soon that it will be forever too late and the Lord will fill our places with some one else. "Seek ye the Lord all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger."

I spent last Sabbath with the brethren and sisters in Hanover, and think they are trying to rise with the message. In our social meeting we enjoyed a refreshing from the presence of the Lord. O that we may all have strength to go forward in the truth and be saved with the Israel of God.

I learn from some of the church in Hanover that Elder A. N. Seymour has been there trying to overthrow the Sabbath; but David speaking of God's commandments, says, "All his commandments are sure; they stand fast forever and ever and are done in truth and uprightness." So we see that it will take more than the puny arm of man to get rid of the Sabbath or any portion of the law of God.

Elder S. left the impression at Hanover that he had been in the vicinity of Francisco, preaching, and that forty had given up the Sabbath, two of them ministers. Now what if forty should give up religion and two ministers with them deny their Bibles and go down to perdition? Will that alter the plan of salvation or destroy the Christian's hope? No, no. We have life and death set before us. "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." Rev. xxii, 14.

But what is the truth in relation to those who have given up the Sabbath, in the vicinity of Francisco? A few disorderly spirits (I think not more than fif-

teen or twenty and they some two or three years ago" Elder S. left the impression at Hanover that it was a late thing) have left the commandments and the work of God, because the Third Angel's Message was too straight, and the way to life too narrow for them to walk in.

I am acquainted in that neighborhood and can say that those that have left the truth are not calculated to do honor to any cause. May the Lord save us from unreasonable and wicked men is my prayer. In hope of heaven when Jesus comes.

A. A. MARKS.

Jackson, Mich., June 19th 1857.

#### Extracts from Letters.

Sister Johnson writes from Findlay, Ohio June 14th 1857: "I am greatly cheered by reading the interesting communications from the beloved brethren and sisters scattered abroad as they come in my weekly visitor, the *Review*. I will also throw in my testimony on the Lord's side hoping that it may serve to encourage other lonely ones also. I am indeed very lonely as I have never had the privilege of seeing the friendly face of one of the remnant since I began to keep the Lord's Sabbath. Yet I am striving in my weakness to overcome. I do feel to thank God that ever the glad tidings of present truth reached my ears and that my eyes have been opened to see the great wickedness and delusion of the present days; and I pray that they may be anointed with that eye-salve which will enable me more clearly to see my own condition as it is.

"I feel thankful for the stirring admonitions of the faithful and true Witness to the Laodiceans; but I fear I have not been profited by it as I ought to have been; but yet I will trust in God that I may be thoroughly aroused to the work; for I want to be up and doing while probation lasts that I may be found when the dear Saviour comes with the seal of the living God on my forehead and having on the white raiment, and possessing the gold; for I want to be so clothed that I may be counted worthy to stand upon Mount Zion with the Lamb.

"Dear brethren and sisters if I do not meet you now I hope to meet you then. O blessed thought to to meet to part no more! Will you pray for me that my faith fail not. O brethren you know not how it would cheer me to see some of like faith coming this way. Can not the tent pass through this place this season? I think that there is a great field of labor here and perhaps much good might be done."

Bro. J. R. Belnap writes from Crete, Ills. June 20th 1857: "I wish to say that I am striving to heed the counsel of the faithful and true Witness. I am living in a dark corner of the earth, surrounded with Catholics; but thank the Lord he has promised us grace according to our day. "The eyes of the Lord are over the righteous and his ears are open unto their prayers." I can say the *Review* is a welcome visitor to me. It is cheering to hear from the saints scattered abroad. It seems the cause is rising. My prayer is that I may rise with it. I feel that I need the gold that is tried in the fire, the white raiment and the eye-salve that I may see, and be zealous and repent. Pray for us that we may let our light shine before the world that we may have a part in the first resurrection and reign with Christ in his peaceable kingdom."

Sister C. Cryderman writes from North Brownville, Mich., June 12th 1857: "Brother Carr of Bowne came this way last February and left some of the Sabbath tracts. It was a new idea to me and my husband, but before we had read the tract through we were convinced that we were not keeping the Sabbath of the Lord. We have been professors of religion for a number of years, and my husband has been an Adventist for many years; but for my part I never looked at the signs of the times as I do now. There has great light broken in upon my mind since I commenced keeping the Sabbath of the Lord. I

thought I enjoyed much religion before, but I never enjoyed my mind so well in my life as now. O brethren, I feel to glorify God for this blessing.

