

Advent Review, AND SABBATH HERALD.

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

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J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER.
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTELL, } Corresponding
and STEPHEN PIERCE, } Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
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REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

TO WHOM WILL YE FLEE FOR HELP?

"And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help, and where will ye leave your glory?" Isa. x, 3.

SAFE in your fancied strength,
Proud in a worldly name,
Dream ye not there will come, at length,
An end of all earthly fame?
Have ye no thoughts for the future dim—
The future that filleth to the brim
Your cup of woe and shame?
From the gathering storm a voice is heard,
As from Jehovah a warning word:
"What will ye do in the day of war,
In the desolation that comes from far?"

A day all dark with wrath,
Comes swiftly on its sullen gloom;
It seeketh the sinner's path,
With portents of fearful doom.
And where will ye flee for aid?
On whom will your trust be laid
For help and succor then?
Think ye to hide from harm,
'Neath the puny and feeble arm,
Of mortal men?

When the Lord shall arise in his might and power,
Where is your help in that fearful hour?

And your glory too! the ephemeral fame
That gilds for a season a mortal name!
And the phantom honors that round you glide
Through which the vain heart swells with pride!
Where will ye leave it all;
For the towers of pride must fall.
Which man has reared;
And the Lord alone shall stand,
Monarch of sea and land,
Adored and feared.

The haughty shall bow, the stubborn break,
The proud be humbled, the mighty quake,
And the Lord alone shall exalted be,
As becometh his might and majesty.
And when with sword and flame
He vindicates his name,

Where will ye leave, 'mid the sons of men,
The faded wreaths of your glory then?

Ah! better far
To cease the unequal war,
While pardon, hope and peace may yet be found;
Nor longer rush upon the embossed shield
Of the Almighty; but repentant yield,
And all your weapons of rebellion ground.
Better pray now in love, than pray ere long in fear:
Call ye upon him while he waits to hear;
So in the coming end,
When down the parted sky,
The angelic hosts attend
The Lord of heaven, Most High,
Before whose face the solid earth is rent,
You may behold in him a Friend Omnipotent;
And safely rest beneath his sheltering wings,
Amid the ruin of all earthly things.—Ed.

The Fountain of joy became a Man of sorrows;
and the Lord of glory was covered with shame:
and why? amazing mystery! that we might be
raised to happiness and glory.

THE TOBACCO ABOMINATION.

BY M. E. CORNELL.

IN attempting to say a few words under this head, it is not with any expectation that it will be possible for me to find language to fitly describe the tobacco abomination. Having of late seen the evil carried to a greater extent than I ever before witnessed, I can no longer refrain from speaking out on this subject.

In my late tour south I was about one hundred and fifty miles nearer where they buy and sell men women and children into slavery, than ever before; I had known numerous instances of men and women selling themselves as slaves to the tobacco lust; had lived where in some instances little ponds of tobacco juice, and now and then a stray quid had had been found even in the house of God, but never until the last few weeks had I seen all restraint thrown off, and the system carried out to perfection.

While in—I walked over to the meeting house, which was being cleaned; and what did I behold? Tobacco juice not merely in ponds, but in comparison as lakes, seas and oceans, in which the heaps of quids and cigar-stubs were like so many promontories, islands and volcanic mountains, emitting an effluvia so revolting that adjectives and superlatives would fail to describe it. I turned away from the sickening sight profoundly impressed with the thought that there was a fit "cage for every foul spirit, and every unclean and hateful bird," and that Babylon was indeed fallen. I was told that every one of the five preachers in the place, and the majority of both old and young men, and many of the boys, yes, and even some of the ladies used the detestable stuff. In view of this can we wonder that the majority in that place should reject the holy law of God?

The Apostle says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii, 7. And it is evident that those who indulge in the filthy, idolatrous habit of chewing or smoking tobacco, cannot be free from the carnal mind.

But the thought that some among us, who are called brethren, after all that has been written on the subject, should still persist in using the infamous weed, is truly distressing: I can no longer hold my peace; for duty imperatively demands that the servants of God should "cry aloud and spare not" on this subject.

Will my dear friends in bondage, allow me to place the sins connected with their practice in array before them: Come and let us reason together! You should immediately leave off the use of tobacco.

1. *Because* most men and all women who do not use it, and the majority of those who do, are ready to acknowledge it a filthy, hurtful practice.

2. *Because* its use is contrary to nature. Even the swine will not touch it, and the noble elephant regards an offer of tobacco as the highest kind of insult.

3. *Because* it has been demonstrated that the very flesh, and blood, and brains, of those who use tobacco are tainted with it, hence its use is a defilement of the temple of God. See Rom. xii, 2; 1 Cor. iii, 16, 17; vi, 19; 2 Cor. vi, 16.

4. *Because*, to use tobacco is to gratify a worldly, fleshly lust, hence it is positively forbidden in the scriptures: Rom. xiii, 13, 14; Gal. v. 16;

vi, 8; Eph. ii, 2, 3; Titus ii, 12; James iv, 3; 1 Pet. ii, 11; iv, 1, 2.

5. *Because* covetousness is wrong desire, and such is the desire for tobacco, hence the use of tobacco is idolatry. Proof. Col. iii, 5; 1 Pet. iv, 3; 1 Cor. x, 5-7; Eph. v, 3-5.

6. *Because* it is plainly forbidden under the head of "filthiness of the flesh." See 2 Cor. vii, : James i, 21.

7. *Because* it cannot be used to the glory of God. 1 Cor. x, 31.

8. *Because* you are only stewards or servants, and have no right to "waste your Lord's goods," or pay his money for that which is a curse. Isa. lv, 2; Mal. iii, 8-10; Luke xix, 11-13; Prov. iii, 9.

9. *Because*, the Apostle says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv, 21; 1 Cor. viii, 12, 13. *Tobacco is very offensive to the saints.*

10. *Because* you have no reasonable excuse for using it. It is neither food nor medicine.

But, says one, it is a medicine, for physicians often recommend its use for certain diseases. But because physicians sometimes prescribe it as an antidote, does it follow that it must be used excessively for years? Is it not a fact that when so used its medicinal properties (if indeed it has any) are entirely destroyed? After a certain period all medicine becomes second nature, and ceases to have the desired effect. Would sound wisdom dictate that because blue pills had cured one man, therefore two thirds of the human family should take to eating blue pills the rest of their lives? Then away with foolish excuses, and remember that the promise is to the overcomer.

Dr. Clarke says: "Every medical man knows well that the saliva which is the first and greatest agent that nature employs in digesting the food, is copiously drawn off by the infamous quid, and the scandalous pipe."

"The brains of smokers have been found on dissection, to be dried and shriveled up from excessive use of the pipe. That it is sinful to use it as most do, I have no doubt, if destroying the constitution and vilely squandering away the time and money which God has given for other purposes may be termed sinful.

"The impiety manifested by some in the use of the herb, merits the most cutting reproof. When many of the tobacco consumers get into trouble, or under any cross or affliction, instead of looking to God for support, the pipe, the snuff-box, or the twist is applied to with quadruple earnestness. What a comfort is this weed in time of sorrow! what a support in time of trouble! in a word, what a god!"

Clarke's Theology, pp. 405-408.

Says King James I. "Tobacco is the lively image and pattern of hell; for it hath, by allusion, in it, all the parts and vices of the world, whereby hell is gained: to wit, first it is a smoke, so are all the vanities of the world; secondly, it delighteth them that take it, so do all the pleasures of the world delight the men of the world: thirdly, it maketh men drunken and light in the head, so do all the vanities of the world: men are drunken therewith: fourthly, he that taketh tobacco cannot leave it, it doth bewitch him, even so the pleasures of the world make men loth to leave them: they are for the most part enchanted with them, . . . Have you not reason to forbear this filthy novelty, so basely grounded, so foolishly received, so grossly mistaken in the right

use thereof? In your abuse thereof, sinning against God, harming yourselves both in person and goods, and taking also thereby the marks and vanities unto you, by the custom thereof, making yourselves to be wondered at by all foreign nations, and by all strangers that come among you, to be scorned and contemned!" He closes by saying, "It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

"Linnæus, the noted botanist, in his natural arrangement, placed tobacco in the *Lurida*, which signifies pale, ghastly, livid, dismal, and fatal. 'To the same ominous class,' he adds, 'belong fox-glove, henbane, deadly nightshade, lobelia, and other poisonous plants, bearing the tremendous name, Atropa, one of the furies.'

"Says Dr Shew, 'When tobacco is taken into the stomach for the first time, it creates a nausea and extreme disgust. If swallowed, it excites violent convulsions of the stomach and bowels to eject the poison either upward or downward. If it be not very speedily and entirely ejected it produces great anxiety, vertigo, faintness, and prostration of all the senses; and in some instances death has followed.'

