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AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
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HOPE.

Then why should I in sadness grieve o'er flow'ry seasons past,
When I'm but nearing all the joys I would possess at last?
When Autumn comes the golden fruit we gather home with joy;
Why suffer then our darksome fears life's harvest to alloy.

Oh, seems it not an idle thing to talk of yon bright Heaven
As our blest home, while to this earth our clinging love is given?
I will not shudder to lie down beneath the clay cold sod—
The grave is blessed since there reposed the glorious Son of God.

Another spring shall bud and bloom, where wintry snow wreaths lie;
So from the darkness of the tomb, to realms beyond the sky,
My joyful flesh, at God's command, to nobler life shall rise,
And in eternal summer wear, the bloom that never dies.

THE TWO-HORNED BEAST

OF REV. XIII, A SYMBOL OF

THE UNITED STATES.

BY J. N. LOUGHBOROUGH.

(Continued.)

The next point to which we will now call attention, is
THE IMAGE

Of the first beast, which this power is said to make.

Verse 14. "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live." An image to the Papal beast, must resemble that beast in some respects. As this verse contains testimony that clearly shows the form of government of the two-horned beast, we will now notice it. We should be led to conclude from the fact that this two-horned beast has no crowns, either on head or horns, that it was a different form of government from its predecessors. Our understanding of it would be that it was neither kingly nor imperial power. Verse 14 sets it forth clearly.

The two-horned beast says to them that dwell on the earth, Make an image. The dwellers on the earth, or the territory of this beast, it seems, have a part to act in this work. This clearly marks the United States as the scene of action. This is the manner in which laws are made here: by the representatives of the people. As all men by the declaration are declared to be "equal," it became necessary that some course should be taken by which all could have equal privileges in the construction of the laws. If the whole mass were called together, there would be an endless discussion and no laws made. Therefore, the people were to elect such representatives as would

carry out their principles; and they were to meet and make laws, which, when passed, should be considered the laws of the people. The image is to be formed by the people or their representatives.

But to return to the subject of the image. The Papal beast we have already seen was a church clothed with civil authority, having power to put to death heretics, (or those who would not obey its teachings.) We have seen by verse 12, that the two-horned beast is to "exercise all the power of the first beast." A church or ecclesiastical body is again to have power to pass decrees to put the saints to death. But, peradventure, God may deliver his people just as the decrees of the beast are to be executed. The faith of God's people will doubtless be tried as sorely as Abraham's was, when he was called upon to offer his only son, Isaac. God delivered him; and he declares to the Philadelphia church, (this is the sixth state of the gospel church, which had heard the proclamation of the Lord's coming; and before whom the open door of the Sanctuary was placed,) "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly." When the decree is out against God's people, it will be a solemn and fearful hour, whether the decrees formed is executed or not.

We do not understand that this image is yet completed, but that it is a work to be performed in the closing scenes of the career of the two-horned beast. Some doubtless start at the idea of such a work as this being done in these United States. But as we have already seen that the United States is the two-horned beast, we conclude with definiteness that the image will be formed here. Here will Protestants, notwithstanding their high profession, do the very work the prophecy states.

The observer of the movements of the United States for a few years past, with an understanding of the principles of the constitution, will not be startled at the idea advanced. Notwithstanding Protestants are so mild in their profession, we see they abuse power when in their hands. Who can tell unless guided by the prophecy, what Protestants would do with laws on their side. Look at the Puritans who themselves crossed the great water to flee oppression, persecuting the Quakers even unto death.

All organized religious bodies in these United States are tolerated by law, and government pledges them protection. All that is wanting to complete an image to Papacy, is simply a union of action in Church and State, and for the churches to have control of the laws so as to inflict penalties on heretics, or those who do not obey their sentiments. It may not appear strange to the reader that we look for such a union as we already see moves that point strongly in that direction. We have already shown, that in several States Sunday-keeping is established by law. The ministry will teach that Sunday is to be kept holy, and if you violate the Sabbath (Sunday) openly, you will be pointed to the law, and informed that if you do not rest you must suffer the penalty therein attached.

It seems from verse 14, on which we have already made remarks, that before the making of the image there is a saying among the people that one should be made. We understand such a saying is already before the people. A secret political organization has been working in our midst for a short time past, whose object seems to be the suppression of Roman Catholics. Concerning the ground-work of

this party's organization we will not speak at length, but will give two quotations to illustrate the character of what they propose to accomplish. The first quotation is from Mr. Havens' (an American) speech delivered in Erie Co., N. Y. He says:

"For my own part, I wait to see the day when a Luther shall spring up in this country who shall found a great American Catholic church instead of a great Roman Catholic church; and who shall teach men that they can be good Catholics without professing allegiance to a Pontiff on the other side of the Atlantic."

The second quotation is from Mr. James L. Smith, said to be a gentleman of high respectability, who published in the *Washington Union* his renunciation of the American party, to which he had belonged. He says,

"My objections are that a union of politics and religion or Church and State never worked well."

We do not claim from this that this political party will form an image to the beast, but their acts certainly look like desiring to unite Church and State.

DOCTOR DURBIN, in the *Christian Advocate and Journal*, seems to think there is a time coming when civil power will enforce the sentiments of the church at least by one law. "I infer therefore that the civil magistrate may not be called upon to enforce the observance of the Sabbath (Sunday) as required in the spiritual kingdom of Christ; but, when Christianity becomes the moral and spiritual life of the State, the State is bound through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self preservation. She cannot without injuring her own vitality, and incurring the divine displeasure, be recreant to her duty in this matter." When this time spoken of by the Dr. comes, we shall have an image to the beast surely.

It appears probable to us that this Sunday institution is the very point on which this union will finally be effected. Here is a point on which nearly all the Protestant sects can unite. A point which we may safely say is the important item in the faith of Protestants is their Sunday worship. And a thing which increases our suppositions concerning a union on this point is that we see the sects already reaching forward and urging the importance of more stringent laws for Sunday-keeping.

Verse 15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." From this text we may draw two conclusions:

1. The image of the beast is to be made in the same territory where the two-horned beast rules; for the two-horned beast can exercise that authority in no territory but its own.

2. That it already has it in its "power to give life to the image of the beast," or cause the decree to be made and executed. Is it not in the power of the United States to pass such laws? They declare by their constitution, "all men shall be protected in worshiping God according to the dictates of their own consciences." We see the mass hold the first day of the week as a holy day. If a memorial should be sent into congress with 1,000,000 names signed to it, declaring that their rights were infringed upon, and praying them to pass a solemn enactment that the first day should not be profaned by labor, how soon the result would be a law upon the point.

Were the United States as a body to pass a law that Sunday should be kept holy, or not profaned

by labor, *there* would be, I conceive, an image to Papacy; for the law would then be in the hand of the church, and she could inflict penalties on those who did not obey the Sunday institution.

Matters are moving here similar to the way they moved in the formation of the Papal beast. In A. D. 321, laws were passed prohibiting labor in cities and towns; but in 538, when the Pope was made supreme head of all the churches, this law was made universal. We claim that then commenced the union of church and State. Here we already have several stringent State statutes, and in most of our incorporated cities laws as rigid. Read the following concerning the law of Texas.

"The legislature of Texas, has passed a bill to establish 'the Christian Sabbath' which provides for the punishment, by fine, or imprisonment of such persons as may perform any labor or procure any to be done on Sunday."—*Watchman and Reflector*.

The *American Baptist* copies the above with the following note:

"An oppressive enactment corresponding in character with the legislation, or edicts which in some Catholic countries demand conformity to the dominant Religion. Laws to enforce the observance of the 'Christian Sabbath' are no less repugnant to the principles of religious liberty, and violative of the right of the people, upon whom they are imposed, than would be laws to enforce the observance of Easter, good Friday, or the practice of infant baptism."

We understand that all that remains undone to form an image to the first beast is a universal law on Sunday keeping. This two-horned beast, as we see from the above, after completing the image, is to enforce under severe penalties.

THE WORSHIP

Of the image, and, as stated in verse 12, the worship of the beast. "And causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." It is not said that this power causes men to worship God, but causes them to worship the first beast: Papacy. What is this worship? We shall claim that it is homage paid to the first beast; the keeping of commandments which he may have made, which are contrary to God's commandments.

"Whenever any civil or ecclesiastical enactment conflicts with the requisitions of Jehovah, that power is worshiped, which is obeyed in preference to the other. 'Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey?' Rom. vi, 16." *Bliss on the Apocalypse*, p. 233.

If we obey strictly all the precepts of the Bible, we are looked upon as worshipers of the true God. The worshiper of the false god can only be shown as such by those precepts which the true God we worship has laid down. As a tree is known by its fruit, so is it known whom a worshiper honors and adores, by the commandments he keeps.

That the above conclusions are correct we think may be clearly learned by reading the Third Angel's Message. Rev. xiv, 9-12. After pronouncing its warning against the worship of the beast and image it says, "Here are they they keep the commandments of God and the faith of Jesus." From this we learn that the attention of the people is to be aroused to the decrees to be enforced by the two-horned beast, and it clearly shows that this worship conflicts with God's commandments and Jesus' testimony.

