

# THE 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."

VOL. IV.

ROCHESTER, N. Y., THIRD-DAY, OCTOBER 11, 1853.

No 14.

## THE COMING OF THE SON OF MAN IN THE CLOUDS OF HEAVEN.

A cloud! a cloud! lo, in the east—  
In size 'tis not a hand,  
And at the cloud a little flock,  
Wistfully looking stand.

Anon it comes, and brighter grows,  
And larger still, and fair;  
It is a beauteous thing of light,  
Still floating on the air.

Why gaze the eager multitude,  
The living who remained?  
Why stand they gazing up to heaven?  
This Jesus comes again.

For see, his sign upon the sky,  
The glorious beaming cloud,  
It comes, it comes, the Lord is nigh!  
Proclaim the waiting crowd.

Around the cloud the angels bright  
Are ranged ten thousand strong;  
All shining in their robes of light,  
All swelling triumph's song.

O glory! glory! on it comes,  
The cloud and retinue,  
And O the gladness and the joy  
Of all the waiting few.

This is our God, we've waited long!  
The little flock exclaim,  
And now we'll swell the conqueror's song,  
And praise King Jesus' name!

## Views and Experience in relation to Entire Consecration and the Second Advent:

Addressed to the Ministers of the Portsmouth, N. H., Baptist Association.

BY F. A. BROWN.

Concluded.

Greatly was my soul refreshed and comforted on one occasion, about the first of February during one of our vestry meetings, to hear a number of praying souls arise, and say that it had been deeply impressed upon their minds that they must pray more than ever for the pastor. One of them stated that the burden of his own prayers had long been for me—that the moment he had undertaken to pray for himself, he almost unconsciously and involuntarily found himself praying for me. Three of these individuals were neither members of our church, nor believers in the doctrine of the Second Advent near, although devoted Christians, having come in to enjoy the season of revival. And now my soul flowed out like water, in gratitude and thankfulness to God for the intelligence that others were bearing my case continually up to heaven. Immediately we all bowed before God, and my soul wrestled and agonized before the Throne, that God would keep my feet from stumbling, take me into his hand, and reveal to me not only all truth, but show me what he meant by the peculiar strivings of his Spirit. On returning to my residence, again I knelt to pour out my desires unto God; and no sooner was my knee bent, than again I found myself, as on the first of January, in the awful presence of Jehovah; fear and trembling seized all my reins, while glory seemed to envelop me. At once, with as much clearness and force as though an audible voice had thundered it in my ear, and down into the very depths of my soul, I was given to understand something to this effect:—the glorious reign of Christ—my own responsible connexion with the accomplishment of his triumph over the wicked—brevity—lightning. Immediately, and for several days following, my mind dwelt with overwhelming interest on what these things might mean. Now, I thought I could

interpret them in this way;—God is about to convert the town, and perhaps a large portion of the earth—the day for a temporal millennium is fast dawning;—I am to be used as an instrument in effecting these glorious things for Zion;—my life is just at its close; all is to be done with the speed of lightning. Again, this was my interpretation: Christ is about to make his personal appearance, for the destruction of the ungodly, and the gathering home of his saints;—I am to sound the Midnight Cry;—the day of probation has just run out, and all are to be hurried into eternity;—these things are to be closed up with the speed of lightning! Impressions of this kind were invariably made upon my mind, whenever I got near to God in holy, agonizing prayer; and whenever my mind wavered in regard to the near approach of Christ to reign on earth either temporally or spiritually, I was completely wretched; though previously I might have been in religious raptures. Frequently, when in prayer, I would have such heavenly manifestations, and such convictions wrought on my soul, that I would rise from my knees, with the fullest persuasion that Christ was truly at the door. Still I had not studied the Bible with careful reference to the doctrine of the Advent near. I thought the task to be a difficult one, and I did not feel that I had time then to enter upon it.—But I could have no inward rest until I made a commencement.