"We have not been backward in trying to converse with our neighbors, and I am happy to say that there are now ten strong believers, and I verily believe that there could be a great work done here; but we have met with some sore persecution, and we feel as if we wanted help."

#### OBITUARY.

By request of my dear mother Sabrina Cooley of Cheshire, Allegan Co. Mich., I pen you a few lines. She returned you her sincere thanks for your kindness in sending her the *Review* so long. She said, Tell them it has been the means of saving my soul. The message to the Laodiceans prepared her for her last and final change. She left the world in strong faith that after a short sleep she should rise and have part in the first resurrection. Her eyes were closed in death on the seventh inst. after a severe sickness of nineteen days. She embraced the present truth the Winter of 1856 under the preaching of brother Cornell at Monterey.

HANNAH GOODELL.

Monterey, Mich., June 22d 1857.

#### SELECTIONS.

A CAUSTIC NOBLEMAN.—The Earl of Orford, in reply to an application made to him by the secretary of the Norwich [England] Bible Society, to take the chair at their meeting, writes as follows: "Sir—I am surprised and annoyed at the contents of your letter—surprised, because my well known character should have exempted me from such an application, and annoyed because it obliges me to have this communication with you. I have long been addicted to the gaming-table—I have lately taken to the turf—I fear I frequently blaspheme—have never disturbed religious tracts. All this is well known to you and your Society; notwithstanding which you take me a fit person for your President. God forgive your hypocrisy! I would rather live in a land of sinners than with such saints.

I am, Sir, &c. (signed.)

ORFORD.

[*Dublin Freeman's Journal*.]

#### BALLS.

BALLS are dances, or as modernized and fitted to Christian tastes, and rendered suitable as entertainments which Christians may attend. they are more properly called "assemblies!" A church member would not go to "a dance"—not he—not she—dance is too low and vulgar a term for high-life professions. The poor have their "dances." Neither do these solemn-countenanced and Sabbath-day professors of religion like "balls"—that is, they do not like the name of "balls." They like the reality—the thing itself—the dance—the heated passions—the vain show—"the sound of revelry by night"—the waiting for the morning—but, then, all this is not dance—or ball—but an "assembly." Don't you understand? It is only an "assembly"; and, certainly, there can be no harm in a christian's attending an "assembly!" Mr. A. was there to the last assembly, and he is a good man. He spoke in the prayer meeting the other evening. Mr. B. prayed in the prayer meeting one evening, and attended the ball the next. Dea. C's. daughter, too, did not come up missing. They were at the ball. The young ladies did not dare to say "ball" to the deacon—they said "assembly"—and so the deacon was caught by a word, saying if mother was willing they might go. And mother was willing. To her credit, however, be it said she is low in her mind, and has not "exhorted" for some weeks!!!

Thus much have we written, not knowing hardly what to write when we began. We said "balls" as we began, and we say "balls" again. We have written in irony, but the subject is too solemn and awful to be thus treated entire. Suffice it to say, reader, that we are sick—not stomach-sick, or head-sick, or limb-sick—but heart-sick—soul-sick. We are sick at

what our eyes see, and our ears hear. "Lovers of pleasure more than lovers of God." There it is—such is the world—and to this, we fear, the church are hastening—the church are mingling with the world, and fashioning their religion after the world's pattern. Many dare not move in the church until they first go to the world and get the world's opinion as to the propriety or impropriety of things. If the world say dances, and balls, and assemblies, and theatres, and card-playing, then it is all right, whatever ministers and pious and true christians may say to the contrary notwithstanding.

We speak not harshly. As God is our witness we have no such spirit. But we do confess to sadness—to sorrow—to mourning. May we not weep as we remember Zion? Oh, that our head were waters, and our eyes a fountain of tears, that we might weep day and night for the slain of the sons and daughters of the Lord.