As strict conformity to God's commandments is the worship of him, if Papacy institutes commandments contrary to them, and individuals leave God's commandments and keep those of the Papal beast, we must conclude that they honor that beast above God. And should we see those who had understanding of the matter thus act, we should at once pronounce them worshipers of the beast. But an individual might have no inclination to keep those commandments, but be desirous of obeying God. Just then, we will say, the two-horned beast passes a law obliging its subjects to keep those very institutions, or pay a heavy penalty: the individual now commences to keep those institutions. Would he not be a worshiper of the beast, and that caused by the two-horned beast?

But you inquire, has any such thing been done by the Papal beast? and is there any danger of those institutions made by that beast being enforced upon us? Yes. The Papal church has not only

made commandments contrary to God's commandments, but has thought "to change laws." See Dan. vii, 25. Even the laws of the Most High. He, (the little horn) has not in reality changed God's laws, although he has thought to do it. But he teaches a law to his subjects, as the law of God, which is but an imposition in some of its parts, as may be seen by comparing it with the original law of God. Ex. xx. We copy the following, the ten commandments of God as taught by Catholics contrasted with the ten commandments of Ex. xx, 3-17.

CATHOLIC

1. I am the Lord thy God, thou shalt not have strange gods before me.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath-day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

BIBLE.

1. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Reader, compare the above carefully with the ten commandments in your Bible. Where is the second commandment? It is gone. This you will see changes the numbering of all the commandments which follow. The Pope, to make out the complete number, ten, divides the tenth commandment into two parts. But we call particular attention to what the Catholics have laid down here as the 3d commandment, but which is in fact a part of the 4th commandment. The person who is instructed by this catechism, cannot find out by that commandment as it stands what is required by it. They need an explanation of it, and as it is considered dangerous for the common people to have the Bible, they must receive the information through their medium of instruction, the catechism.

Well here is the desired information from the catechism.

What is commanded by the third commandment? Ans. To spend the SUNDAY in prayer and other religious duties.—*Butler's Catechism, Lesson xvii.*

We see at once that Papacy has made an attack upon God's Sabbath, and attempts to give us a substitute, Sunday, the first day of the week. This we know is not the day God appointed to be kept holy by the fourth commandment. The question is, has God authorized this change that has been made in his Sabbath? He declared [Ex. xxxi, 17,] "It is a sign between me and the children of Israel forever." The word *forever* signifies, As long as a thing, considering the surrounding circumstances, can exist.—*Clarke*. If the Bible then does not teach that the Sabbath was to cease, it will be a sign eternally. Christ declares, [Matt. v, 17, 19,] "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so he shall be called the least in the kingdom of heaven." Again, unless it can be shown that God has removed the sanctity from the seventh day, the same reason exists now for keeping it that ever did. *God has made it holy*. No testimony can be found to show that God has ever removed that sanctity from the day; therefore it is holy still. We must beware how we do our own pleasure on his holy day, lest we pollute it. God's fourth commandment is still binding upon us, and no Bible authority can be found for keeping the first day of the week. First-day-keepers themselves are obliged to admit, that they have no precept for their *Sunday* institution. They only claim apostolic example, which the Word does not contain. See works on the Sabbath published at the *Review Office*, Battle Creek Mich.

The Protestants also claim that the fathers of the church have kept that day. The Catholic, however, is willing to show the matter in its true light, and places the honor of the change where it belongs. Read the following from *The Catholic Christian Instructed*.

"Ques. What warrant have you for keeping Sunday, preferably to the ancient Sabbath which was the Saturday?"

"Ans. We have for it the authority of the Catholic Church, and apostolic tradition."

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the Church. Matt. xviii, 17; Luke x, 16."

Again we read in an *antidote or treatise of Thirty Controversies*. "The word of God commandeth the seventh day to be the Sabbath; you [Protestants] without any precept of scripture, change it to the first day of the week only authorized by our tradition."

We find that the keeping of *Sunday* as a Sabbath originated with the mystery of iniquity, (Papacy,) which had commenced to work in the days of the apostle Paul. 2 Thess. ii. The man who with understanding on this subject leaves the fourth commandment and keeps Sunday, honors the Pope not God. The two-horned beast has already begun this work, as we have shown, of causing men to keep the Sunday. Not only in several States of this union are laws passed prohibiting labor on Sunday, but in States where there are no statutes to affect the observer of the seventh day, there are city laws that do bind all within their incorporations.

Thus, we see, the two-horned beast is causing them that dwell on the earth to worship the first beast. And not only so, but the soil itself must rest (be neither tilled nor sown) upon the first day; not because God has said it, but the Pope.

A point is stated in verse 16 in regard to the class that are to have these stringent laws passed against them, ("And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads,") which is also conclusive evidence as to where this work is to be accomplished; viz., where there is slavery.

The position of the world in regard to slavery, may be learned by the following quotation from an article on the Nebraska bill, in the *New York Tribune*, of Feb. 18th 1854.

"Franklin Pierce has lived to the age of fifty years. In addition to all, he professes faith in the doctrine and precepts of Jesus Christ."

"At this critical moment the astounding proposition comes from the citizen who is now president, to repeal the statute which secures the immeasurable blessings of

freedom to Nebraska, and to establish therein the dire institution of African Slavery."

"The whole world has been steadily advancing toward the overthrow of African Slavery for more than a century. Nations have abolished it. England has emancipated her black populations. France has done the same. Even Russia herself has abolished serfdom in every territory, she has added to her empire since the beginning of the present century. The trade in slaves has been denounced as piracy by all nations. The remains of the barbarism of slave-holding now linger in the world under the protection of the decaying kingdom of Spain, and a portion of the States of this Union."

Bondmen and free are under the dominion of the two horned beast. Let the above quotation settle the question firmly as regards the locality of the two-horned beast. We see all other nations have abolished slavery, or declared it to be piracy, and the traffic is dying away, while in this nation we see it steadily increasing.

Since the appearance of the above extract in 1854, the sacred compact, and solemn Missouri Compromise of 1820 which it was supposed would forever exclude slavery from North of 36 30, has been set aside as a thing of naught, and slavery has extended its dominions to territory that, by this act would forever have been guarded. The result of this has been a mad rushing forward of the friends of slavery, holding spurious elections, choosing a bogus Legislature who form for themselves a constitution that declares "death to the man that takes a slave out of this territory." "Five years imprisonment to the man that gives a slave information that causes him to leave Kansas." "Two years imprisonment to the man that expresses his opinion in Kansas that it is wrong to hold slaves."

But the scene does not stop here. The decision of the Supreme Court on the Dred Scott case which was pronounced by Judge Taney, March 6th, 1857, for aught we can see may open the way for Senator Toombs to "call the roll of his slaves at the foot of Bunker Hill." It is 1. That "Africans are regarded wholly as property, in the constitution, and are incapable under that instrument of ever attaining the position of citizens." 2d. That "a slave taken into a Free State is not therefore entitled to his freedom." 3d. That "Congress has no rightful power to prohibit slavery in the Territories; hence the Missouri Restriction is unconstitutional."

Here slavery is likely to continue, and we consider will, till the fearful decree goes forth against the people that will not worship the beast, and till bond men and free shall "hide themselves from the face of him that sitteth upon the throne and from the wrath of the Lamb."

Another specification we will notice here before passing to the decree of verses 16, 17, which is the

NUMBER OF THE BEAST.

Verse 18. "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six." Previous verses state, that men are also to be required to receive the number of the name of the beast, as well as the mark and name. On this subject we adopt the following:

1. The beast numbered is a definite beast.
2. It is a definite number: i. e., 666, hence it cannot refer to man's mode of reckoning.
3. It is a definite man who is numbered. It is the number of a man, not of man or men; hence it cannot refer to the ancient mode of reckoning by letters; because that makes the number indefinite; as there have lived more than one man whose name numbered 666. Some have referred this number to the first Pope, others to Latinus, and others to Napoleon Buonaparte.

But if, as Adventists profess to believe, the Bible be its own expositor, we must find a clue to the man here spoken of, in some part of that book. What saith the Scriptures? Ans. They distinctly bring to view two definite men, as the heads of the two great antagonistical churches—the Christian and the Anti-Christian. The one represented by the Man, Christ Jesus, and the other by the "man of Sin." 2 Thess. ii, 3. That this man represents the Papal Anti-Christian church, we all believe. And he will represent that church until the revelation of Christ. Verses 8, 9. The church represented by

this man, continued a unit nearly a thousand years after its foundation, when it commenced breaking up under Luther and Calvin, and these divisions have continued dividing and subdividing until, according to their own admissions, they now number about six hundred three score and six. We may trace the lineage of every Protestant church back to the mother of harlots, [Rev. xvii, 5,] and we can go no farther. Not only are they daughters by natural descent, but by imitation. And their number is the number of a man, (the man of sin,) and his number is six hundred three score and six. Those churches collectively or individually, have that number. The decree of this two-horned beast against which the third angel of Rev. xiv, gives his solemn warning is to enforce also

THE MARK OF THE BEAST.