"Linnæus says, 'The oil of this plant is one of the strongest vegetable poisons, inasmuch as we know of no animal that can resist its mortal effects.'

"Dr. Waterhouse, a man of close observation said, 'he never observed so many pallid faces, and so many marks of declining health, nor ever knew so many hectic habits, and consumptive affections, as of late years; and I trace this alarming inroad on young constitutions principally to the pernicious custom of smoking cigars.'

"Dr. Wood, one of the authors of the United States Dispensary, observes, 'that it is one of the most virulent poisons known; and that a drop of it, in the state of concentrated solution, was sufficient to destroy a dog; and small birds perished at the approach of a tube containing it.'

"If that's the case, then let us shun
That weed that many have undone,
And our just vengeance wreak upon
Tobacco!"

SELECTIONS.

Destruction of the Inquisition at Madrid.

In the year 1809, Col. Lehmanousky being at Madrid, his attention was directed to the Inquisition in the neighborhood of that city. Napoleon had previously issued a decree for the suppression of this Institution, wherever his victorious troops should extend their arms. Lehmanousky reminded Marshal Soult, then governor of Madrid, of this decree, who directed him to proceed to destroy it; he informed him that his regiment [the 9th of the Polish lancers] was insufficient for such a service; but that if he would give him two additional regiments, he would undertake the work. He accordingly gave him the two required regiments; one of which, [the 117th.] was under the command of Col. De Lile. With these troops Col. Lehmanousky proceeded forthwith to the Inquisition, which was situated about five miles from the city. The Inquisition was surrounded with a wall of great strength, and defended by about four hundred soldiers. When they arrived at the walls, he [the Col.] addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gate of the Inquisition. The sentinel who was standing on the wall appeared to enter into conversation for a few moments with some one within, at the close of which he presented his musket and shot one of the men. This was a signal for attack, and he ordered his troops to fire upon those who appeared upon the walls. It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with soldiers of the holy office; there was also a breast-work upon the walls; behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. They had no

cannon, nor could they scale the walls, and the gates successfully resisted all attempts at forcing them. He (Col. Lehmanousky) saw that it was necessary to change the mode of attack, and directed some trees to be cut down, trimmed and brought on the ground to be used as battering rams. Two of these were taken up by detachments of men, and brought to bear upon the walls with great power, notwithstanding the continued volley, which was heavily poured upon them from the walls. Presently the walls began to tremble, and under the well directed and persevering application of the rams, a breach was made, and the imperial troops rushed into the Inquisition. Here they met with an incident which nothing but Jesuitical effrontery is equal to. The Inquisitor General, followed by the father confessors, in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on, they addressed themselves in the language of rebuke, to their own soldiers, saying, "Why do ye fight our friends the French?"

Their intention apparently, was to make us think that this defence was wholly unauthorized by them, hoping if they could produce in our minds a belief that they were friendly, they should have a better opportunity in the confusion and plunder of the Inquisition to escape. Their artifice was too shallow and did not succeed, they were placed under guard, and all the soldiers of the Inquisition secured as prisoners. They then proceeded to examine this prison-house of hell. They passed through room after room, found altars and crucifixes and wax candles in abundance, but they could discover no evidence of iniquity being practised there, nothing of those peculiar features which they expected to find in an Inquisition. Here was beauty and splendor, and the most perfect order on which their eyes had ever rested. The architecture—the proportions were perfect. The ceiling and floors of wood were scoured until highly polished. The marble floors were arranged with a strict regard to order.

There was everything to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we have been told; and where those dungeons in which human beings were said to be buried alive? They searched in vain, the holy fathers assured them they had been misled, that they had seen all and Col. Lehmanousky was prepared to give up the search, convinced that this Inquisition was different from any other of which he had heard, but Col. De Lile was not so ready to give up the search, and said to him, "Colonel, you are commander to-day, and as you say so it must be, but if you will be advised by me, let this marble floor be examined more, let some water be brought in and poured upon it, and we will watch to see if there is any place through which it passed more freely than others;" he replied to him, "Do as you please Col.," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished; when the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam, in the floor to see if the water passed through. Presently Col. De Lile exclaimed that he had found it. By the side of one of the marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery, the officers with their swords and the soldiers with their bayonets, seeking to clear out the seam and pry up the slab, others with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring and the marble slab flew up. Then the faces of the Inquisitors grew pale, and as Belshazzar when the hand-writing appeared on the wall, so did these men of Belial shake and quake, in every bone and joint and sinew. We looked beneath the marble slab, now partly up, and we

saw a staircase. Col. Lehmanousky stepped to the table and took from the candlestick one of the candles four feet in length, which was burning, that he might explore what was before them. As he was doing this he was arrested by one of the Inquisitors, who laid his hand quietly on his arm, and with a very demure and holy look, said, "My son, you must not take that with your profane and bloody hand: it is holy." Well, well, he said. I want something that is holy to see if it will not shed light on iniquity; I will bear the responsibility. He took the candle and proceeded down the stair case, and he now discovered why the water revealed them this passage. Under the floor was a tight ceiling except at the trap door, which could not be rendered close; hence the success of Col. De Lile's experiment. As they reached the foot of the stairs, they entered a large square room, which was called the "Hall of Judgment." In the center of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the "Throne of Judgment." This the Inquisitor-general occupied and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the holy Inquisition. From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice, and here what a sight met our eyes! How has the benevolent religion of Jesus been abused by its professed friends. These cells were places of solitary confinement, where the wretched objects of Inquisitorial hate were confined year after year, till death relieved them of their sufferings, and there their bodies were suffered to remain till they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this practice being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor from these decaying bodies. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon. In others we found the living sufferer of every age and of both sexes, from the young man and maiden to those of three score and ten years, all as naked as when they were born into the world. Our soldiers immediately applied themselves to releasing these captives of their chains; stript themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of the day. But aware of the danger, Col. Lehmanousky insisted on their wants being supplied, and being brought gradually to the light as they could bear it. When we had explored those cells and opened the prison doors of those who yet survived, we proceeded to explore another room upon the left. Here we found the instruments of torture, of every kind which the ingenuity of man or devil could invent. At the sight of them the fury of the soldiers refused any longer to be restrained. They declared that every Inquisitor, monk and soldier of the establishment deserved to be put to torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I remained, says Col. Lehmanousky, till I saw four different kinds of torture applied, and then retired from the awful scene, which terminated not while one individual remained of the former guilty inmates of this antichamber of hell on whom they could wreak vengeance. As soon as the poor sufferers from the cells of the Inquisition could with safety be brought out of their prison to the light of day, (news having been spread far and near, that numbers had been rescued from the Inquisition,) all who had been deprived of friends by the holy office, came to inquire if theirs were among the number. O! what a meeting was there! about a hundred who had been buried alive for many years, were now restored to the active world, and many of them found here a son and there a daughter, here a sister and there a brother, and some alas! could recognize no friends. The scene was such that no tongue can describe. When this work of

recognition was over, to complete the business in which I had engaged, I went to Madrid and obtained a large quantity of gun powder which I placed underneath the edifice, and in its vault, and as we applied the slow match there was a joyful sight to thousands of admiring eyes. O! it would have done you good to see it; the walls and massive turrets of that proud edifice, were raised towards the heavens, and the Inquisition of Madrid was no more.—*Sel.*

Principles of Interpretation.

Says Bishop Jeremy Taylor: "In all the interpretations of Scripture, the *literal sense* is to be presumed and chosen unless there be evident cause to the contrary."

Says Prof. J. A. Ernest: "There is in fact but one and the same method of interpretation common to all books whatever be their subject. And the same grammatical principles and precepts, ought to be the common guide in the interpretation of all. * * Theologians are right, therefore, when they affirm the *literal sense*, or that which is derived from the knowledge of words, to be the *only true one*; for that mystical sense, which indeed is incorrectly called a sense, belongs altogether to the thing and not to the words."*

Says the learned Vitringa: "We must never depart from the *literal meaning* of the subject mentioned in its own appropriate name, if all or its principal attributes square with the subject of the prophecy—an unerring canon, he adds, and of great use."†

Says Martin Luther: "That which I have so often insisted on elsewhere, I here once more repeat, viz.: that the christian should direct his first efforts toward understanding the *literal sense* [as it is called] of Scripture, which alone is the substance of faith and of christian theology. * * The allegorical sense is commonly uncertain and by no means safe to build our faith upon: for it usually depends on human opinion and conjecture only, on which if a man lean, he will find it no better than the Egyptian reed. Therefore Origen, Jerome, and similar of the fathers are to be avoided with the whole of that Alexandrian school which, according to Eusebius and Jerome, formerly abounded in this species of interpretation. For later writers unhappily following their too much praised and prevailing example, it has come to pass that men make just what they please of the Scriptures, until some accommodate the word of God to the most extravagant absurdities; and, as Jerome complains of his own times, they extract a sense from Scripture repugnant to its meaning: of which offence, however, Jerome himself was also guilty."‡

Says Rosenmuller: "All ingenuous and unprejudiced persons will grant me this position, that there is no method of removing difficulties more secure than that of an accurate interpretation derived from the words of the texts themselves, and from their true and legitimate meaning, and depending upon no hypothesis."§

Dr. John Pye Smith defines the literal sense as "The common rule of all rational interpretation, viz.: the sense afforded by a cautious and critical examination of the terms of the passage, and an impartial construction of the whole sentence, according to the known usage of the language and the writer."||

Such is the system adopted in this volume, it being regarded as the only safe principle of interpreting the Bible.—*Voice of the Church.*

* Biblical Repertory, Vol. iii, pp. 125, 131.