I now began to search the Scriptures, without note or comment, for myself. I took the chart used to illustrate the visions of Daniel, merely to aid in keeping everything clear and distinct before my mind. It was humbling, notwithstanding all that God had done for me, to study the Bible with the aid of a chart, on which I had heretofore looked with so much contempt. There was the figure of a man in a certain attitude! and then, in different postures, the figures of various and most hideous beasts! The repugnance with which I regarded that chart cannot be well conceived. I thought it to have been conjured up by some dreamy, silly person, who was seeking to make everybody like himself. But why should I have had this deep-rooted prejudice against those symbols? There is man, a being proud of his capacities, allied to God, and the destined associate of angels; what symbol more appropriately chosen to illustrate the occurrence of the greatest events which the world has or will ever witness? There is the lion, the lord of the forest, at whose roar man himself trembles and turns pale; and there are the other mighty beasts of the field, next to man in the scale of being; what symbols more appropriate than these with which to mark the scale of time? Those symbols, those pictures, hideous as they appear, why, they are the language of the Bible. And supposing there should be just such a transfer to paper of all events recorded in the word of God, what kind of a scene would be presented before the eye! But the chart is in perfect obedience to the command of God—"Write the vision and make it plain upon tables, that he may run that readeth it." I was totally ignorant of just what the chart was designed to illustrate, and knew not what was the reasoning from it.

I cannot here relate what were my feelings as my investigations went on. I was astonished and humbled to observe the Babylonian kingdom represented by the head of gold; the Medo-Persian by the breast and arms of silver; the Grecian by the belly and thighs of brass; and the fourth kingdom by the legs of iron, and its divisions by the feet and toes of iron and of clay. And then to

admit, that our own and other proud nations were represented by the feet and toes, "part of iron and part of potter's clay," I could hardly brook; still I would believe it if I had good and sufficient proof for it. Pursuing my study, I was amazed, surprised, delighted, on discovering such a complete correspondence between the vision of Nebuchadnezzar and that of Daniel; and then finding such a perfect likeness between that seen by Daniel and by John the revelator, even to the number of days when the vision should expire. I could but think that John must have been very familiar with the book of Daniel; or that some of his book must have been penned without much inspiration. But I could reconcile the matter easier than this:—it was of God, and he was taking these various means to remind man, at different and remote intervals from each other, that he was not slack concerning his promises, and that he might have some gauge by which to ascertain how fast and at what period the sands of time should all run out. My Polyglot Bible was on my table, and aided me wonderfully in making speedy references to other portions of God's word. Such was the harmony between the books of Daniel and John, and other books of the Bible; so plainly did the book of Daniel and all the passages to which I had reference for the purpose of comparing Scripture with Scripture, teach the doctrine of the near approach of Christ, that I began to be suspicious of the edition of my Bible, and actually turned to the title-page to see by whom and when it was published. I know the reference column is the work of man; but still it appears singular, that man, years ago, and probably without any intention of teaching the Second Advent near, should make such happy references.

Having given the book of Daniel a thorough investigation, which I had never before done—supposing if that or any other book of the Bible really taught the doctrine of Christ's speedy coming, those who were more aged, learned and pious than myself, would be likely to ascertain it; and that when they sounded the note of alarm it would be time enough for me to awake.—I was astonished to find the mass of Scripture testimony in favor of this doctrine. My mind had seemed to sympathize with that of Daniel throughout the whole vision; and I waited in fearful suspense for every word of explanation and revelation which the angel gave him; and when his last words were uttered, as contained in the last verse of the last chapter of Daniel, my interest was overwhelming; and I asked, what do these things mean? They cannot have but a very partial reference to Daniel's people after the flesh. Daniel could not have understood them thus. Had they been a plain, literal account of what was to befall his own people, he could not have been so amazed and astonished; he would have more readily comprehended the meaning of the angel's instructions. Besides, there are things in the book which cannot be interpreted as having a mere reference to the Jews; there is a mist, a veil, drawn over the whole book when such an application is made of it. On the other hand, all is clear and harmonious, when it is applied to teach mainly the captivity and the deliverance of the children of God, together with the setting up of the kingdom of Christ.

I accordingly found that if I was still resolved on making the Bible my chart in these perilous times, I must believe that the book of Daniel contains a full description of the kingdoms of this world down to the present hour—that it introduces the kingdom of the Messiah, which is just ready to be set up, the consummation of all things, the coming of Christ

in the clouds of heaven, to receive his dear disciples home to everlasting habitations, the burning of the earth, and the destruction of the wicked.