Verse 17. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The two-horned beast is to cause all to receive "the mark of the beast." We inquire, what is the mark of the beast? Many have been the speculations in regard to it. While one has supposed the mark of the beast to be an unscriptural connection of the church with government affairs, another has thought it to be sprinkling as baptism. The Revelator does not say a mark, but it is "the mark of the beast;" and he also defines it as "the mark of his name." Rev. xiv, 11. The beast assumes the title of God: "Most holy Lord God the Pope." He claims to be at the head of the work of God on earth. He was to think to change times and laws. This he has already done. See the quotation of the commandments from the catechism. The mark of his name, we shall claim, is the mark of his name as a God, or as a reviser of the law of God. Before we can be prepared to state with definiteness, what this mark is, our attention shall be called to the law of God, to decide what the mark of his name is. This beast has assumed authority, and as a matter of course assumes a mark which designates him from the true Law-giver. The third angel (Rev. xiv) warns against the mark of the beast, and says, "Here are they that keep the commandments of God." The class, who take heed to the call of that message are keeping the commandments of God. This is one of their striking peculiarities. From it we may infer that those who are giving heed to the decrees of the beast are not keeping them. The commandments of God are held out in opposition to the mark of the beast, and by them it can be detected. The ten commandments are the great constitution of Jehovah, and says the Apostle, "If any man speak, let him speak as the oracles of God." 1 Pet. iv, 11. Oracles of God, ten commandments. Acts vii, 38.

The law of an earthly monarch, to be of force, must bear the name of the monarch, his signature of royalty, and also the impress of his seal, which is the sign or mark of his name. If the emperor of Russia should at the present time write out commands for his subjects to follow, and sign his name Alexander, the people might be at a loss to know where the document came from; for there are Alexanders many. But he signs his name, *Alexander Emperor of Russia*. This shows at once the extent of his government: Russia; also his right to reign—Emperor. When the document is thus signed, and bears the impress of the seal of that monarch, it is valid. When the subjects behold it they at once take heed to it. Why, say they, we are in his realm, subject to his reign, he has power to make laws to govern us, we must take heed to his enactments. A law without a signature of royalty, and seal, is good for nothing. The true Law-giver is known by his title of royalty, and seal, which is the sign, or mark of his name. There is no danger, while his subjects retain the knowledge of his title and seal, of their being imposed upon.

If the law of an earthly monarch, is but a dead letter, without the signature of royalty, and seal of the law-giver, how must it be with the law of the Most High, if his signature of royalty, and seal, have been removed from his law? If it has been done by himself, he has rendered his own law inactive; but if it has been removed by a foreign hand, as taught by them, it must be faulty. The

loyal sanction of the Most High, must be something connected with his law, that discovers to us the extent of his dominion, and right to reign; which is a sign between him and his loyal subjects, that they may know his genuine laws, and be guarded against all imposition. That the living God has a seal, we learn from Isa. viii, 16; and we also learn by the same text, that *that* seal has been taken off. "Bind up the testimony seal the law among my disciples." No necessity for such a proclamation, if the law seal had not been broken. Therefore in this time, when men are saying to us "Seek unto them that have familiar spirits," we are to seal God's law; restore to it his royal sanction which he attached to it when he gave it; which, like the seal of an earthly monarch, stamps his right to reign, and extent of dominion, as expressed in his royal title, as genuine, and shows to his subjects, that they are not imposed upon.

We wish to call attention to the law God, and if possible find his seal. We begin and read. The first three commandments are prohibitions, and in each of them the name "thy God" is mentioned; but the uniformed might say, "there are gods many and lords many." We do not gain the desired information, from these three commandments. We pass on. We will skip the fourth commandment, as it is thought by some to be a Jewish institution, which has served its time out and ceased. The fifth commandment teaches the duty to parents, with a promise of long life in the land, to those who obey. The other five commandments are each prohibitions; but neither of them mention the name of God. We will now look at the fourth commandment, and see if we can get any light there.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." Here we get, 1st. "The Lord." 2d. Signature of royalty; *Creator of heaven and earth*. 3d. Right to reign and extent of dominion. As he is the creator of heaven and earth, and all that is therein, nothing can exist unless supplied from his bounty. Therefore as he is our creator and sustainer, he has a right to reign over all. *Heaven and earth* is the extent of his dominion. The seal or sign between him and his people, the Lord himself has declared is what this commandment enforces.

"Moreover, also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that doth sanctify them." Eze. xx, 12, 19, 20. "I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." See Ex. xxxi, 13-18.

Sign and seal are synonymous terms. See Rom. iv, 11. Paul speaking of Abraham says, "And he received the sign of circumcision, a seal of righteousness of the faith which he had yet being uncircumcised." The Sabbath is a sign between God and his people; hence it seals his law as genuine. As the seal of an earthly monarch is a sign between him and his subjects, so the Sabbath is a sign between the Lord and his subjects, that they may know him from all others. Take this fourth commandment from the ten, and the seal of the living God is gone, and the knowledge of their author is taken from us. Here is where Papacy has aimed a blow. The Pope has taken away the seal of the living God, and the ten commandments as taught by him do not contain it. Read the following portion of the fourth commandment as given by the Pope, and by him called the third commandment. From Doctor James Butlers catechism.

"Say the third commandment.

Ans. Remember that thou keep holy the Sabbath-day."

Here is all that the Pope gives of the Sabbath commandment. Where is that part of it that pointed out to us the true God, his right to reign, ex-

test of dominion, &c? It is gone. Read again from the catechism and see what we have in place of the seal of the living God.

"What is commanded by the third commandment?"

Ans. To spend the SUNDAY in prayer and other religious duties."

In place of God's seal or mark, we have Sunday attached to the law. It does not point out the living God, but claims to be instituted on the authority of the Papal church, and is claimed by that church to be their signature of royalty; in confirmation of which, read the following from the "abridgment of *Christian Doctrine*—p. 58.

"Q. How prove you that the church hath power to command feasts and holy days?"

"A. By the very act of changing Sabbath into Sunday, which Protestants allow of; and therefore fondly contradict themselves, by keeping Sunday so strictly, and breaking most other feasts commanded by the same church."

The two-horned beast is to cause all "to receive a mark in their right hand, or in their foreheads." We do not suppose that this is a mark, visible in the forehead; but as we have already shown, it is Sunday. The forehead is the seat of the mind. There the decision is made by men whether they will keep this institution or not. This mark is also to be received in the right hand. The reception of the mark in the hand is probably some act accomplished with the hand by which (during the time of the war by the two-horned beast on commandment keepers) men become incorporated into the ranks of the beast worshippers.

(To be Continued.)

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. JULY 9, 1857.

INFORMATION WANTED.

"INFORMATION WANTED. Will some one give us the titles, publishers and prices of a few of the best works written against the doctrine of the sleep, or unconscious state of the dead, and the annihilation of the wicked?"

"Yes, I will. There is an old work called the BIBLE. It contains five general divisions, viz.: Pentateuch, Historical, Poetical, Prophetic, and the last Will, or New Testament. Its Author is the Holy Ghost. Moses and the judges of Israel, the Prophets, Jesus himself, and the inspired Apostles, were the publishers (or declarers) of the great truths of revelation, which plainly show that all such doctrines as are named in the above inquiry, are of their father, the Devil, and his works they are doing on the earth. The prices are all the way from fifty cents to ten dollars, and can be had at any of the bookstores."

S."

March, 5th, 1857."

The above is taken from the *Morning Star*. As we read it we felt constrained to ask, "What is written in the prophets how readest thou?" We too have sought after books against the sleep of the dead, and the death of the wicked. We have been to this same "old work called the Bible." We have searched it through all its divisions. And what has been the result? We will present a few specimens of what we have found there.

First, in that division called the Pentateuch, we read, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. iii, 19. This language is addressed to the intelligent being. It is not Adam's body merely which is the subject of this threatening, as some have said and thereby tried to dodge the question; but it is Adam himself who is spoken to, the "living soul" which Adam "became," when God breathed into him the breath of life. It appears to us, and we cannot shake off the impression, that this text has direct bearing on the state of man in death.

Again: [Deut. xxxi, 16:] "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." &c. Moses is addressed and his fathers spoken of: not Moses' body and the bodies of his fathers; but the whole organized being, all that constituted the man. They were sleeping, or had lain down, (mar-

gin,) and God told Moses that he should sleep with them.