† Doctrine of Prophetic Types. 1716.

‡ Annotations on Deut. Cap. i, Fol. 55.

§ Cox's Immanuel Enthroned, p. 70.

|| Scripture Testimony to the Messiah. Vol. i, p. 214.

Hume's Argument Against Miracles.

THIS well-known infidel argument was brilliantly refuted by the Hon. Edward Everett, in his recent address before the State Agricultural Society at Buffalo.

"A celebrated sceptical philosopher of the last century—the historian Hume—thought to demolish the credibility of the Christian revelation by the

concise argument, 'It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false.' The last part of the proposition, especially in a free country on the eve of a popular election, is, unhappily, too well founded; but in what book-worm's dusty cell, tapestried with the cobwebs of age, where the light of real life and nature never forced its way—in what pedant's school, where deaf ears listen to dumb lips, and blind followers are led by blind guides, did he learn that it is contrary to experience that a miracle should be true? Most certainly he never learned it from sower or reaper, from dumb animal or rational man connected with husbandry. Poor Red Jacket, off here on Buffalo Creek, if he could have comprehended the terms of the proposition, would have treated it with scorn. Contrary to experience that phenomena should exist which we cannot trace to causes perceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience, there are no phenomena which can be rationally traced to anything but the instant energy of creative power.

"Did this philosopher ever contemplate the landscape at the close of the year, when seeds and grains and fruits have ripened, and stalks have withered, and leaves have fallen, and winter has forced her icy curb even in the roaring jaws of Niagara, and sheeted half a continent in her glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and after week upon week and month upon month have swept, with sleet and chilly rain and howling storm, over the earth, and riveted their crystal bolts upon the door of nature's sepulchre; when the sun at length begins to wheel in higher circles through the sky, and softer winds to breathe over melting snows, did he ever behold the long-hidden earth at length appear, and soon the timid grass peep forth, and anon the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forests; and then the mellow soil to open its fruitful bosom to every grain and seed dropped by the planter's hand, buried but to spring up again, clothed with a new mysterious being; and then, as more fervid suns inflame the air, and softer showers distil from the clouds, and gentler dews string their pearls on twig and tendril, did he ever watch the ripening grain and fruit, pendent from stalk and vine and tree; the meadow, the field, the pasture, the grove, each after his kind arrayed in myriad-tinted garments, instinct with circulating life, seven millions of counted leaves on a single tree, each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human mind; every planted seed and grain which had been loaned to the earth, compounding its pious usury thirty, sixty, a hundred fold, all harmoniously adapted to the sustenance of living nature—the bread of a hungry world: here a tilled corn-field, whose yellow blades are nodding with the food of man: there an unplanted wilderness—the great Father's farm—where he 'who hears the raven's cry,' has cultivated with his own hand his merciful crop of berries and nuts and acorns and seeds, for the humbler families of animated nature: the solemn elephant, the browsing deer, the wild pigeon, whose fluttering caravan darkens the sky: the merry squirrel who bounds from branch to branch in the joy of his little life: has he seen all this, does he see it every year and month and day: does he live and move and breathe and think in this atmosphere of wonder—himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glories of Orion's belt—and does he still maintain that a miracle is contrary to experience? If he has, and if he does, then let him say that it is contrary to experience that the august Power which turns the clods of the earth into the daily bread of a thousand million souls, could feed five thousand in the wilderness."

He that leans upon his comforts will find them to be a reed: he that leans upon his God, will find him to be a rock: he that leans on comfort, loses it: he that leans on God, secures it.

Every trouble is the forerunner of some mercy.

Spiritual Alchemy.

DR. HARE TURNING COPPERS TO GOLD—MAGICAL PERFORMANCES.

Correspondence of the Spiritual Telegraph.

Philadelphia, April 18th, 1858.

BEING in this city on a visit from the State of Missouri, I embraced the opportunity to call on Professor Hare, to see what new developments or discoveries he was making in Spiritualism. My main object in writing this letter is to state what I was witness to myself. The manifestations that are taking place before the analytic mind of Dr. Hare, in his laboratory, are certainly the most extraordinary, and of a kind the world has never seen or heard of, which will force conviction upon the minds of those who are even determined not to believe, for the very reason that, under the circumstances, it is impossible for mortal man to do them. I will, however, state some of the manifestations the doctor told me have taken place within a short time past.

A common manifestation, or one that is frequently made by Dr. Hare, is the changing of a copper cent in a few minutes' time into a piece of gold. The doctor has quite a number of pieces of gold, all of which have been made by the spirits from copper cents. He showed me a solution of Russia platinum, made from the ore by the spirits. Also a piece of pure silver, weighing 3,980 grains, which had been converted into a fluid state by the spirits, and then changed back to the original solid mass. He placed at one time a number of coins of different kinds—gold, silver and copper—into a glass jar, closely corked, and then put the jar containing the coins into an empty wooden box, which was then also closed. In three minutes—the doctor standing by with his watch in hand—it was changed into a two-and-a-half dollar gold coin. After he had examined it, and placed it in a jar, and then in the box, in five minutes it was converted into the same kind and number of coins he had put in. On another occasion, he placed a number of coins of different kinds, in like manner, in a jar, and had them converted into a solid mass in a few minutes. The spirits then changed this solid mass of metal into the same number and kinds of coin he had put in.

Many other extraordinary manifestations have taken and are still taking place in the doctor's laboratory, and have been witnessed by others.

I will now state what I saw myself. Dr. Hare, the medium, M. Aug. Ruggles (a young man, eighteen or nineteen years of age, to whom I was an entire stranger when I entered the laboratory,) and myself were all who were present. The medium seated himself before the spiritoscope, which was upon the table in the center of the room, Dr. Hare and myself being seated on the opposite side, and near the table. After a few minutes the spirits said, through the spiritoscope, "Let Dr. S. A. Peters put two glass tubes and two pieces of Russia ore in the box." Dr. Hare then left his seat and got me two glass tubes about six inches in length and about a half an inch in diameter, hermetically sealed at the ends, and also two pieces of Russia platinum, each about the size of a common bullet. The box into which I was to put them I examined. It was on the table before me. It was in the shape of a writing-desk, two feet or more in length, and a foot and a half in breadth, and from four to eight inches in depth, having a sloping lid, with hinges and a clasp. In this box I placed the two glass tubes and two pieces of platinum—nothing else being in the box—and closed it. Dr. Hare and myself then took the seats we had occupied before, and the medium [M. Ruggles] continued to remain at the spiritoscope. After waiting 55 minutes the spirit said, through the spiritoscope, "We have a present for Dr. S. A. P.; let him go to the box and get it." I then went to the box, which was only a few feet from me, opened it, and found the two pieces of Russia platinum inside of the two hermetically sealed glass tubes. S. A. PETERS.

If God has prepared the kingdom for you, he will prepare you for the kingdom: and if you are under preparation, you are very anxious and concerned that God should carry on his work.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, MAY 20, 1858.

SYNOPSIS OF THE PRESENT TRUTH. No. 26.

THE MESSAGE FROM THE SANCTUARY.

We have now briefly noticed some of the more important chains of events that have brought us down step by step to the great work of our High Priest in the tabernacle above. We have seen the door of that inner temple thrown open before us, and have obtained a deeper insight into the mysteries of salvation, and the plan and work of redemption, while beholding the entrance of our great High Priest therein, and his last act of ministration for rebellious man. While this is accomplishing, a last and final warning goes forth to a guilty world. Solemn thought! How few will avail themselves of the privileges now within their reach, till they are forever past!

The first two angels of Rev. xiv, brought us down to the commencement of the second division of the Sanctuary work. But a third angel follows them. Verse 9. The mission of this angel therefore is accomplished while this last work of the Sanctuary is closing: an examination of his message will show us that it has for its foundation this very work:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the Commandments of God and the Faith of Jesus." Rev. xiv, 9-12.