These dances, balls, or assemblies, or whatever we please call them, (the Devil is not so particular about names as we are,) are eating out the heart-life of the church. They are hindering thousands from coming to Christ. Many young men and women would have sought religion the past Winter, had balls been out of the question. As it is, they may continue to follow the road of pleasure to its termination—its bitter, its awful, its eternal END.

As a christian public Journal, then, we solemnly protest in the name of all that is solemn in religion against mixing up the "pure and undefiled" religion of Christ with the gay assemblages of the day. Have your Inauguration Balls, your Democratic Balls, your Republican Balls, your Washington birth-day Balls—rejoice in them, if you will—let your hearts cheer you, ye vain ones—walk in the ways of your hearts, and in the sight of your eyes—let your laughter be laughter—let your joy be not heaviness—put far away serious things—bid death be gone—say, if you choose, you will never die—or if you die, you will never come to judgment—and as to "eternity" and "hell," you cannot stop to inquire their meaning. Thus do and thus say, but do not ask us to follow you. Let Christians be Christians. Do we address a parent—a father—or mother? Do you believe your children must be born again, or never see the kingdom of God? All then we have to say is, beware of balls—BEWARE.

#### Wilt Thou Be Made Whole.

Sinner, whether you know it or not, you are the subject of a fearful disease, and if its progress is not checked, you must die; and this death will be eternal.

You cannot cure yourself of this disease. You may try whatever plan you please, you may strive as long as you will, and still this disease will remain unchecked, and will continue to exert its baneful influence upon you, and you be still exposed to death.

Yet there is hope for you. There is a remedy for your disease. There is a physician who understands your case. The blood of Jesus Christ cleanseth from all sin, and Jesus Christ says to you to-day, "Wilt thou be made whole?"

Understand that your acquiescence is necessary. God will not save you against your will, nor by any peculiar process without your knowledge; but you, understanding your danger, your inability to help yourself, and that your help is alone in Christ, must go to him, and being willing to be saved in his way, must trust in him for salvation.

"Wilt thou be made whole?" This is a personal question, addressed to you. It is an important question, for you are diseased. It is a pressing question, for you may soon be beyond the hope of cure.

Give it then your attention. Attend to it to-day. Place yourself under the care of Christ, and he will save you even to the uttermost.

Peace of mind is produced by reliance on God's promises.

Contentment springs from humility.



## THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, JULY 2, 1857

## Is there a Change of Heart?

A Correspondent makes the following request: "Please state in the Review for the benefit of inquiring friends whether you deny what is called the change of heart, the passing from death unto life; and are we born again in this life? Explain what you think meant by the Spirit's witnessing with our spirit that we are his."

We do not most certainly deny the moral change above referred to, but rather advocate and plead its necessity, as may be seen by the following quotation from our remarks on the New Birth in Review No. 12, Vol. ix:

But is there not a sense in which we are all the children of God now? Evidently there is: The Scriptures speak of a moral change which must take place here preparatory to the great and final change—the New Birth. The terms and expressions used to denote this change are various, but they all seem to center together upon one point; namely, *faith in Christ*.

Thus by faith we are now the children of God. "For ye are all the children of God by faith in Christ Jesus," Gal. iii, 26. By faith we receive him as our Saviour; by faith we look for his second coming; by faith we anticipate a part in the first resurrection, and "bodies like unto his glorious body." We are the children of God by adoption. "But ye have received the Spirit of adoption whereby we cry, Abba, Father." Rom. viii, 15. "To redeem them that were under the law, that we might receive the adoption of sons." Gal. iv, 5. "Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." Eph. i, 5. But the spirit of adoption is not the adoption itself; Paul tells us what that is as follows: "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Rom. viii, 22, 23. "Now are we the sons of God; but it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 John iii, 2.

## The Name Christian.

A Correspondent writes, inquiring what right we have to be called by the above title, and saying that he considers it a term of reproach and "a foul stigma upon his Master."

We do not think this conclusion tenable. The name occurs three times in the New Testament, namely, Acts xi, 26. "The disciples were called Christians first in Antioch." Chap. xxvi, 28. "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." 1 Pet. iv, 16. "Yet if any man suffer as a Christian, let him not be ashamed."