This must suffice from this portion of "the book" on the sleep or unconscious state of the dead. We next inquire, What does it teach concerning the destiny of the wicked? Ans. God told Adam that if he ate of the forbidden tree, (or sinned) he should surely die. And Moses says to the children of Israel, [Deut. xxx, 19,] "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

This testimony is unequivocal; and it is from the Pentateuch too. It does not say, There is an inherent immortality entailed upon you whether you will or not, and there is therefore set before you unending happiness and eternal misery; no such thing; but, I have set before you *life and death*. Now we all understand these terms. At least upon any other subject than the final destiny of man, they are never allowed to have but one meaning; and that is well understood. Life, is living, and death is its opposite, cessation of existence; and why not let language perform its office and have its meaning in the case before us; especially since that latitude which would allow us to call life happiness, and death misery, would shatter the whole Bible into ruins, and demolish any theory which might be built thereon?

Second, in that portion of the Bible called historical, concerning the dead we read, [2 Sam. vii, 12,] how the Lord said unto David by the mouth of Nathan, the prophet, "And when thy days be fulfilled and thou shalt sleep with thy fathers" &c. Now Paul tells us that in his time, David had not yet ascended to heaven; [Acts ii, 34;] and we certainly should not think of looking to hell for a person who like David was a man after God's own heart. Where then was he? We answer, in the language of the text he was sleeping with his fathers; and there he will sleep till the last trump; for Job says, that they shall not awake nor be raised out of their sleep till the heavens be no more. Job xiv, 12. But we are anticipating. One text on the destiny of the wicked and we pass. 2 Chron. xxv, 4. But every man shall die for his own sins.

Third. We come now to the Poetical division of the sacred book. How is man represented in death and after the final judgment, by the Poetry of the Bible? The testimony here is abundant, of which the following must serve as samples; "Consider and hear me, O Lord my God; lighten my eyes, lest I sleep the sleep of death. Ps. xiii, 3. See also Ps. lxxvi, 5. lxxxviii, 10-12. Job iii, 13; vii, 21; xiv, 12. Eccl. ix, 5, 6. And as we pursue our inquiry under this division, as to what shall be the end of them that obey not the gospel of God, we are met by the Psalmist with this declaration: "For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs. They shall consume, into smoke shall they consume away." Ps. xxxvii.

Fourth, in the Prophetic portion of God's book to man, we are no less definitely informed on this subject. The Lord bids the prophet Ezekiel prophesy, and declare unto his people, [chap. xxxvii, 12, 13,] "Thus saith the Lord God, Behold, O my people I will open your graves, and cause you to come up out of your graves," &c. Then the Lord's people are in their graves. Are they conscious while there? If so, it must be a doleful existence. Daniel speaks of them as sleeping in the dust of the earth. Chap. xii, 2. And Ezekiel says that the living may praise God, but the dead cannot. Isa. xxxviii, 18, 19.

Touching the second point against which our friend above, wishes to find some testimony, viz., the destruction of the wicked, Ezekiel says plainly, or rather the Lord by Ezekiel; [chap. xviii, 4,] "The soul that sinneth it shall die." Jeremiah says, [chap. xxi, 8,] that the way of life and the way of death is set before them. The Lord says that he has no pleasure in the death of the wicked. "Turn ye, turn ye from your evil ways; for why will ye die, O house of

Israel?" Eze. xxxiii, 11. We cannot stop in this article to make even a bare reference to the texts which declare the doom of the ungodly. Suffice it to say that it is set forth in these words: that they shall be destroyed, shall perish, shall go to perdition, shall be consumed, shall come to an end, shall be rooted out and cut off, and shall be burned up. He must be an expert theological chemist who can find the smallest extract of eternal life in these declarations.

We have yet remaining before us for examination, one more division, the last Will, or New Testament. The testimony which we have already examined is not such as we should expect to find in a book which was declared to be *against* the sleep of the dead and destruction of the wicked. It remains to be seen what the New Testament writers and, He who came to bring life and immortality to light, may say on the subject, and then we can draw our conclusions.

As we enter this department of the great temple of truth, almost upon the very threshold we hear John declaring of the Saviour, that he will thoroughly purge his floor, and gather his wheat into his garner and *burn up* the chaff with unquenchable fire. Matt. iii, 12. We hear the Saviour declaring that "no man hath ascended up to heaven;" [John iii, 13;] that the dead are in their graves, and the time is coming when they shall hear the voice of the Son of God. John v, 25, 28. Paul, speaking of David, says that after he had served his own generation he fell on sleep. Acts xiii, 36. He tells us that if there is no resurrection, (rising again) even those who are fallen asleep in Christ are perished; [1 Cor. xv, 18;] and that the wages of sin is death. Rom. vii, 23. Says the Saviour, "He that believeth not the Son, shall not see life, but the wrath of God abideth on him and he shall perish;" [John iii, 15, 36;] and to perish, is to die, to be destroyed, to waste away, to come to nothing.

And such we find to be the whole tenor of the New Testament teaching on this subject. What then shall we conclude? What can we conclude? Is the word of God yea and nay? By no means.

But notwithstanding the Bible speaks out so plainly on the subjects of the unconscious state of the dead and the death of the wicked, our friend at the head of this article wishes to obtain some of the best works *against* these doctrines. Has he read the Bible? Does he know that these very views are the teachings of that book from beginning to end? Or does he wish to find something to disprove the plain testimony of the Bible? What does he mean? Information is wanted on this point.

And again, the person who took it upon himself to point out the book which would answer the individual's inquiry, when he says that these views are from their father, the Devil, and his work they are doing on the earth, what does he mean? Does he mean that a great portion of the Bible is inspired by the Devil? We would advise him to bestow a thought or two more upon these things before launching forth in such assertions. But what an untimely reference did he give to his friend. Should we sincerely inquire for books *against* the sleep of the dead, and death of the wicked, and any one should refer us to the Bible, we must upon examination of that book consider ourselves decidedly sold. A more unfortunate reference for that object could hardly be made. We hope however the person will examine the Bible, see the light, and have no more occasion to inquire for books against the truth.

"THE FEELING SYSTEM."

"SOME act because they believe—others because they feel. The former walk by faith, the latter by feeling. Faith was, and still is, both the principle of action and feeling with the intelligent children of God. It was by faith that Abel offered to God a more excellent sacrifice than Cain—Enoch was translated—Noah prepared an ark to the saving of his house—Abraham obeyed—Moses refused to be called the son of Pharaoh's daughter, forsook Egypt, kept the pass-over, and passed through the Red Sea—Rahab saved

her life—and Gideon, and Barak, and Sampson, and Jephthah, and David, and Samuel, and the prophets, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, grew valiant in battle, and turned to flight the armies of the aliens. By faith females endured tortures not accepting deliverance, that they might obtain a better resurrection. Others had trials of mockings and scourgings, of bonds and imprisonments. They were stoned, they were sawn asunder, were tried, were slain with the sword; they wandered about in the skins of sheep and goats, being destitute, afflicted, and tormented. They wandered in deserts, and mountains, and in dens and caves of the earth. Such was the army of the faith in ancient times. Faith obtained for them a reputation which is as imperishable as the day of eternity, and will stand when gems and the proudest monuments of earthly greatness shall crumble into dust. The sunshine of their deathless glory will irradiate their tombs when the quickening voice of the archangel shall break the slumbers of death and proclaim an eternal victory for the saints. And when the power of death shall be broken, they will sing with joy extatic,

“O death, where now your sting?
O hades, where your victory!

“Faith has in every age, led its possessor to keep the commandments of God. And it has in ten thousand instances, inspired human beings with a calm and rational fearlessness of death, whether it approached them in the form of the sword, the faggot, or the cross.

“But alas! how few walk by faith, in this bewildered age! How thick the fog, how deep the gloom that overspreads the people of this generation! They have to a great, a very great extent thrown away the word of God, and resolved to walk according to their own feelings, or vain imaginations. They have positively ‘become vain in their imaginations, and their foolish hearts are darkened.’ Professing to be wise they have become fools, and changed the glory of faith into feelings. How many hundreds are there who unhesitatingly believe Jesus to be the Christ, and yet they will not obey him! Ask them their reasons for continuing in disobedience, and they say they have no reason to give, only they do not feel inclined to obey, and they suppose it would be very wrong for them to obey unless they feel like it. This is the most unreasonable class in the community. They admit the Scriptures to contain a revelation from God and that a part of that revelation is preceptive, and yet they are not willing to do as required, because they do not feel interested in such matters.

“Now let us suppose that a reasonable father requires his son to do a certain piece of business, and the son acknowledges the justice, propriety, and even the importance of the father’s requirements, and the only reason he can give for not having obeyed is that he did not feel like it! Or in other words, he did not want to do it, and therefore he thought it would be wrong for him to attend to it. Would not such an excuse be perfectly ridiculous? Again suppose a father of a family acknowledges his obligation to labor for the comfortable support, and the education of his family; but being a very lazy man, he apologizes for his neglect of his family, by saying, ‘I know I am commanded by the Ruler of the universe to provide for my family, but I do not feel as if I want to labor, and I think it would be very wicked for me to go to work in obedience to his command when I do not feel like it.’