A denunciation of wrath more terrible cannot be found in the sacred Word. It becomes us every one therefore to examine it carefully, if we may ascertain against whom these threatenings stand. And hence the inquiries will arise, What is the beast? what is his image? what is his mark? and what is his worship? since it is the worshippers who will be the objects of God's unmingled displeasure; and further, why is there, in contradistinction to these, a little company spoken of, who keep the Commandments of God and the Faith of Jesus? These are inquiries which will each command our consideration.

Upon the chronology of this message we need not here speak; for whatever determines the time of the first and second messages of Rev. xiv, is equally applicable to any other which immediately follows; and upon their chronology we have already spoken. In order to an investigation of the other queries, the reader is requested to turn with us to the XIIth chapter of the Revelation.

We have brought to view in this chapter, a power under the symbol of a great Red Dragon.



PAGAN ROME.

From the part which this power acts in reference to the man-child [verses 4, 5,] we understand it to be a symbol of Pagan Rome. Without any contro-

versy Christ is brought to view by the man-child. It was Pagan Rome who stood before the woman to devour him as soon as he was born. It was Herod who sent forth and slew all the children in Bethlehem and in all the coasts thereof, from two years old and under. It was Pagan Rome that did finally nail Jesus Christ to the cross. But says one, the dragon is said to be the Devil. Verse 9. Very true; and we understand that Pagan Rome was represented by such a symbol for the very reason that it was so far controlled by and under the influence of that old serpent, the Devil.

In the following chapter we have another symbol brought to view; namely, a beast with the body of a leopard, feet of a bear, and mouth of a lion, having seven heads and ten horns,



PAPAL ROME.

and upon his horns ten crowns. To this beast the Dragon gives his seat, his power and great authority. To whom did Pagan Rome give its seat (the city of Rome) and power, and great authority? Ans. To the Papacy. This fact alone is sufficient to prove to us that the Papacy is here introduced; but there are at least ten other specifications which furnish evidence to the same end:

1. The beast rises from the sea—the sea denoting "peoples, multitudes, nations and tongues."
2. It has seven heads, denoting the seven forms of government which have existed in the Roman empire.
3. It has ten horns, showing it to be identical with the fourth beast of Dan. vii, which all know symbolizes Rome.
4. The horns had each a crown, showing that the governments which sprung from the Roman empire would be monarchical.
5. This beast has the characteristics of the three first beasts of Dan. vii; namely, a leopard's body, a bear's feet, and a lion's mouth, showing its existence to be after those beasts had passed away, and making it again identical with the fourth of the series there presented.
6. It has power to make war with, and overcome the saints, the same as the little horn of Dan. vii, 25.
7. It opens its mouth in blasphemy, which is also said of the little horn.
8. It was to continue forty and two months, 1260 days, (years) Just this length of time the Papacy did continue from its establishment in 538, till 1798, when it was for a time suppressed by the French.
9. This beast has one of its heads wounded to death. Thus was the Papacy wounded in the event just alluded to, when Berthier, a general of Bonaparte, took prisoner the Pope then occupying St. Peter's chair, and carried him into exile, where he died.
10. The deadly wound was to be healed. This was accomplished in Bonaparte's restoring the Papacy, but not to its former power.

These items are sufficient to fix the application of this symbol. But by reading on in the chapter [Rev. xiii] from verse 11, we find another beast introduced, having two horns like a lamb. This beast is cotemporary with the one just spoken of; for it says [verse 12] that he exerciseth all the power of the first beast before him: the word, before, signifying, in the presence of, in the sight of; which is the literal meaning of *enopion*, from which it is rendered.

Not to dwell at length on a subject which is explicitly treated of in our publications, we will only say that we have here a symbol of the United States of America. This will be apparent by considering, 1. Its location. 2. The manner of its rise. 3. The time of its rise. 4. Its character. 5. The form of its government, and, 6. Its acts. Its two horns may fitly denote the two great branches of power that exist in this country, commonly designated, Ecclesiastical and Civil, Religious and Political, Protestantism and Republicanism, or Church and State. These both



PROTESTANT AMERICA.

are mild and lamb-like in appearance, but dragonical in their acts.

In regard to the two beasts brought to view in Rev. xiii, let one fact be borne in mind; and that is, that the Papal beast is always called the beast, or the first beast, while the two-horned beast is never designated by the term, beast, except in verse 11 where it is introduced as "another beast." It is thenceforward represented by the pronoun, he. It is this two-horned beast which causes an image to be made to the first or Papal beast. The Papal beast was a church clothed with civil power, or authority to punish and correct heretics. An image to this beast must bear some resemblance to it. It would be carried out in every respect by a Protestant Church endowed with similar privileges. Thus we gain a knowledge of some of the characters which act a part of the First Angel's Message.

(To be Continued.)

CAUSE IN THE WEST.

(Concluded.)

This leads to the consideration of another evil in the West, the past and present influence of which is like the pall of death wherever it is felt. We refer to the prevailing practice of owning too much land. This evil has been increased and strengthened by some who have moved from the East to the West. It was generally supposed that the brethren who moved West were actuated by a desire to serve God and his truth, and that their removal was but an effort to change their condition so that they could do more for the cause, and hold up the light to those who were in darkness. But what was our surprise and disappointment to see some of them either purchasing large farms, or else engaging in the most usurious practices in their worldly deal. The "warning" in a late number of the Review will give some idea of the extent of these evils; but on some points they have scarcely been touched. And it is evidently the duty of some who have moved West, to acknowledge and confess their wrongs of close, penurious dealing, to remove the reproach which has been brought upon the cause. When men profess to resign the world and all its lusts to prepare to meet our coming King, and yet in the common transactions of life banter and cavil for the last penny, to buy at the cheapest rate, and sell at extortionate prices, to get gain and add to their earthly treasures, their course should be promptly rebuked and exposed, if they will not desist from their unrighteous ways. We have great reason to regret the want of consecration and of a spirit of sacrifice on the part of the believers in the West; but those moving from the East were looked to as examples in faith and practice, and with justice, too, as they had long enjoyed the light of the truth where its power had been wonderfully manifested, and the warnings and exhortations they received on going West were expected to have a salutary effect upon their lives. We are happy to know that these remarks will not apply to all who have thus changed their locations: some who have moved from the East are now striving to live out the truth; and may the Lord bless and direct their efforts to his own glory.

But the fact remains, and it is a general evil, too, that believers in the West, according to their means, own too much land. Many of them really suppose that they have not an acre too much; but they judge by a worldly standard, being guided by the practice of their neighbors who have not a faith and a hope like ours. In some cases the father owns to bestow on his children, thus bringing his faith down to their standard, and proving to them that he is not fully satisfied that the Lord will come and deprive them of its possession. In some cases the expectations of the children are placed on the land, and he dare not sell for fear of trouble; thus showing that he is not a follower of the faith of Abraham, who left all and commanded "his children and his household after him to keep the way of the Lord."

Suppose we hold a conversation with some believing farmer; the result is likely to be about as follows:

A farmer must own a farm; without it he would be no farmer, raise no grain, and have no home for his family, or for a friend or brother on his way to and fro. All right, of course. "But tell us, brother Farmer, when a brother calls and stays with you, do you give him something to pay his Railroad fare, or to pay for his dinner when he stops among unbelievers?"

F. "Yes, if I have it. But times are hard, and grain is low, and it takes all I can spare to clothe my family. As for money, it is all I can do to pay my taxes. I owe on the *Review*, but hope to be able to pay it by and by."

"Taxes must be paid. How much land do you pay taxes on?"

F. "Eighty acres here and ten acres of timber." (The first item is often doubled.)

"How many acres do you cultivate?"

"I have forty acres improved." (This proportion is full large for men of limited means.)

"Now brother, look here. You believe the Lord is soon coming; you owe for your paper, and can do nothing for the cause. Your family is often deprived of the necessities of life; it is hard work for you to pay your taxes, and if a preacher calls on you, perhaps he leaves without the means of getting to his next appointment, and yet you are paying taxes on forty (perhaps eighty or a hundred and twenty) acres of land that you never expect to use, and are deprived, yes, forever deprived of the use of the value of those uncultivated acres. Why do you not sell them?"

We shall not attempt to give the answer to this; for we know it would not be given without hesitation; and if he really knows his motive for keeping them, we fear the answer would be an evasion instead of a reason.

To show that we do not misapprehend the matter we will relate the facts of a case that came under our notice. A farmer professing the truth owned a farm of a hundred and sixty acres in Wisconsin. On the end of the uncultivated part a neighbor wished to buy twenty acres, which was the poorest part of his farm, but his situation made it desirable as an addition to his neighbor's farm. But this man, professing a firm faith in the Lord's coming, at a time when the cause needed help, knowing that he could never cultivate all his land, refused to sell twenty acres for money, but would exchange it for twenty acres of richer soil joining another part of his farm! His reason was, that he did not wish to decrease the number of acres, as a hundred and sixty was small enough for a good farm, which, of course, was no reason at all. What we can actually use is what we actually want.