When I found it admitted, on all hands, that the seventy weeks were weeks of years, and that near the expiration 490 years Messiah the Prince was cut off according to the vision; the inference appeared both natural and necessary, that the days should be considered as prophetic days or solar years; and finding that events corresponding exactly to those referred to in the vision, were engraved on the broad page of history, and harmonized perfectly with those in the vision; and seeing that if the last chapter of Daniel did not teach the final resurrection and judgment, no chapter of the New Testament did; that the days in the last verse of that chapter included the occurrence of those great events which Daniel himself was to witness; and that if it were allowed that this chapter does refer to the final judgment, (and before this controversy, it has always been supposed to,) then it seemed to me to be a very strange appendage to affix to the vision which included events which had transpired centuries ago—a wonderful leaping from 164 B. C., when Antiochus died, or 68 A. D., when Nero died, to the time of the judgment, &c.—I accordingly felt that I must give way to the clear and sober convictions not only of my understanding, but to the more solemn convictions of my soul, to which the truth was now applied with unspeakable power. Still I sought for additional evidence, by comparing the contents of the book of Daniel with other portions of God's word, by the signs of the times in the natural, political, the commercial, the moral and religious world; and I thought that if we had not, and were not witnessing these signs at the present day, then my imagination could not conceive of what those signs spoken of by our Saviour could possibly be, and it would relieve my mind much to see an individual sit down, and with pencil and brush delineate them any better than they had already been exhibited.

Humbling and mortifying as it would have been to me six months ago to have taken my seat at the feet of brother Miller, brother Hersey and brother Himes, I could do it now without a struggle.—Light began to break in upon my mind by degrees, until the conflict of old and long-cherished prejudices and errors with pure truth ended forever, and was succeeded with indescribable peace and glory, and yet with dreadful solemnity of mind; and whereas for the past two months, although I had received great light on the doctrine of holiness, yet, as remarked, I had felt as though some undiscovered truth was still to be perceived, not even supposing that it was the doctrine of the Advent near; and whereas I had felt as though the firmament of my mind was yet bedotted with a few remaining clouds, I could now look up to the natural heavens, which were then as clear as crystal, and feel that my mind was just like those heavens; all was like the blazing sun in you azure blue. I now found that I stood where I could run and read; that I had obtained the mystical key, by which I could open at pleasure and lay my hand on each and all the sparkling gems and precious pearls of the holy treasury; that the Holy Spirit had conferred upon me the white stone, with the new name written thereon, which no man knoweth saving he that receiveth it. I seemed to stand on a rock which hell could not shake, and to be armed with ten thousand weapons with which to meet all the hosts of darkness.

On the next Sunday I preached the blessed doctrine of Christ at the door; and O the power of God which came down upon me! I was amazed and confounded at the words which God poured from my lips; for I can call God to witness that it was not me that spoke, it was the Holy Ghost that spake by me! The awful solemnity of that day, of that place, and of that audience, can never be forgotten. After the close of the afternoon services, I feared to open even the lids of the Bible, for the truth came almost independent of the Bible, rushing and streaming, and blazing into my mind like waves of light; God's Holy Spirit still continued to increase upon me, until my body was en-

tirely prostrated, my strength gone, and I was compelled to cry out after the example of my Master,—“Father, if it be possible, let this cup pass from me; nevertheless not my will, but thine be done.”

Yes, singular, and almost blasphemous as it might appear to some, I could but pray that light might be in a measure withdrawn from my mind, and glory from my soul, if agreeable to God's will. Nevertheless, without the Divine will, I felt ready to die under it. Before retiring to rest, God heard; and my soul, that had been like the destructive tempest of the ocean, settled down into the calm and quiet of the rivulet of the valley, and I gave myself to slumber as though nothing had happened. and slept sweetly until morning.