“Let this principle be carried out and see where it will end. God requires us to speak the truth, but according to this notion, it would be very wrong for a man to tell the truth if he felt inclined to lie. Because, to obey God when he did not feel like it would be wicked! God requires us to be just. But the man who feels inclined to be unjust must be careful not to deal justly because it is wrong to obey God when he does not feel like it! God has said, ‘You shall not

kill!’ Now if a man feels inclined to murder, he must not refrain from it; for it is wrong to obey contrary to his feelings. And so of all the other commands. Now there is not a more foolish, absurd, and contemptible doctrine in the world.

“We are to be governed by our faith, and not by our feelings. We should not be governed by our feelings, but we should govern them. We ought, in every case where our feelings are contrary to the commands of the Supreme Being, to go in direct opposition to them. This would be denying ourselves. And this is precisely what Jesus has required of us. This would be crucifying the old man with his deeds; and crucifying the flesh with the affections and lusts.

“There are some religious teachers who not only go contrary to the commands of God, but they even teach others to do so. And they regard it as a kind of liberality for which they think they are praise-worthy. They say to people whom they are desirous to have unite with their churches, ‘You may be immersed, or sprinkled, or poured, just according to your own feelings.’ The Scriptures command them to be immersed, (for this is what the original word signifies,) but these teachers take it upon themselves to dispense with a positive command, and substitute a contemptible tradition in its place, which will better suit the whims or feelings of a careless and ignorant multitude. But the day is fast approaching when men will be judged for teaching for doctrines the commandments of men, and directing people to follow their feelings, regardless of what the Oracles require. Their spurious religions never were, and never will be acceptable to God.”

The above is from the Primitive Christian of June, 1837. It is not quoted for the purpose of taking exceptions to it; for I approve the sentiment contained in it. How many neglect a plainly revealed commandment, because they do not feel it their duty. Some neglect the Sabbath or baptism because they do not feel the blessing connected with obedience before they obey. It would seem more consistent that our faith should lead us to action, and having done what God requires, by faith claim his promise and feel the blessing of obedience.

But though our author wrote well concerning the commands of God, yet he himself openly violated the fourth commandment, and taught others that it was abolished, and substituted “a contemptible tradition in its place.” This only shows the weakness and depravity of human nature, which is more easily led by tradition than by truth.

R. F. C.

TENT MEETINGS IN MICH.

BRO. SMITH: We pitched our Tent in Burlington Village June 5th, and continued holding meetings therein every evening until the 23d inst. except two very stormy ones. We have had good, and attentive congregations excepting a few stormy evenings. Many were solicitous that the Tent might remain among them longer. The major part of our hearers admitted that our position was in accordance with the Bible, especially the Sabbath of the Lord.

At our last meeting quite a number declared their intention to “keep the commandments of God and the faith of Jesus.” Our parting scene with these dear friends which have become so deeply interested in the present truth since the Tent was pitched in their vicinity, was at the water-side yesterday morning, where thirteen of them were baptized in obedience to the command of the great head of the church. It was a solemn and interesting season.

Many that were much prejudiced against the presentation of our views when we commenced this series of meetings became believers, and rejoiced that they had heard for themselves. One of their principal men, who had been one of our constant hearers, said after our meetings were closed, this has been a good meeting; things have gone on so orderly and quietly, without that excitement which is so often produced by protracted meetings, that a good impression is left on the minds of the people that will tell for the truth.

During the eighteen days of our series of meetings we had much rainy weather with strong gusts of wind which required us to lower our Tent very often. Once it blew down by a sudden gust occasioning some damage which was however repaired, and the Tent pitched again, before the next evening meeting. During divine service in the evening, our Tent buggy was stolen from before the door of the Tent, and we have not been able as yet to learn its whereabouts.

We came on to this place with the Tent yesterday, and some of us arrived late in the evening. We are arranging to pitch it in this village and commence a series of meetings to-morrow evening.

JOSEPH BATES.
J. H. WAGGONER.

Colon, St. Joseph Co. June 25th, 1857.

Letter from Bro. Waggoner and Bates.

BRO. SMITH: Since entering upon the labors of this season we have felt more than ever before, the greatness of the work. Truly, the harvest is plentiful, and the laborers are few. Seeing these things are so, our hearts are cheered by the announcement made by Bro. White, in the *Review*, that the brethren intend to bring the Vermont Tent to this state for a season. We feel to thank God, assured that our prayers for help in this wide field are about to be answered.

For the encouragement of the brethren in Vermont we would say, that the field is open in every direction, and the people are willing and anxious to hear. We cannot supply the calls, or meet the expectations of the people even in this part of the state, and there are extensive fields east and west of us, where a tent could do much good. Our minds have been strongly directed to several places, both east and west, but we can move only in one direction, and now rejoice to know that some of these places may be visited by another tent. These fields, as well as this in which we are now laboring, are entirely new, and our success so far is beyond our expectations.

We would say, that if any plan of operations has been devised, or any arrangement been made between Bro. White and the brethren east, we would like to be informed of it as soon as possible, that our arrangements may be made accordingly.

We would also invite the brethren to correspond with us freely; if they wish to avail themselves of the benefits of our knowledge of this field, we shall be very glad to render them any assistance in our power, to aid them in their undertaking.

Operations with the tent may be conducted to much better advantage in this country than in the east. We hold meetings every evening in the week, and “seed-time and harvest” do not interfere with our work. But the season is short, and if no present engagement interferes we should think best for them to come with as little delay as possible.

J. H. WAGGONER.
JOSEPH BATES.

Colon, St. Joseph Co. Mich. July 6th 1857.

Tent Meeting at Cameron, N. Y.

SEVERAL circumstances were unfavorable to a large gathering here, one of which was a freshet which had carried off a bridge on the main road leading to the place. However, some three or four hundred were convened, who listened attentively to the word. One man publicly confessed the Sabbath, and we have reason to hope that others will ere long yield to the claims of God’s law, as the fruit of this meeting. The Lord wrought for his faithful children who are striving to obtain the gold tried in the fire that they may be rich. The Lord grant them true riches, as they become poor enough in spirit to bear it.

R. F. COTTRELL.
W. S. INGRAHAM.

If you follow the Lord, and keep his company, he will always bear your expenses; if you run before him, or go alone, he may leave you to bear your own.

MY BIBLE.

Though I am young, I've learned to love
My precious Bible more
Than all vain pleasures of this earth,
Or hoarded, golden store.

Though oft I read its pages o'er,
Its counsels good and true,
And still peruse its history,
I find it always new.

When heavy sorrow weighs me down,
Or in temptation's hour,
I seek its gentle precepts then,
And feel their soothing power.

In joy or sorrow, health or pain,
The Bible's always nigh;
It teaches mortals how to live,
It shows them how to die.

Portland, Me.

L. B.

LETTERS.

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

From Bro. Chaffee.

BRO. SMITH: I feel that the Lord has done a great work for me in a few months that have passed, for which I would praise his holy name. I have indeed been in the lukewarm state, but by the help of God I am determined to arise and put on the armor of the Lord that I may be able to withstand the wiles of the enemy. The work of the Lord is still progressing in this place, and my prayer is that it may go on until God's people are made sure of the kingdom.

The *Review* is a welcome visitor, for in its pages we can read the determinations of those of like precious faith. I feel that we are living in a solemn time, when we need to have on the whole armor, that in the hour of temptation we may be able to stand. I try to overcome all that is displeasing to the Lord and strive to enter in at the strait gate. May the Lord help us all to prepare that when Jesus comes we may be accepted in his kingdom.

I would say to the scattered ones of God's people that do not have the blessed privilege of meeting together on the Lord's Sabbath, Be faithful a little while longer, and we shall meet where parting will be no more. We shall soon be released from this vain life and this miserable world wherein we are so easily drawn away from God. We are living in the eve of time; probation will cease soon, and he that is filthy will be filthy still. Then the wrath of God will be poured out on an ungodly world. Solemn thought! Dreadful day to all who have no refuge in Christ.

Dear brethren and sisters, let us be awake and be zealous to repent of all our sins, that they may be blotted out of God's book of remembrance, and our name retained in the book of life.

In hope.

R. N. CHAFFEE.

Bosene, Mich., June 12th, 1857.

From Sister Trembly.

DEAR BRETHREN AND SISTERS: I have long neglected this duty on the account of my inability, but knowing as I do, that all that love the Lord have a work to do, I thought I would cast in my mite with the people of God. I have been cheered and comforted whilst perusing the columns of the *Review*. When I saw Bro. White's first article on the message to the Laodiceans, it went like an arrow to my heart. I felt that I was one that was in a lukewarm state, and that I must have a great work done for me before I should be ready to meet my Saviour. I felt that I must start anew and in earnest, but hardly knew where to begin, till Bro. Holt and Cornell came here, who faithfully pointed out our wretched condition, and set it home to my heart more powerfully. I began to arouse from my lethargy, and to examine my heart more diligently, and found it very corrupt. Pride and a worldly-minded spirit had almost taken possession of my heart. I then saw that I was indeed wretched, and miserable, and poor, and blind and naked.