"If any man love the world the love of the Father is not in him?" Surely Satan triumphs. The deception is complete. Our master would not swerve from duty for all the world and all its honors; these jeopardize their eternal interests for a very small part of it. Nothing but zeal and repentance will save them from the dreadful fate of being spued out of the mouth of the Lord.

The question has been asked, Will there be a tent in Wisconsin this season? We do not think it at all probable. Unless they who have the ability to do something in that State, will take hold of the work and carry it on, we do not think such an enterprise can be sustained. Many in Wisconsin say they are, and have been, neglected; that the cause has been suffered to die out there for want of attention; while Michigan and some other States have more than a fair proportion of ministerial help. The consideration of a few facts may be profitable to such.

The cause in Michigan has been sustained by the sacrifice of some of the best farms in the State. Brethren were not content to bestow what they did not need, and retain for the world all they could use, but their entire possessions were sold and put into the cause. This was deemed *fanaticism* by some; but it is the kind of fanaticism that Christ and the apostles taught, that the primitive church practised, that will glorify God, advance his cause, and secure salvation. It is grievous in the extreme to hear brethren lament the low state of the cause in their

neighborhood, and then talk of the folly of those who have sacrificed all for Christ. Those who give all for the truth may be counted fools here, but the following scriptures will show the company they belong to. Mark x, 29, 30; Heb. x, 33, 34; xi, 35, 37.

Again, the truth was first sent to Wisconsin by its friends in Michigan, and they have, to a great extent, sustained it there since, while it was sustained at all. A great many books have been purchased in this State, and sent there and circulated free, while the expenses of those who carried them were mostly paid here also. It has yet to be shown that a laborer can go there and devote himself energetically to the cause, going from place to place as the work demands, and have his expenses paid. How the cause can prosper so is a mystery. We verily believe God is ready to work, and will work for the West. But there must be a rising on the part of those that believe or the crown will be given to others who will bring forth the fruits of the kingdom.

Many really think that money cannot be raised on property in Wisconsin as it can be in Michigan. But facts prove the contrary. For selfish and worldly purposes very large sums of money are raised there. Within a few years there have been more miles of Railroad laid in that State, and the lines put in operation than the whole number now in operation in Michigan; and much of the money has been raised on the credit of the farmers. Some professed Advent believers have taken R. R. stock, by mortgage on their farms, for sums of from \$500 to \$1500. On these mortgages the money has been raised by which the roads have been constructed. "But R. R. stock is at a great discount." Yes, and so it will remain with all honest and sensible people. And how can it be otherwise? the mortgages are sold far below their face value. This shows that men are willing to risk their property in a speculation on a great shave: but are generally unwilling to "take a little stock in heaven" unless their possessions here can be thrown in at the highest value. Whether the pledge of a R. R. Company is better security than the word of God the "time of trouble" will determine.

There is no part of the country in which we feel a deeper interest than in Wisconsin; and every indication of a better state of things there we hail with joy. But we are well satisfied that the truths we speak must be appreciated and acted upon before the cause can prosper there. God will have a willing, a consecrated, a self-sacrificing people. "The great decisive day is at hand." It is too late to hold the truth in unrighteousness; to be satisfied with the theory without having it affect the heart. It must renovate and transform our whole being, or it will not preserve us from the tempter's snare, or shield us in the day of wrath.

We hope the waiting, scattered ones, who are "sighing and crying for the abominations done in the land, will steadily hold on to the promises, assured that they will soon see the salvation of God, and reap a rich reward if they faint not. And we hope the church at large will begin to earnestly pray the Lord of the harvest to send forth laborers into the harvest, for the harvest indeed is plenteous, but the laborers are few. May fervent, effectual prayers be offered to that end.

J. H. W.

MEETINGS IN SULLIVAN, INDIANA.

In this place we gave nineteen lectures, closing on the evening of the 4th inst. Many heard the testimony gladly, and searched the Scriptures to see if it was truth. Others mocked and said, He "deceiveth the people." The people were publicly advised to keep away from our meetings, in consequence of which together with the continued rains, our congregations were for the most part not very large; notwithstanding a goodly number acknowledged the truth and several resolved to walk in it.

While some popular professors disdained to speak to us, and signified to the rabble that "eggs were cheap," and they would not blame the boys if they "would egg the stranger out of town," &c., certain

others very kindly invited us to share their hospitality while there; though chief-men (county officers, ministers and others) as they were, yet they "were not forgetful to entertain strangers," but condescended to give us shelter from the storm, and nourishment. O may all these obey the present truth that they also may be sheltered from that more dreadful storm of the seven last plagues, and their bread and water be sure in that terrible day.

The brethren in the vicinity appeared to be encouraged by our visit among them; may they take a new start, and in view of the signs of the times be more careful to keep the Sabbath holy, and be like men that wait for their Lord.

It is said that one characteristic of that people is to "investigate slowly and cautiously, but that when once decided, they are as immovable as the rocks." To be firm when decided is well, but we may remind them that the last message requires haste. See Zeph. ii, 1-3; also the example of David, "I made haste and delayed not to keep thy commandments." Ps. cxix, 60.

M. E. CORNELL.

Battle Creek, May 15th, 1858.

P. S. Agreeably to Bro. Loughborough's request I called at North Liberty, where he had recently given lectures, and several had become deeply interested. I held four meetings with them, and was encouraged by hearing several say that they must keep the Sabbath. Several more are still investigating. I learned that many were desirous that Bro. Loughborough should return and complete his course of lectures.

M. E. C.

Chinese Aphorisms.

The error of a moment becomes the sorrow of a whole life.

The gem cannot be polished without friction, nor man perfected without trials.

Between two parties, do not speak swords here, and flatteries there.

Carelessness gives temptation to dishonesty.

The man who combats himself, will be happier than he who contends with others.

A man need only correct himself with the same rigor that he reprehends others; and excuse others with the same indulgence that he shows to himself.

Envy not those who have, nor despise those who have not.

Do not despise the good things of Providence.

Domestic failings should not be published.

Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbor's tiles.

The more talents are exercised, the more they will be developed.

The torment of envy is like a grain of sand in the eye.

Complain not of heaven, and blame not men.

Do not deceive and oppress the orphan and widow.

Be not proud of wealth, nor complain of poverty.

He who does not soar high, will suffer less by a fall.

Do not wrongfully accuse any one.

Though the life of a man falls short of a hundred years, he gives himself as much pain and anxiety as if he were to live a thousand.—*Sel.*

PRAYER is a retirement from earth to attend on God, and hold correspondence with Him that dwells in heaven. The things of the world, therefore, must be commanded to stand by for a season, and to abide at the foot of the mount, while we walk up higher to offer up our sacrifices as Abraham did, and to meet our God.—*Watts.*

If you do not wish to speak ill of any, do not delight to hear ill of them. Give no countenance to busy-bodies, and those that love to talk of other men's faults; or if you cannot decently reprove them on account of their quality, then direct the discourse some other way; or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.—*Sel.*

THE GREAT DECISIVE DAY.

(By Request.)

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

The great decisive day is at hand—is at hand!
The great decisive day is at hand:
The day when Christ will come,
To call his children home,
And to seal the sinner's doom,
Is at hand, is at hand:
And to seal the sinner's doom, is at hand.

Those who made his crown of thorns will be there—
will be there!
Those who made his crown of thorns will be there:
Those who smote him with the reed,
Upon his sacred head,
And made his temples bleed,
Will be there, will be there.
And made his temples bleed, will be there.

Where will the sinner hide in that day—in that day?
Where will the sinner hide in that day?
It will be in vain to call
Ye mountains on us fall,
For his hand will find out all
In that day, in that day;
For his hand will find out all, in that day.—Sol.

LETTERS.

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

From Bro. Butler.

BRO. SMITH: I wish to say to you that the saints here are trying to struggle out into the clear sunlight of the present truth, and I am happy to say that I believe they are making some progress; and though some have gone back like the dog to his vomit, or the sow to her wallowing in the mire, yet most of those who took a stand on the Commandments of God and the Faith of Jesus, appear to be stripping for the race, and are not inclined to draw back unto perdition, but rather to believe to the saving of the soul.

The little band of believers in Gilboa is still occasionally reinforced by a fresh recruit of honest, watchful ones, who see prophecy fulfilling, and whose spiritual vision is clear enough to see that the lowering clouds of retributive vengeance are gathering thick and portentous over the fated city, (Babylon,) and who are anxious to flee to the ark of refuge (Commandments of God and Faith of Jesus) for safety, before that cloud shall burst, hurling its thunderbolts of divine wrath at the great city and its guilty inhabitants, and pouring out the seven awful plagues. Rev. xvi.