In the text first quoted, who applies to the disciples the name Christian? Was it given to them by their enemies, did they assume it themselves, or did they receive it from Paul and Barnabas? If we can find a satisfactory answer to any of these questions, it will determine at once the use of the word.

The ground which we take is that the name was given to the disciples by Paul and Barnabas themselves. By reference to the Greek it will be seen that the verb, "were called," is in exactly the same construction with "assembled" and "taught" preceding it. The declaration about the disciples being called Christians is, in our version, written as a distinct sentence; but in the original is not so, it being only a clause of the preceding. It might therefore be rendered, "And it came to pass, that they assembled themselves with the church, and that they taught much people, and that they called the disciples Christians first at Antioch. And one translation, according to Dr. Clarke, the Codex Bezae, reads the passage in this manner. In regard moreover to the word *chrestianizo*, rendered, we called, it might be remarked that it is defined to mean "to appoint, warn or nominate by divine direction." Therefore it was not wholly without the sanction of inspiration that the name, Christian, was applied to believers.

The name is evidently derived from Christ, and it is plain that some name would be necessary to distinguish the followers of Christ from other classes. The appellation of disciples or believers would be indefinite; for Plato had disciples, and believers, and so did Pythagoras, and so did Socrates.

There is nothing in the other two instances where the word occurs, to prohibit its being the divinely appointed name for believers on the Lord Jesus Christ. Does not James have reference also to the same thing when he says, [chap. ii, 7,] "Do they not blaspheme that worthy name by which ye are called?"

"We understand that our neighbors of the *Advent Review and Herald* have made all necessary arrangements for an ADAMS POWER PRESS. The large circulation of their paper, and the numerous religious books printed by them, make this addition to their establishment necessary. Though regarded by many as entertaining peculiar religious opinions, we have ever found all connected with that paper high-minded and honorable men. In this respect, speaking in a worldly manner, they are somewhat peculiar."

The above we clip from the *Battle Creek Journal* published in this village by W. W. Woolnough, Editor and proprietor. We are happy to recognize in Mr. Woolnough a freedom from sectarianism which accords to every man "Freedom to worship God," according to the dictates of his own conscience, and suffers no prejudice based on religious considerations to interfere with any other relation. In this respect is not he also somewhat peculiar?

## Power Press.

We wish to say to those interested in this enterprise that we have been prospered in raising means for immediate use to purchase the Press, &c. Brethren have put into our hands money, for which we have given our notes to the amount of nearly seven hundred dollars, and depend on the friends of the cause to make up the amount of about twenty-five hundred dollars in sums of \$100, or \$50 dollars each.

If there are those who wish to assist in this enterprise, who have not ready means, but can pay in three or six months, they can send on their pledges, and pay the amount they pledge when they can.

JAMES WHITE.

A WEEK.—The seven days of the week is by far the most permanent division of time, and the most ancient monument of astronomical knowledge; it was used by the Brahmins in India, with the same denomination used by us; and was alike found in the calendars of the Jews, Egyptians, Arabs, and Assyrians. It has survived the fall of empires, and has existed among all successive generations; a proof of the common origin of mankind. The division of the year into months is very old, and almost universal, but not so ancient or uniform as the seven days, or week.—*Astronomer*.



## TENT MEETINGS.

## Eastern Tour.

PROVIDENCE permitting, Bro. and Sr. White will meet with the church of God in General Conference as follows:

In Ohio, where the brethren may appoint, and pitch the Ohio Tent, July 11th and 12th.

We hope the brethren will come together prepared to work. We shall endeavor to bear testimony to the truth as far as health and strength may admit; but farther than this we hope to be free from the care and responsibilities of this meeting.

JAMES WHITE.

## Ohio Tent.

CONFERENCE AT GREEN SPRING.

PROVIDENCE permitting, there will be a General Conference of Commandment-keepers held in the Ohio Tent

at Green Spring, Sandusky Co., commencing Sixth-day, July 10th, at 2 o'clock P. M., and continuing over Sabbath and First-day.

It is to be hoped there will be a general attendance of the Sabbath-keepers, and honest seekers after truth at this meeting. Bro. and Sr. White are expected.

In behalf of the brethren.