I resolved to heed the counsel of the faithful and true Witness, to be zealous and repent. I felt like

confessing to my friends and neighbors that I had come far short of living out my profession by my daily examples. The Lord blessed me in so-doing, and I gained some strength. Although keen and cutting trials I have to pass through, yet the grace of God is sufficient for me; and I feel to praise his name for what he has done for me, and if I am faithful to the end, he will be my shield in the time of trouble.

I can say to my brethren and sisters that I prize the visions very highly. I feel that they were given to us in these last days for our benefit and encouragement. I can truly say that they have been a source of consolation and encouragement to me. I feel to praise the Lord. O praise the Lord for what he is doing for his people! Let us be more thankful for what we have received, if we would see the gifts bestowed upon the church. Come let us gird ourselves anew, and put on the whole armor and fight manfully the battles of the Lord. The time for doing will soon be past; when those that are holy will be holy still, and those that are filthy will be filthy still.

May the Lord bless the brethren with the Michigan tent, and crown their labors with success wherever they go. We hope the way will open for them to come this way. We feel anxious for the people in this vicinity, and think there might be good done here.

May the Lord help us to buy the gold tried in the fire, and white raiment that we may be clothed with the garment of righteousness, and be prepared to stand on mount Zion, is the prayer of your unworthy sister striving for the kingdom.

MARIA C. TREMBLY.

Bath, Mich., June 27th, 1857.

From Sister Voorus.

BRO. SMITH: I feel for one to unite my feeble testimony with others. As it has been the source of so much encouragement to me, why should I not cast in my mite? I feel to praise the Lord that while surrounded with noise and confusion on the Sabbath I can retire to my room alone, and yet not alone, and have a meeting; and as the ministers of the day divide their discourse into three parts, so I will commence, first, with prayer, second, reading the Bible, and thirdly, reading the communications from the dear brethren and sisters of like faith; and why should I not look forward with anxious heart to the time when Christ shall come to take his weary pilgrims home? There the friends of Jesus will meet, and what a meeting that will be! Yes, meet to part no more, and shall I be there? shall I be the instrument in the hand of God of bringing some souls to him, or even one? Sometimes I am almost ready to faint and say, Who is sufficient for these things? but the Lord is able and willing to help his children; for he has promised his grace shall be sufficient for us. I now realize more fully than ever that it will cost all to enter the kingdom; but what a paltry sum compared with the true riches of the heavenly kingdom! I have a strong desire for the tried gold that I may be rich, the white raiment that I may be clothed, and the eye-salve that I may discern between good and evil, truth and falsity.

Yours seeking for immortality.

SARAH J. VOORUS.

New Buffalo, Mich., June 18th, 1857.

From Sister Shepard.

DEAR BRETHREN AND SISTERS: I am still striving to keep all the Commandments of God and live out the truth of the Third Angel's Message. I can say, I love the Lord, I love his truth, and I love his people. Yes, I am glad, though unworthy, that I can be numbered with the company that are traveling in the strait and narrow way.

If I know what I most desire, it is to have all my sins blotted out while Jesus is in the Sanctuary. It is my prayer that my sins and not my name may be blotted out. I am determined to live for God, and to open wide the door of my heart that the dear Saviour can come in and dwell with me; for I do know if I

have Jesus in my heart there will be no room left for Satan and sin.

The Lord is good, and has done great things for me and my family. My daughter that a few months ago was living in pride and sin is now I trust striving to go with the people of God to mount Zion. I feel thankful for what the Lord has done, and for the privileges that I now enjoy. When I commenced keeping the Sabbath I could seldom meet with any of like precious faith, save one dear sister; but now I can meet with the little church in Otsego, and unite with them in praising God. But while I enjoy these blessings I often think of the lonely ones, and know how to feel for them. Dear brethren and sisters, let us remember the lonely pilgrims, and pray for them that their faith fail not. It will not always be so; no, no; the dear children of God will not always be separated from each other, but the time is soon coming when the joyful news will come, Child, your Father calls, come home. Praise the Lord, this will be good news to all the faithful ones. O it will be joyful when we meet to part no more. I am bound for the kingdom, and to go to glory with you. Let us pray for one another, and so much the more as we see the day of the Lord approaching.

Your sister in the truth.

MARGARET SHEPARD.

Otsego, Mich., June 28th, 1857.

From Sister Phelps.

DEAR BRETHREN AND SISTERS: I would say that we are still trying to keep all of God's Commandments, and to have the Faith of Jesus. But we have to confess our lukewarmness, and great need of the tried gold, white raiment and eye-salve. Since we have embraced the Advent doctrine it has been our lot to live far from those of like precious faith. Sometimes we could meet with three or four for worship, and sometimes we did not have that privilege. When we came to this place I thought, surely we shall never meet with a band of Sabbath-keepers again; but the Lord thought otherwise. Truly "his ways are not our ways, nor his thoughts our thoughts."

Last Winter Bro. Steward came this way in search of the lost sheep, and found, by inquiry, three families of Sabbath-keepers within about three miles of us. He went there and commenced a course of lectures. The weather was very unfavorable, the snow deep, and it stormed the most of the time; yet thank the Lord, there were many there that had ears to hear. The result is that there is now a band of between thirty and forty that meet on the seventh day to worship the God that made the heavens and the earth. To him be all the glory.

Bro. Hart has also been with us, and preached several times to the edification of the people. May the Lord sustain and reward him for his labors of love. We have meetings every Sabbath and Fourth-day. The Lord is pleased to meet with us, and blesses us. I for one feel much encouraged. I believe the Third Angel's Message is on the rise, and will soon go with a loud cry. The saints will all be sealed, and then the vials of God's wrath will be poured out upon the heads of the wicked. Where shall we be found in that day? Shall we be found among that happy company that shall come up out of great tribulation, having their robes washed and made white in the blood of the Lamb, and be permitted to follow him whithersoever he goeth? or shall we be with those that shall call for rocks and mountains to fall on them? Lord grant that we may be among the former.

When I look within I find an evil heart to contend with. Truly,

"Of all the foes we meet,
None so apt to turn our feet,
None betray us into sin,
Like the foes we have within."

I find in myself no good thing. When I would do good, evil is present with me; but I can look to Jesus, he is able, he is willing, and he has said, My grace is sufficient. Bless the Lord, O my soul, that he permits such unworthy creatures to hope. By the grace of God I mean to be zealous and repent,

try to overcome that I may meet all the dear saints where parting shall be no more.

To you who do not have the privilege of meeting those of like faith I would say, I can sympathize with you. Remember that where little is given, but little is required; be faithful in the little, improve the one talent, and soon if faithful you will hear the welcome applaudit, "Well done, faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." And I can also rejoice with those that have the opportunity of meeting with the children of God from week to week. Let us remember that we have got to give an account how we improve these privileges, and may we spend them in such a manner that at last we can render up an account with joy and not with grief, and be permitted to sit down with Abraham, Isaac and Jacob in the kingdom of God.

Yours striving to overcome.

E. W. PHELPS.

Lisbon, Wis., June 18th, 1857.

From Bro. & Sr. Richmond.

DEAR BRETHREN: We are often cheered and encouraged by the testimonies that we receive from week to week through the *Review*. They are like cold water to a thirsty soul. Thanks be to the Giver of every good and perfect gift for a means of communicating one with another that we may freely speak of our joys and sorrows, our hopes and fears; that we may encourage each other to persevere and tread the strait and thorny path that leads to life. "Strait is the gate and narrow is the way that leads to life, and few there be that find it." As we are endeavoring to get into the way we find it so narrow that we are obliged to leave all our stuff behind. We have come to a place where we cannot move forward without giving up friends and home, and all that we hold dear of a worldly nature. We find much within, too, to overcome; selfishness, covetousness, impatience, self-will, the lusts of the flesh, the pride of life, and the love of the world.

Dear brethren, how many of us are willing to give up everything for a home in glory? Houses and lands, brothers, sisters, &c., &c. Are we willing and anxious to dispose of all that we have to help give the last note of warning to this perishing world? Or are we consoling ourselves with the belief that the Lord wants us to enjoy the good things of this world; that Jesus did not come in 1844 and may not come now; that we may be deceived after all? Brethren, how many of us are in this condition? This is the case with some. They not only say it by their works, but by their words. "By their fruits ye shall know them." May the Lord help us to anoint our eyes that we may see whether we are in the faith. Jesus says, "Fear not, little flock: it is your Father's good pleasure to give you the kingdom. Sell that ye have and give alms." Luke xii, 22, 23.

How can we keep the Faith of Jesus without obeying all its requirements? "It is easier for a camel to go through the eye of a needle than for a rich man to enter heaven." Should not this teach us a lesson? Are we placing ourselves in such a position as this? Think of it; a camel, and the eye of a needle; what a vast difference! How utterly impossible for so great an object to go through so small a gate. And do we stand so small a chance of getting through the gate into the city? O Lord, help us to make to ourselves "friends of the mammon of unrighteousness," to "lay up our treasure in heaven," to "be faithful over a few things," that we may be prepared for the coming of the Saviour, is our prayer.