And now, dear brethren, I feel so confident that the judgment is just at hand, that the great moral drama of earth is just over, and that in a very few more months, at least, I shall see my Jesus descending from the skies, that I feel as though I could stand up alone in the face of all Christendom in defence of these things. God has wrought it into my very soul: he has given me the evidence of it there. Ah! that is significant language! O that I had seen these things years ago! How have I been in such a dungeon all my life! What a Babylon, what a Babylon I have been inhabiting; like the feet and the toes of the image, which were part of clay and part of iron, so the world, our country, philosophy, religion are a perfect compound. Religious truth has become curiously complicated, and distributed and divided around among all the different sects of professing Christians, each having a portion of the truth; while Christians, in general, have the sacred truth of Christ as our only ground of hope and salvation; but what denomination has most of the love of Jesus—most of vital godliness, I know not: this seems to be like the blood which is not confined to any one portion, but spreads and diffuses its vital power throughout the whole body. I must say that the religion of Protestants, as it is now held, is, to use the weakest language, tinctured with a little atheism, and deism, and Unitarianism, and Universalism, and philosophy, and mysticism. I am grieved to say it, but it is even so. Many of our dear brethren almost deny the doctrine of the resurrection of the dead,—the body is to rise, if at all, in some ethereal, invisible form; and heaven, and Jesus, and all holy intelligences are of the same subtle nature. With many, the judgment, to a great extent, was at the destruction of Jerusalem. And then, too, Christ comes the second time, as he comes to every man the second time when he dies. Whereas Paul says that he shall appear the second time, when he comes, “without sin unto salvation.” O, I am confounded at our past ignorance of the word of God, and at our awful abuse of its doctrines. We have spiritualized them all away, until our holy religion has neither life nor tangibility, and there is hardly a solitary motive left to use in inspiring to a life of holiness, and in drawing the poor soul up to heaven! Where is the Christian's God, the Christian's Saviour, the Christian's Comforter, the Christian's Bible? O, to weep tears of blood! The Bible, the Bible! The Old Testament we have all, long since, thrown over to the carnal Jew; and as to the New Testament, we have given him a good proportion of that too, and the rest is distributed among Christians, philosophers, and scoffers. O, what a pity! How it has pained my very soul for the past few months! Where is the Christian's Bible?

And now, where are the watchmen upon the walls, that have dared to speak the truth FEARLESSLY, without any regard to popular opinion, station, and at the peril of their idol,—reputation and influence? Come down into the streets of this blazing Babylon; enter the houses of merchandise, and the gorgeous palaces of the professed disciples of our dear Master, who had not where to lay his head: and then look abroad and see a heathen world plunging down to hell! O, is this, is this primitive Christianity? and yet we are told that Christians are going to convert the world! Why, the energies of the Christian church are all paralyzed, and there are hardly the least signs of life

in the spiritual body as a whole; and yet some tell us that the temporal millennium is to commence this very year, or hereabouts; and perhaps in the next breath, that the treasury is exhausted, that candidates for the field have withdrawn their names, that the missionary has settled down in utter despair, finding it worse than useless to cry out, “Come over and help us!” while it is boldly confessed that we need a “History of Moral Stagnation.” And it is verily so.

O, why do not the dear disciples see, that Jehovah is reigning in the chariot steeds of earth, and shouting, “Thus far and no farther?” Where are the means, but above all, where is the disposition to convert the world to Christ! Where is the Christian nation that will be the first to advance in this enterprise? England, according to her own confession, is fast going back to heathenism. America, I fear, is in danger of a like predicament; she is exporting Bibles and missionaries to Germany, and importing, in exchange, German neology, the direct tendency of which is to rob the Bible of its inspiration, miracles, and divine authority. She is quite in the arms of the papal hierarchy; the tramp of the iron foot of the Pope already breaks upon our ear from over the hills and valleys of the great West. I am truly confounded, as I look and behold the death-like slumbers of the church: and I do solemnly believe that there is nothing that can save us but the interposition of his arm who is the Almighty. Unless the Prince, the mighty Conqueror, Jesus Christ, the Son of God, does speedily appear, all is lost. But for myself, I entertain no fears. Christ will come, and deliver us according to the Word of God, ere such a crisis shall occur. I believe it with all my soul. I believe it with as much confidence as I believe that the doctrine of regeneration is a doctrine of the Bible; with as much, and perhaps more assurance than I believe that I have a personal interest in the blood of Christ. I am willing to peril everything on it. In thus proclaiming, I am well aware that I incur a most tremendous responsibility. Granted; so did Noah, and Jonah. But hear, beloved brethren; God has made me take upon myself this awful responsibility; and you must feel that I should be the last man to bear it, had not God himself laid it upon me. Once I should have trembled to have stood up in the face of the world and the church, feeble as I am, to preach this startling, awful, and yet, to the Christian, glorious truth.—But God has ordered; God is on my side; and God is witness to what I write. O, that I had been more diligent for my Master; that I had labored more faithfully for souls; that I had more frequently denied self, and made greater sacrifices for him who died for me, and who is now coming to take me to be with him forever! At the eleventh hour, and when the last cry, that, “the Bridegroom cometh,” is just ready to be uttered, I am graciously brought in, to blow the trumpet in Zion, and to sound the alarm in God's holy mountain.