O, who so blind as not to see the great and fearful corruption of Babylon? Who so blind as not to see her deeds of fraud and extortion? She has through her priests defrauded many innocent and unsuspecting souls out of the Lord's Sabbath, by substituting a counterfeit. She has defrauded many by supplanting the Commandments of God by those of men. Not only so, but she has even condescended to defraud those who have dealt with her in temporal matters. In Lev. xix, 13; Mark. x, 19, we are told not to defraud; but notwithstanding these scriptures and the injunction of the golden rule, also Matt. vii, 12, yet she has with the brazen effrontery of her father, closed the doors of the three temples in this place against us, while at the same time we have some hundreds of dollars of property in said temples. Such a circumstance in the common transactions of social life would be considered a brutish, unprincipled outrage, but when done by the tyrannizing priests and people of Babylon, under the garb of sectarian holiness, it makes all the difference imaginable, and sugar-coats the pill so as to make it palatable. But what book, chapter and verse, in God's holy Bible gives the followers of the meek and holy Lamb authority to defraud any sooner than men of the world. What! one part of community close the church doors against another part, who have an investment of \$200,000, in the same? and has such tyranny, such usurpation, become a matter to be tolerated in the professed church of Jesus Christ? Which one of the apostles or primitive churches do we have for an example in such things? And shut us out? for what reason? O, can it be possible? is it so? One professed child of God shut doors and defraud another,

and that, too, for keeping God's holy Sabbath? If the righteous scarcely are saved, where shall the sinner and ungodly appear?

But while we view the deformity of Babylon, God forbid that we should lose sight of ourselves. May we be vigilant, active, watchful, and sober. Jesus is soon coming; fulfilling signs portend it, and shall we arise now and get ready to meet him? O may God enable us all to be found standing at our posts, faithfully discharging every duty devolving on us in the various relations which we sustain to God, his holy cause and each other.

T. J. BUTLER.

Gilboa, Ohio, May 7th, 1858.

From Bro. Hardesty.

BRO. SMITH: It was said by the apostle Paul, (and it still stands good, I believe,) without holiness no man can see the Lord. Now if this be true many thousand professors of religion will come very far short of inheriting the coming kingdom of our Lord Jesus Christ. The Saviour also said, "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." We must be found keeping all the Commandments of God and the Faith of Jesus, and this can only be done by a pure heart and fervent mind. We must have an eye single to the glory of God, and a living experience in holy things. O, I am fearful that there are too many (even among us) who only have a form of godliness,

Dear brethren and sisters, let us look well to the matter. Are we doing all that we can to promote our present spiritual and eternal interest. Are we sacrificing our worldly aggrandizements? Are we giving of our substance all that we can to extend the present truth in these last days? It will not belong that we shall have use for farms, herds of cattle, gold and silver; and none of these, or all put together, will save any of us. What was true in the days of the Saviour is also true yet, "how hard for those who have riches to enter into the kingdom of heaven."

In conclusion, let me say to one and all, let us be ready, for the day of the Lord will come as a thief in the night. (I suppose this means, to those who are not looking for him.) For when they cry, Peace and safety, then sudden destruction will overtake them. Let us not be found among those sleeping, but watching unto prayer.

E. G. HARDESTY.

Gilboa, Ohio, May 7th, 1858.

From Bro. Hart.

BRO. SMITH: I have been thinking it might be my duty to say a few words through the *Review* in reference to the past, as well as the future. Discouragements of different kinds have been a hindrance to the progress of the spread of the truth, as many had anticipated. Some of those hindrances seemed to be unavoidable, while others seemed to be a lack on the part of us who ought to have been in the battle to sustain it by our godly life, and of those things that we have been made stewards over. There has been a fault in this which requires a reform for two reasons: 1. to secure the favor of God, and, 2. that those that come to labor with us from other States may be sustained while with us, at least. Discouragement of course must follow where a messenger goes out on a mission and does not get sustained. We have called for help; and then not to sustain that help is a course that would look unjust among men; but how shall we bear it as those that profess to be the peculiar people that God is purifying and fitting up for translation. Think of it, brethren and sisters, and let us ask ourselves if we cannot effect a reform in this so as to secure the blessing of God and the confidence of those that are called to speak the last note of warning to the world. The General Conference at Battle Creek will undoubtedly make arrangements for the season that is before us, for those that are called to speak the word to a perishing world.

Dear brethren and sisters in the West, do we wish to secure the labors of some of the servants of God

in this wide field in the West, or not? It seems as though it was our duty to say that we wish them to come and we will sustain them, or that we are poor and cannot, or that we are covetous and will not. Come brethren, let us speak. Will you do anything for such an enterprise? It seems as though I could hear some, at least, say, Yes, I will enclose five dollars to help bear the expenses of any brother, or brethren that the conference may see fit to send into the Western States. Brethren, if you wish for laborers, send the request and the means to help them along, and also something to take care of their families while they are absent.

J. HART.

Round Grove, Ills.

From Bro. Chaffee.

BRO. SMITH: It is just five years since I first commenced keeping the fourth commandment, and I have thought that I was keeping all the commandments of God. But the past Winter I found by examining my own heart, and comparing myself with the Bible, the true standard, that I was not right in the sight of God, and by his grace assisting I determined to get right.

I found that I was far from keeping the first commandment. I knew that I did not love the Lord with all my heart. I loved the world and the things that are in the world, more than I did the Lord. I clung to my old hope, but I found that my hope was not like an anchor to the soul, sure and steadfast. But glory to God! now I have my hope renewed day by day, and feel to mount as on the wings of eagles, run and not get weary, walk and not faint. I want a pure heart before God. There are great responsibilities resting upon God's children. We must awake to righteousness.

E. CHAFFEE.

Ordino, Wis., Apr. 28th, 1858.

From Bro. Crandall.

BRO. SMITH: Enclosed is one dollar for a volume of the *Review*. I have been keeping the Sabbath of the Lord since last August, and I find it a pleasure to obey all the commandments of God. I feel as though we were living in perilous times, when men will not endure sound doctrine; and instead of the narrow way which leads to eternal life, they choose the broad way with the multitude. I fear that many who are putting their trust in men are being deceived in relation to the great truths of the Bible.

There is a little company here of those who are looking for the soon coming of the Lord, but there are those round about us who are crying peace and safety. "A thousand years will Satan be bound," say they, "and the world will be converted." O may the Lord save us from these delusions, and enable us to get the victory over the beast, and his image, and over his mark, and the number of his name.

Yours in hope of eternal life.

DE WITT CRANDALL.

Woodland, Dodge Co., Wis., Apr. 18th, 1858.

From Bro. Pieroe.

BRO. SMITH: In the last *Review*, (No. 22,) I saw an article headed, "The Poor," and in reading it my heart was moved with some compassion. Being a poor man myself, perhaps I was a little more sensitive, as I have but very little of the things of this world. My heart is often pained also in reading some of the articles, where it becomes the duty of the Publishing Committee to insert what is called a "dun," which never ought to be in any religious paper, much less in ours, as we profess to be publishing the last notes of warning to a fallen and corrupt church, and a guilty world. And then to see some of our brethren holding on to the things of this world with almost an unyielding grasp, and still professing to believe the Third Angel's Message; such principles look too antagonistic to be consistent with truth.

We profess to be strangers and pilgrims on the earth, and looking for a city which hath foundations, whose maker and builder is God. I have stated once before in another communication that I believed the Advent cause was God's cause, and that there was means enough in the church to carry on all that God

requires of it. I will now state that the cause is not only God's, but the means are his also, and he will have it; and if those who have it are unwilling to lend their support, he will leave them and raise up those who will. God's cause must, and will, move forward. Yes, my dear brethren, I want to see an apostolic church, and it must come to that before Jesus will own it before his Father and the holy angels, though you and I may be spued out of his mouth, and left to our idols here.

I have stated that I was poor, and it is often hard for me to raise money for the paper, but as I believe it publishes the truth, I am unwilling to receive it without pay. It is also all the preaching I have, and in reading over the communications from brethren and sisters, I often feel as though I were seated in some warm-hearted prayer-meeting, where Jesus sits at the head of the feast, and his banner over us is love.

O brethren, I feel that in some way there ought to be an equality, and that all the burden should not rest on a few. When I have read the self-sacrificing principles of those who were first in the present truth, who were not only willing to forego ease and comfort, but worked with their own hands to procure means to spread the message, I often feel pained to think that I can do so little in the cause.

Yours patiently waiting for the end.

ALVAREZ PIERCE.

Eldora, Iowa, Apr. 26th, 1858.

From Bro. & Sr. Spofford.

BRO. SMITH: It is more than a year since we commenced keeping the Sabbath. The first we ever heard on the Third Angel's Message was from the lips of Bro. Sperry, at Bro. S. Pierce's, in Roxbury, Vt. We have been trying to keep the Bible Sabbath, and the Faith of Jesus. The *Review* is a welcome visitor to us.