We have been passing through severe trials here of late. The truth is manifesting those who are determined to buy gold tried in the fire, though it may cost all they have in this world; while others appear as though they thought they were rich and increased with goods, and had need of nothing. Saith the Apostle, "Faith without works is dead, being alone." "Do men gather grapes of thorns or figs of thistles?" "Wherefore by their fruits ye shall know them." Lord have mercy upon thy people and give not thy heritage to reproach.

Brethren pray for us that we faint not by the way. Yours striving to overcome.

A. J. & F. L. RICHMOND.

Green Bush, Mich., June 22d, 1857.

Extracts from Letters.

We are permitted to make the following extract from a letter from Bro. J. Philbrick, of Sunapee, N. H., to a Bro. in this place:

"I am alone here in Sunapee, eighteen miles from any Sabbath meetings, and have not had the privilege of meeting with the brethren on the holy Sabbath but twice for one year; and I have had many lonely hours; but my heart has been often cheered by the weekly visits of the *Review*, through which I hear of the prosperity of the cause of truth.

"One week ago to-day an aged pilgrim from East Westmoreland, Vt., while on a visit to his sister or his wife's sister in this town, heard that I kept the Sabbath, and hastened to see me. It so happened through a kind providence, that Bro. Mead from Washington was with me, and we had a good time. This way-worn pilgrim said he had kept the Sabbath two years, and we were the only ones he had seen; that he had read nothing on the subject of the Sabbath but the Bible. He believed the 2300 days ended in 1844, that we were under the word "then." He has not been to an Advent meeting, nor seen an Advent paper, or tract, since 1844. We explained to him the heavenly Sanctuary and its cleansing, and the Third Angel's Message. He saw the light, which was all new to him, and said he would search out the truth for himself; for that was what he wanted.

"I feel that my heart is united with God's people, and I am resolved to go through to the end. I strongly desire that my mind, and whole being be elevated above this world, and my life hid with Christ in God. I choose to suffer affliction with the people of God, esteeming the reproach of Christ greater riches than all the treasures of earth. I confess myself a stranger and pilgrim on earth, a fellow-citizen with the saints, traveling to a heavenly country."

SELECTIONS.

Private Meditation.

Suitableness of the Lord Jesus to the believer.

I FIND myself a poor, guilty sinner: in the Lord Jesus Christ I find a righteousness which can be made over to me, for my justification. He has righteousness to give: to obtain an interest in his righteousness, I have only to receive it. They that "receive the gift of righteousness shall reign in life by one, Jesus Christ." I feel that I am all polluted within: "The blood of Christ cleanses from all sin." I want one to stand by me, and inspire my heart with courage when I come to approach into the presence of a holy God: "Through him we have access (introduction, taking by the hand and introducing one) unto the Father." I want to know how to order my speech before God: he gives me "boldness," freedom of speech, in the presence of God. I want a powerful friend: Jesus has "all power in heaven and earth." I want a sympathizing friend: "In all their afflictions, (the afflictions of his people,) he himself is afflicted." I want to give permanence to my friendship: Jesus is "the same yesterday, to-day and forever." I wish for a friend whom the discovery of my defects of character will not turn away from me: Jesus is one who loved me when an enemy to him, when I was all pollution; who has loved me and saved me "for his own name's sake," therefore the discovery of my infirmities will not turn away his love. I want to find one whom there is no danger of loving too much; ardent love to whom will bring no disappointment to my soul: Jesus is worthy of all love; in him there is every excellence of which I can form a conception, and excellences surpassing, infinitely surpassing my conceptions. I want a friend, by loving whom, I shall be introduced into interesting associations: by loving Christ, there is a principle in my breast which is in holy sympathy with all

the noble of earth, the redeemed around the throne, the holy angels; yes! and a principle which is in sympathy with a love in the bosom of the Father, "for the Father himself loveth me," saith Christ. I wish to find a friend, by the love of whom I shall become every way better: such a friend is Jesus, by for loving him I shall be transformed into his image, and fitted for reigning with him in heaven.—*Chris. Intelligencer.*

The Forbearance of Love.

THE Apostle speaks of "forbearing one another in love." In this sinful world, forbearance is necessary. If some did not practice forbearance, there would be little else than unmitigated strife. The great source of forbearance is love. Prudence, self-interest may prompt to it in some degree, but only love can furnish an adequate motive.

Love prompts us to forbear despising the weakness of others. The intelligent mind is prone to be impatient with the dull mind. The slow apprehension, the defective discrimination, the feeble will, provoke the contempt of him who is rapid, clear-sighted, and decisive in his mental operations. Scorn of intellectual weakness is one of the natural tendencies of the unrenewed heart. Who does not perceive its unkindness, injustice, and evil tendency? And yet, love alone can correct that tendency, and cause us to feel a sincere respect for our brothers of low degree.

Love enables us to forbear to speak evil of any, except when fidelity to Christ requires it. Probably no uninspired writer ever had an adequate conception of the evils of an unbridled tongue. Those who wholly avoid sins of the tongue are happy indeed. But this is a very rare attainment. It may not be difficult to avoid the sin of slander and falsehood. It may not be difficult to preserve habits of exact truth in all that we say. We may say much that is evil of others, and yet speak nothing but truth. But we should not speak of their faults, except when required by manifest duty.

Love will enable us to observe this rule. We do not blazon the faults of those we love. We do not make known the short-comings of our children. Love prompts us to be silent, or to administer, in secret, affectionate reproof. As Christians, we are bound to love all men, especially the household of faith. If we always practice towards their faults the forbearance of love, a great source of evil would be dried up. Love will enable us to forbear to assert our just rights when the cause of peace can be promoted by silence. It is often the duty of Christians to suffer wrong, and to commit their cause to Him who judgeth righteously. But by nature we are exceedingly sensitive to our rights. He who wrongs us in our reputation or our property, is deemed a just object for punishment. We are apt to demand "an eye for an eye, and a tooth for a tooth." We have a great regard for justice when our rights are invaded.

It is true that we were made to love justice, and it is also true that we have forfeited all claim to whatever rights we may have been endowed with. Sinners condemned by the justice of God, whose execution is demanded by justice, should not be loud in their claims for justice from their fellow-sinners.

Love alone can enable us to relinquish our supposed rights, and "take joyfully the spoiling of our goods," or the blackening of our name. A sense of duty is not sufficient love—the love of Christ shed abroad in the heart, love purified by the influences of the Holy Spirit, can alone enable us to forbear threatenings and demands for redress, when the injustice of man touches us to the quick.

Try to take cheerful views of divine things. Dwell on your mercies. Look at the bright as well as the dark side. Do not cherish gloomy thoughts. Melancholy is no friend to devotion. It greatly hinders the usefulness of many. "It falls upon contented life like a drop of ink on white paper, which is not the less a stain because it carries no meaning with it." Let your soul rove through the truths of Scripture as the happy herds through the green pastures,

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH DAY, JULY 9, 1857

THE RIVER EUPHRATES.—"An English company has been incorporated, with a capital of \$5,000,000, to construct a railroad between the Mediterranean and the river Euphrates. A 'concession' has been granted by the Porte, and the company are already taking measures to commence vigorous operations. So we shall soon have a railroad down the Euphrates. Only think of a railroad conductor crying out, 'Nineveh, a quarter of an hour for dinner! Babylon, twenty minutes for supper!'"—*Leslie's Illustrated Paper.*

We do not know the route of the proposed railroad; but if it is to be confined to the Euphrates, it would be strange, indeed, to hear a conductor crying out, "Nineveh," which is situated on the river Tigris, some eighty miles to the east. Probably the writer of the above did not consult his geography.

But our object in introducing the above is to show that on the banks of the Euphrates there is to be a great commercial highway of nations. How then can we think that when the time comes for the nations to be gathered to the battle of the great day, there will be no means of crossing that river, but that a special plague must be poured out to dry it up, before the kings of the East, that their way may be prepared. Rev. xvi, 12. The more one thinks upon this subject, the more, it seems, must he become convinced that the drying up of the Euphrates is the consumption of the Ottoman empire.

STATISTICS.—"The number of seamen of all nations is estimated at nearly two millions. The commercial marine throughout the world was stated in the year 1855 to embrace about 15,000,000 tons. Of this amount Great Britain had 5,000,000, the United States 5,200,000, and other nations of the earth—in Asia and Europe—had the residue."

From this it appears that the United States has 200,000 more tons of marine than Great Britain, and 400,000 more than all the rest of the world, England excepted.

Again: "From 1850 to 1853, the United States increased the amount of her commercial transactions (that is, her exports and imports,) from \$315,000,000, to \$584,000,000. In the former year she ranked as third; in the latter, as the second commercial power on the globe; France, which in 1850 had precedence of the Union, falling far behind her in 1854."

In these items alone we have an index of our nation's greatness and its rapid rise. It would be singular indeed if prophecy had taken no note of it.

To Correspondents.