M. E. CORNELL.

## Wisconsin Tent.

THERE will be a Tent Meeting in Dodgeville, Iowa Co., Wis., commencing June 27th, and continuing, the Lord willing, two weeks.

Also one six miles south of Warren Station, Jo Daviess Co., Ills., on the Chicago and Galena R. R., commencing July 11th, and continuing, Providence permitting, two weeks. Those coming on the cars should stop at Warren Station.

J. N. LOUGHBOROUGH.

J. HART.

E. EVERTS.

## A NEW WORK.

The Two-Horned Beast of Revelation xiii, a symbol of



This work which is now appearing in the Review will be ready for distribution in a few days. Orders may now be sent in.—Price 10 cents.

## Business Items.

D. Ford. The dollar you sent May 12th was by mistake receipted to Wm. Bailly. We now transfer that credit to your name on book, which with the \$1 you now send pays you to xii, 1.

H. N. Bates: The pledge on Book Fund for C. A. Bates of \$5 has been paid. Does he intend this to apply on Book Fund over and above his pledge? Bro. Joseph Bates took from this office, May 27th, 1856, books to the amount of \$4, "to be paid by Brn. in Green Vale, Ills." on account of books left there. Has this anything to do with that?

J. K. Belnap. The P. O. address of Geo. T. Smith is Allegan, Allegan Co. Mich.

M. C. M. Andrews: Your eight dollars for Power Press is received. We have been waiting for those who are able to contribute \$100, or \$50, to make up the amount needed. If necessary we will apply your money to that object, or hold it subject to your order.

BOOKS SENT. E. M. L. Corey, Mich., Chas. Jones, Mich., S. B. Southwell, Mich., H. L. Richmond, Mich., E. Sanford, Ills., J. K. Belnap, Ills., C. W. Stanley, Wis., M. C. M. Andrews, N. Y., Wm. Dawson, Iowa, L. M. Jones, Mich.

## Receipts.

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

## FOR REVIEW AND HERALD.

W. Grant 1,00,xi,1. J. Sevey (for O. B. Sevey) 1,00,xii,8. Ira Lake 1,00,xi,8. C. Smith (for T. Smith) 0,50,xi,7. D. Curtis 1,00,xi,1. D. Ford 1,00,xii,1. E. Sanford 1,00,xi,1. E. Sanford (for G. Hubbard) 0,50,xi,1. E. A. Averill 1,00,xi,1. H. Lyon (for A. Chase) 0,50,xi,7. Benj. Miller 0,25,x,20. H. Hemminger 0,25,x,20. W. Perin 0,25,x,20. Wm. H. Levers 0,25,x,20. T. Myers 0,25,x,20. M. Taylor 0,25,x,20. Dr. W. S. Foot 0,25,x,20. J. Marsh 0,25,x,20. Jno. S. Smith 1,00,xi,1. Louisa Tarbell 2,00,xi,1. J. K. Belnap 1,00,xi,1. W. H. Hilton 2,00,xi,1. R. Gorsline 1,00,xi,1. L. Carpenter 1,00,xi,1. Srs. Dickinson 1,00,xi,1. A. Tubbs 1,00,xi,7. D. Upson 1,00,xi,1. N. A. Hollis 1,00,xi,17. S. P. French 1,00,x,9. B. H. Peck 1,00,xii,1. G. W. Kellogg 1,00,x,9. S. W. Willey 1,00,xi,1. H. J. Clark 1,00,xi,1. A. R. Morse 0,50,xi,1. W. Peck 2,00,xi,1. Jno. Griswold 1,00,xi,1. Chas. McConnell 1,00,xi,1. R. J. Waterhouse 2,00,xi,1. N. Claffand 1,00,xi,1. C. Butler 1,00,xii,1. A. H. Hilliard 1,00,xi,1. C. E. Dalgrien 1,00,xii,1. F. C. Castle 1,00,xi,1. R. Loveland 2,00,xii,1. E. Brackett 1,00,xi,8. Mrs. J. Edmonston 1,00,xi,1.

FOR REVIEW TO POOR. J. R. Belnap \$0,50. E. W. Phelps \$1. Wm. Dawson \$1,50.

FOR MICH. TENT. J. Whitmore \$3.