We came to this place last June, and have not seen a brother or sister of like faith since. We do not know of any place where the brethren hold meetings nearer than Haverhill, Mass., and hope soon to be able to meet with them. We desire an interest in the prayers of the brethren and sisters that we may overcome every besetting sin and come off conquerors through him who gave his life a ransom for us. O may we so live that we may stand on mount Zion with you all.

J. A., & M. A. SPOFFORD.

Pelham, N. H., Apr. 27th, 1858.

From Bro. Saunders.

BRO. SMITH: The Lord is bringing all the honest ones into the fold of Christ in this place. Some few are wavering, not knowing which to choose, life or death. The devil rages, often threatening, but he can do nothing when God is with us. Excitement is at its height here in this section of the West. Many are inquiring the way of salvation. Bro. Hull is here doing what he can, but that is little in comparison to the work to be done. We feel that we must have more help; more evangelists are needed. If we could get a tent for this part of Iowa great good might be done. Indeed, we feel that we must have one sent here. There are brethren here who will pay the necessary expense of transporting a tent from the East here, and also to bear the expense, if any, while here I am ready to spend one half the time, if not all, as a laboring hand with the tent. Bro. Caldwell is ready to go along when I cannot. Now brethren, do send the required help and God will bless your efforts.

Yours in hope of the kingdom.

E. B. SAUNDERS.

Decatur City, Iowa, Apr. 22d, 1858.

From Bro. Hull.

BRO. SMITH: The good cause is still on the march I have been holding a series of meetings at White Breast, Lucas Co., which resulted in the advancement of the cause. There were ten precious souls at that place who decided to keep all the commandments of God. Others confessed the truth, but would not obey for fear of the people; while others are still

examining, not willing to start too quick. May the Lord help them to come out on the truth.

The brethren in this place meet three times a week. Last night I had the privilege for the first time of meeting with them in social meeting, and truly we had a glorious time. Our hearts were cheered as we mingled our voices together in singing, praying and comforting each other with words of exhortation. Many of us are determined by the help of God to purchase the tried gold.

But O, how the Devil rages! It hurts him so to have men desert his army and keep the commandments of God. He seems perfectly willing that we should keep nine of them; but when we "seal the law," the wrath of the dragon is manifested, and I find that there are very few of Babylon's preachers who are not agents through which the devil works.

I live in Decatur city. The brethren here will pay house-rent and find provisions for my family, and another preacher's family if they will move to this place and go with a tent; or the brethren at Afton (thirty miles north of here) will see that a preacher's family do not suffer if left in their care. Cannot some brother come over and help us?

M. HULL.

Decatur City, Iowa, Apr. 22d, 1858.

From Sister Colby.

DEAR BRETHREN AND SISTERS: It is about ten months since I first heard of the Third Angel's Message, in connection with the Sabbath. Since that time I have heard no preaching, but I can say I have had some happy seasons, and I am bound by the grace of God assisting me, to persevere unto the end. Pray for me, that I may overcome this world and all its sinful delusions and vain folly. O that I may walk in the footsteps of my blessed Saviour, and be one of the one hundred forty and four thousand, which shall be redeemed from the earth. I want to get the victory over the beast, and over his image, and his mark, and over the number of his name. Thank the Lord that my eyes were opened to see and receive the truth as it is in Jesus. O I would be willing to bear crosses and persecution for the sake of him who so loved me and gave himself for me.

May the Lord grant that we may put on righteousness as a garment, and ever be found humble, pleading at the foot of the cross, to be remembered when Christ comes in his kingdom.

Your unworthy sister.

SUSANNAH M. COLBY.

Iowa City, Iowa, May 8th, 1858.

Extracts from Letters.

Sister S. A. Hastings writes from New Ipswich, N. H., May 2d, 1858: "The past Winter has been a profitable season to me. I have had such an experience as I never had before. God has done a great work for me, and I have great reason to praise him. I have gained such victories in prayer, as once would have astonished me. I feel undeserving of such love as Jesus has bestowed upon me. But I do feel that in his strength I will go forward. We are living in a fearfully solemn time. I believe we have reached the time when God is spuing out the lukewarm. O, who shall be able to stand. My heart is weighed down with sorrow much of the time. I feel anguish of spirit that we as a people realize so little our awful danger. But I believe that the faithful ones are coming up, and going eternally free. God pities his people, and he will never leave them in the enemy's hand. But O, how much have we to learn and to do before we shall be fitted for translation. Satan has come down in great wrath. Hours have sister G. and I plead with the Lord before we could pierce through the darkness and get sight of Jesus. But the fullness of joy when the victory was gained was more than enough to reward us for the struggle. I see not how it is possible for any to overcome without pleading with all their strength. I can never thank the Lord enough for the privileges of the past Winter. I have had some of the richest blessings that I ever in my life enjoyed; and I have had also

deep anguish of spirit. But joy and sorrow have both worked for my good. I am fully resolved that come life or death, I will live for Jesus. I have promised him my life to be devoted to his service, and I mean he shall have it. It is little that I can do, but I will do what I can.

"I expect to suffer, I would not ask to reign with Jesus and not be partaker of his sufferings. It is enough for me to know that I have his love. What is too much to do for the precious Saviour? O, how I long to see the people of God come up, fair as the moon, clear as the sun, and terrible as an army with banners. When we are there we shall have power with us that will move the world. O, the reproach that has been heaped upon the suffering cause of God by our unfaithfulness. Why is it we are so slow to repent? How can we slight the solemn warning of the faithful Witness? Awful will be the doom of those who heed it not. May God help me to arouse, and shake off the works of darkness, and show to the world around me that I believe what I profess. He has borne with me beyond what I should have thought he could. O his matchless love! It cannot be expressed. Give me Jesus and I ask no more.

"It is through much tribulation we are to enter the kingdom of God. We must not expect rest here. Our rest is in heaven. Let us not despair, then, but press on with renewed courage. We have been sighing for home for many weary years, but we shall weep but little longer for its sweet repose. The shore is almost in sight. A few more conflicts, and the last is over. I expect soon to meet my own loved mother and sister in the glorious resurrection."

Sister M. M. Elmondorph writes from Homer, Mich., April 20th, 1858: "I feel that God in his tender mercy spared my unprofitable life to hear the last message of mercy. I trust I have been profited by it. It is about six months since I commenced keeping the Sabbath. I mean by the grace of God to be up and doing while the day lasts, knowing that the night will overtake us wherein no man can work. I mean to get on the whole armor of God, and have my lamp trimmed and burning."

Bro. H. Gardner writes from Bristol, Vt., April 28th, 1858: "As we see the wants of the cause we feel that every one should make an effort without any delay to sustain the truth and send it out to others. As we have read the appeals to the church from Bro. White and others, we have felt deeply to regret that our circumstances are such at the present time that we cannot do more; but our prayer is that the way may soon be opened for us to do more. We mean to heed the solemn warning in the last *Review*, and do with our might what our hands find to do."

OBITUARY.

FELL asleep in Jesus in this place, Apr. 20th, 1858 our dear sister, Celia Barber, aged 32 years. As she was the only one here besides my companion and myself that had turned from the traditions of men to the commandments of God, we feel lonely, but we mourn not as those without hope. We feel well satisfied that it will be well with her when the portion of God's word found in 1 Thess. iv, 13-17, is fulfilled. He only desire to get well was, to live nearer the Lord, and be instrumental in his hands in turning her friends and neighbors from the delusions of these last days to the truth.

She was faithful in her last moments in telling them, as far as her strength would permit, to obey God and keep all his commandments. The truth shone clearer to her mind during the last few weeks of her sickness than before. My prayer is that the affliction may be sanctified to her companion, and that he may be constrained to turn his feet unto the testimonies of the Lord. He was very kind to her, and confessed to us during her sickness that he should never oppose her in keeping the Sabbath if she should get well. We should be glad to make one more effort to have the truth reach some here that we believe to be honest.

W. E. LONDON.

Collinsville, Ct., May 9th, 1858.

HOUR OF JUDGMENT. L. M. (double.)

Music from the AMERICAN VOCALIST—
"The Dream of Pilate's Wife."



3 The solemn moment is at hand
When we who have his name confessed
Each in his lot must singly stand.
And pass the final, searching test.
Jesus! we hope in thee alone;
In mercy now upon us look,
Confess our names before the throne,
And blot our sins from out thy book.

4 O, blessed Saviour! may we feel
The full importance of this hour;
Inspire our hearts with holy zeal,
And aid us by the Spirit's power.
That we may, in thy strength, be strong,
And brave the conflict valiantly;
Then, on Mount Zion, join the song,
And swell the notes of victory.