F. Gould:—The mark of the beast you admit to be Sunday-keeping, and correctly enough too, we think. How then can the seal of God be simply manifesting the principles of the gospel? This to be sure is our imperative duty, but this is nowhere, if we rightly understand, shown to be the seal of the living God. If the mark of the beast is the keeping of a counterfeit Sabbath, analogy would suggest that the seal of God which is held forth as the opposite of that mark, would be the observance of a true Sabbath; and analogy, reason and revelation, all teach us that this is the case.

Those Correspondents who have addressed us notes of inquiry upon various subjects, will try and have patience. We will give them attention as soon as possible.

Will the brethren and sisters carefully read, and profit by, the selection from the pen of Wm. Law, in No. 67 Will you remember, dear brethren, that "the outward appearance is an index of the heart?" R. F. C.

Forgive us our Debts as we Forgive our Debtors.

Thus Jesus taught his disciples to pray; and certainly every Christian ought to pray this prayer. We should pray to be forgiven as we forgive. Prayer should be offered in faith; and there need be no lack of faith in offering this prayer, for we shall surely be forgiven just as we forgive others. If we do not forgive, we shall not be forgiven. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

Lord, I desire forgiveness. I want all my sins blotted out now in this day of atonement. I trust in thy mercy; for I forgive from the heart all that have trespassed against me. R. F. C.

Tent Meeting in Jackson, Ohio.

This meeting held over Sabbath and First-day, June 27th and 28th. The congregations were rather thin in consequence of the rainy weather, yet seven discourses were preached, and a few were interested and took books, and three gave their names for the paper. A young preacher of the United Brethren society, together with his mother, became interested and gave good evidence that they were earnestly searching for truth. They took along some books to their home, about fifty miles distant, and if they go on with an independent investigation of the subject, we shall confidently expect that they will keep the Bible Sabbath. Our prayer is that the Lord will bring them into the truth, and make them instrumental in spreading the light in the community where they live.

We found that the religious views of many in the vicinity of this meeting were as thoroughly stereotyped as the Catholics. One man said that we "might preach our views to him seventy years and his mind would not be changed at all;" and as we were about leaving the place, he took it upon him (being a professed teacher) to criticise our manner of preaching. Said he, "Why don't you take a text and preach from it as other folks do." As near as we could judge from the man's talk, he wanted us to follow the style described by a certain boy who, when just returned from hearing the new minister, being asked by his father how the minister divided his subject, replied, "First, he took his text; secondly, he departed from it; and thirdly, he never got back to it again." This would be preaching from the text in good earnest.

O how much we find in the world now-a-days to remind us of the circumstance of Paul's being considered "beside himself and mad" by the ruler that knew not the Scriptures.

On account of ill health, and the bustle and excitement of celebrating American Slavery, alias Independence and Liberty, we concluded to lay by the Tent over one Sabbath until the Conference at Green Spring.

M. E. CORNELL.
G. W. HOLT.

Report from Bro. Frisbie.

BRO. SMITH: Our little conference at Vergennes was attended by our brethren and sisters from Ionia, Grand Rapids, and Bowne. Brother and sister Flower were with us. Our meetings were quite spirited. Of late some five or six have commenced to keep the Sabbath in that vicinity.

We went from this meeting in company with Bro. Lyman Carr to Caledonia, Kent Co., Mich. where there had been an interest awakened by some tracts which he left there last February. Ten had commenced keeping the Sabbath after reading the tract, which was "The Sabbath by P. Miller, jr." Among these were two or three preachers. I will here suggest that it would be well to take more pains in scattering our tracts free in new places.

We commenced lecturing on the 11th of June, and followed Paul's manner in this case, of tarrying over three Sabbath-days, preaching the Word. The Word was spoken also, most every day between, at 5 P. M., and each First-day three times, in the district school-house.

The congregations increased in numbers and interest from the beginning to the close of the meeting. The result is that over thirty have commenced to keep the Lord's Sabbath. Seven were baptized about a week before the close of the meetings, and there are others that stand ready to go forward the first opportunity, which we trust will be soon, as we intend to return there and follow up the interest in adjoining places.

We are happy to know that the Third Angel's Message has converted sinners in this place, as it has in other places before, who never knew before the power of converting grace in the heart. Many old professors confess that they feel like new converts after keeping the Sabbath of the Lord, and have been made to know by blessed experience that as the Sabbath is the seal of the living God, that the Holy Spirit is the sealer. Eze. xx, 12; Eph. iv, 30; Isa. lvi, 2. We do know that God is in this truth, by his loving, melting Spirit, in giving freedom to his word, when appropriately chosen, which moves those who hear to tears. I never was made more sensible that it is God that gives the increase, than at this meeting. 1 Cor. iii, 6. To God be all the glory.

Yours in the love of the present truth.

J. B. FRISBIE.

Battle Creek, July 8th, 1857.

BRO. E. EVERTS writes from Dodgeville, Wis., June 27th, 1857: "We commenced our meeting here Sabbath evening. There were about 300 out; and the best interest was manifested for the commencement that there has been in any place yet in Wisconsin. Our Tent is pitched on the common in the heart of the village—a beautiful site—and the novelty of a Tent, and the pleasure of the shade from the beating rays of the sun, and the cool breezes gently floating through to fan the listening congregation, all seem inviting. How good the Lord is to suffer us such smiles of his approbation. The Adversary is stirring up here the most ungovernable brood of children from six to twelve years of age, precocious in impudence, screams, profanity and disobedience, to the disgust of all older ones. We cry out, Are they orphans? No, they show that they all have one Father, and his works they will do."

Predictions of Spiritualism.

"A youth is now living upon earth unknown to man, and to those spirits who at this time are most generally in communication with us. He is the type of a perfect man. He is a sample, to which the race shall ultimately attain. He is under the guardianship of celestial, and is in process of developing his physical nature by due and appropriate exercises. He has a brain with new organs, affording a broader forehead and a higher reverence. He is supposed to be at this time about ten years of age. At twelve years he will give token of remarkable mental endowments."

He is in the United States. He will possess powers of which men now have no conception. The wonders wrought by Jesus will be thrown into the shade by the more wonderful which shall be witnessed from this person, and his twelve principal mediums, who are also in process of preparation for the work assigned them. These twelve are also as yet in obscurity. The youth will be prepared to act at the time of the greatest need. He will restore order from the confusion which shall arise in our country. The process of purification must first be here endured, and when the paroxysm shall have passed, then will restoratives be judiciously administered by this person and his associates. Thus our country is the kingdom which the Lord of heaven shall set up, which shall break in pieces all other kingdoms. Here is the nursery of mediums which shall effect the purposes assigned, from aforesaid, by the supreme designer. Here is the New Jerusalem, from whence shall issue the law. Many thousands of lesser mediums are also at this time under spirit tutors, being prepared for service, who have no thoughts that they are being thus disciplined. When wars and revolutions shall have prepared the way, they will go forth to heal the nations, to establish political and religious freedom, and to bring into unity all people; to humble all that are exalted, and to bring down those who are lifted up."—*Chris. Spir.*

NEW WORK.

The Two-Horned Beast of Revelation xiii, a symbol of The United States.

This work is now completed. All orders will be promptly filled. Price, including postage when sent by mail, 10 cts.

Business Items.

M. Shepard:—The Post Master at Rochester returned Sally Yaker's paper a few days since, positively stating that it was not called for. The 50 cts. we apply to send Review to Poor. Your letter contained 12 cts. in stamps which you do not tell us where to apply.

A. G. Hart:—What is E. Robinson's P. O. Address?

Receipts.

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

FOR REVIEW AND HERALD.

A. Shepard 1.00, xi.1. T. J. Kenon 0.25, x.22. J. Dillendorf 0.25, x.22. J. H. Sprout 0.25, x.22. A. G. Hart 1.00, xi.1. A. O. Hart (for Eliza White) 0.50, xi.9. L. P. Steere 1.00, xii.1. C. A. Osgood 1.00, xi.9. L. Graves 2.00, xii.1. D. Drew 2.00, xii.14. E. V. Wiard 1.00, xi.1. H. Edson 1.00, xi.1. S. Mix 2.00, xii.11. A. Ross 1.00, xi.1. E. Degarmo 0.25, xi.14. I. C. Snow 1.00, xi.1. Jas. Breed 1.00, xi.1. J. H. Green 1.00, xi.1. C. K. Farnsworth 1.00, xi.1. W. D. Williams 1.00, xi.1. C. P. Buckland (for H. P. Buckland) 0.50, xi.10. Wm. H. Brown 1.00, xi.10. I. Cornelt 1.00, xi.1. L. L. Glover 1.00, xi.1. H. Hilliard 1.00, xi.1. J. T. Orton 2.00, xi.17.

FOR REVIEW TO POOR.—M. Shepard \$0.50,

FOR MICH. TEXT.—A. L. Burwell \$8.

FOR BOOK FUND.—R. Smalley \$5. H. Edson \$5. Jno. Place \$5.