R. F. COTTELL.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. MAY 20, 1858.

Rules for Correspondents.

To insure correctness in the business transactions of this Office, we are induced again to lay before our correspondents a series of rules, to which we hope they will pay particular attention, when writing to this Office.

1. Be careful to make a distinction between matter for publication and matters of business. If you have occasion to write for the paper, and on business at the same time, put the business matters on a separate leaf, or on a part of the sheet that can be easily torn from the other. The reason for this, we wish to file away and preserve for future reference all business letters; but if business matters are mixed up with copy for the Review, which in due time after publication, goes to the moles and bats, they are liable to be overlooked and so lost.

2. Be careful to write all names of persons and places with the utmost distinctness.

3. When you write on business for yourself, always give your Post Office, County and State. If the business is for others, give their Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another name, always give the name of the Post Office. It will do us no good to know what town a person lives in, if the Post Office where he receives his paper goes by another name. Always state in whose name the paper is sent.

4. When the direction of a paper is to be changed, never think of such a thing as omitting to name the Office where it has formerly been sent. We want the Office it is changed from, as well as the one it is changed to.

5. Preserve these rules, and when about to write to this Office, read them over at least once very attentively; and then

6. Let us hear from you often.

They Do, as well as Say.

THE Gilboa Conference last February voted "that \$100 should be raised in Ohio for Bro. M. E. Cornell, as a donation to assist him in publishing a Book entitled, 'Facts for the Times.'"

The Gilboa church has raised \$75. This young church has set others in Ohio a good example. If they follow it, the remaining \$25 will be along very soon to help Bro. C. pay up for printing his Book.

J. W.

THE REVIVAL MOVEMENT.—We have had no doubt that the result of the present popular revivals would soon be seen. If the following from a New York paper is correct, it is beginning already to be manifest. A recklessness in spiritual matters is no very promising omen.

"A REVIVAL CERTIFICATE.—The following is a copy of an extraordinary certificate which has been copiously issued by a number of influential citizens of Philadelphia, who are interested in promoting the present religious revivals. It bears a close resemblance to the old Parol expedient of selling indulgences.

"AMERICAN SYSTEMATIC BENEFICENT SOCIETY.

"Auxiliary to every Benevolent Institution in the land.

\$ ——— (Vignette) ——— shares.

One hundred per cent stock.

This certifies that ——— is the holder of ——— shares in the

SABBATH-SCHOOL CHARITY FUND.

"Stockholders are guaranteed to receive one hundred times as much as they put in. Matt. xix, 29. Those who continue to pay into the fund as much as six cents a week, for three years in succession, to be life members of the American Systematic Beneficent Society. Those who do this for six years, to be honorary members for life. Those who do this for ten years, to be honorary Vice Presidents for life. Those who do this (from love to Christ) while they live, will have a free admission through the gates into the heavenly City, a snow-white robe, a heavenly harp, a crown of gold, and a seat at the right hand of the final Judge.

M. W. BALDWIN, Pres.
W. J. R. TAYLOR, Rec. Sec.
G. H. STUART, Vice Pres.
THOS. COOPER, Treas.
JOHN GULLIVER, Cor. Sec."

A portion of the testimony on the Second Advent, in our issue of May 6th, was from the Voice of the Church, by D. T. Taylor.

Note from Bro. Hart.

BRO. SMITH: Bro. Sperry and myself have been holding meetings in this place since Friday evening last. We have had a crowded school-house, and the very best of attention. I think I never saw such an interest and anxiety to hear. At the request of the people we had an appointment in the day time. The house was filled. The evenings have been very dark, rainy and muddy, but yet they were there. We hope to see good results. This community never heard on the advent. Here we can give the First Angel's Message with as much free-

dom as the Third, and those prejudices that exist in the East are not felt.

May the Lord assist by his Spirit to carry the work on that is begun in this place.

J. HAAR.
Lisbon, Iowa.

Note from Bro. Holt.

BRO. SMITH: The church in this place is evidently rising. The Sabbath meetings are spirited and interesting. The members generally feel the importance of making an extra effort to raise the standard of truth, and spread wider the interests of the Redeemer's cause, and help to swell louder the last notes of warning. This we shall effect by taking the prophets, apostles and Jesus Christ himself, for an example of faith, love, zeal, perseverance, meekness, hardship and patience.

A brother writes from Lovett's Grove that their meetings grow more and more interesting.

G. W. HOLT.

Green Spring, Ohio.

GENTLE WORDS.

THE sun may warm the grass to life,
The dew the drooping flower;
The eyes grow bright and watch the light
Of Autumn's opening hour—
But words that breathe of tenderness
And smiles we know are true.
Are warmer than the Summer-time,
And brighter than the dew.

It is not much the world can give,
With all its subtle art,
And gold and gems are not the things
To sanctify the heart;
But oh! if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth!—Sel.

Business Items.

D. Beebe: Your present remittance pays to xiii, 14.

D. S. Gardner: Twenty-two cents will pay H. M. Gardner's Instructor to No. 1 Vol. VII.

N. C. Preston: We remit Sr. D's account.

The \$12 from "a Friend" for preachers in Battle Creek, is received and distributed according to direction. J. Cramer: Your name is not on the Instructor book, but there are two copies sent to C. G. Cramer, on which there is \$1.00 paid for the present volume.

J. Barrows: You will see the other \$5.00 receipted in last paper, for Bro. Czechowski.

W. E. Landon: O. Barker was meant for C. Barber.

L. Drake: We correct the oversight by putting the fifty cents with your present remittance.

J. Jackson: We continue your paper.

Jno. Bostwick: We have no charts. We send the books by mail to Seneca, Crawford Co., Wis. The remaining \$3.00 we hold subject to your order.

Luther Ashley: We continue your paper free.

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 then be given.

FOR REVIEW AND HERALD.

S. Treat 2.00, xiv, 1. L. Bean 2.00, xiv, 18. D. Howard 1.00, xiii, 1. T. Sprague 1.00, xii, 1. O. Mears 1.00, xiii, 1. J. Mears 1.00, xiii, 1. S. Canada 1.00, xiii, 1. D. Rathbun 2.00, xii, 1. M. S. Wilds 2.00, xiii, 1. H. Everts 2.00, xiv, 14. E. Stevenson 2.50, xiii, 14. A. Rupert 0.25, xii, 14. M. E. Cornell (for Eld. Wolfe) 0.25, xii, 14. T. N. Elliot 1.00, xiii, 1. N. T. Preston 1.00, xiii, 1. T. B. Mead 1.00, xiii, 1. S. Bartlett 2.00, xvi, 1. L. Potter 1.00, xiv, 1. M. Owen 1.00, xii, 1. C. W. Smith 4.50, xiii, 14. M. C. Tremblay 1.00, xiii, 1. A. G. Carter 2.00, xiv, 3. A. G. Smith 1.00, xiii, 1. H. H. Wilcox 1.00, xii, 1. F. J. Card 1.00, xi, 14. Mary Tyler 2.00, xiv, 1. Wm. Peabody 5.00, xvii, 1. J. Cramer 1.00, xiii, 1. J. Barrows (for Mrs. E. Locke) 1.00, xiii, 10. John Griswold 2.00, xiii, 1. G. Barrows 1.00, xiii, 1. S. J. Crawford 1.00, xii, 21. J. C. Parker 2.00, xiv, 1. M. W. Steere 0.12, xiii, 1. L. Stere 1.00, xiii, 1. J. P. Hunt 1.00, xiii, 1. Saml. P. Swan 3.00, x, 1. H. G. Dana 1.00, xiii, 1. E. Rew 2.00, xiii, 14. P. D. Lawrence 1.00, xii, 1. L. Drake 1.50, viii, 1. J. A. Laughhead 1.00, xii, 1. A. Laphear 1.00, xii, 14. D. B. Staples 2.00, xiii, 11. R. Lockwood 1.00, xiii, 1. S. Ryder 2.00, xiv, 1. Wm. H. Brown 1.00, xii, 10. E. Johnson 1.00, xiii, 1. R. Harmon (0.50, each for E. Bangs and M. Foss) 1.90, each to xiii, 1. F. Gould 1.00, xiii, 1. C. Woodard 2.00, xiv, 1. J. Pierce 2.00, xiii, 1. J. Kistler 1.00, xiii, 1. H. Crow 1.00, xiii, 1. M. Meeker 1.00, xiii, 1. S. Allen 2.00, xii, 1.

FOR FRENCH TRACTS. L. Bean \$1.00 A Friend \$5.00.

FOR REVIEW TO THE POOR. L. Bean \$2.00. M. S. Wilds 0.64. H. Everts \$1.00. H. Jennie \$1.00. T. B. Mead \$1.00. A. G. Smith \$4.00. H. J. Rich 0.64. L. Tarbell \$5.00.