My soul is now content, and in a state of greater peace and joy than ever; Jesus has seemed to smile affectionately; and the Spirit, which had so long been striving with me in relation to something, seems to have left me to go about my Father's business.

Beloved brethren, do not censure me for the confident tone in which I speak; for it is the confidence of my soul. God has wrought this great truth on my soul, too, “as with a pen of iron!”—I cannot think that it is my nature to be headstrong in my religious opinions; on the contrary, I have ever been more disposed to yield my own to the better judgment and wisdom of my superiors. There is only one respect in which I think that I have the advantage of those who differ with us on the great question of Christ's Advent; it is that God has vouchsafed to me the aid of the Spirit of truth to lead me into all truth, and to show me things to come.

In the midst of such a clashing of opinions on this subject, I want light; I want a guide; and I feel that I must make the Bible that light, and the Spirit that guide, and learn and decide for myself. I do not set myself up haughtily and arrogantly



as a teacher of those who are so much my seniors, and for whom I have not as yet lost my reverence. I am only reading God's word for myself, and I hope that I shall teach it with a modesty becoming my youth. If now I have imbibed an error, then I will with all patience and humility sit at the feet of any of our Master's holy servants who can supply me with truth, promising that I will heartily renounce my present for more scriptural views, when they are produced, and will rejoice to labor on for years to come in the cause of Christ, feeling that I am just qualified to be a laborer in the vineyard of our Lord. I am wedded to no party, and to no stereotyped theory. What I have learnt of late, I have, I believe, been taught by the word of God. I have not read Mr. Miller's lectures, neither know what they are.

But it may be said that I am laboring under a delusion; that I am visionary and fanatical. In refutation to this charge, I must refer not only to the cast of my mind, which would sooner incline me to scepticism than to fanaticism, and sooner subject me to the slow progress of my reason, than to any sudden impulses of feeling; but to the brief history of my life, brethren, as you are acquainted with it. You know that I have always been a conservative on all the great moral topics of the day, and exceedingly fearful of all "isms." And as for being deluded, I cannot allow. I know that the devil is always busy, and for fear of attributing either to the devil or to nature what ought to be attributed to grace or to God's Spirit, I have all my life long been in bondage. Must I throw away all good impressions and influences for fear the devil may have originated them? If in the present instance I am deluded, then I was deluded fourteen weeks since, and sixteen years ago, when first converted to God. The same kind of arguments by which I satisfy myself that I was ever converted, I urge in order to prove the reality of what I experienced at the opening of this year; and in like manner I prove the genuineness of what I have again experienced by what I then saw and felt; each were perfect conversions, brought about by the sovereign agency of God. If it still be contended that I am deluded, then I would humbly ask, how may I know when my prayers are answered; when I am under the influences of God's Spirit, and the leadings of the spirit of truth? In despair I must cry out—I am like a vessel at sea, with the storm beating, the winds raging, the waves dashing, the stars obscured in impenetrable darkness, the helm gone, and chart and compass as good as useless. Have we forgotten some of the first principles of our faith? Has God left us to such awful uncertainty, and been no more mindful of the safety, comfort and good of his children? The Spirit and Word agree in what I have seen and felt; and I feel as though it would be next to the commission of that sin which hath no forgiveness, either in this world or in the world to come, to go contrary to the Bible as I now read it, and to the Spirit which now influences me to give the midnight cry. It is far, far easier for me to believe than to disbelieve that Christ standeth at the door; and that I am under the influence of the good, than of the evil spirit. Could the devil so deceive me, and fill my soul for days and weeks with such unutterable peace, joy, and glory—give me such nearness to God in prayer—make me willing to leave all for Christ's sake—to endure the loss of the friendship and esteem of my dear brethren—to be accounted a "stupid"—and willingly to stand and suffer the scoffs and sneers of both the wicked and the professedly religious! Will not Satan be likely to lose more than he can possibly gain by such a manoeuvre? I must hazard the issue, in connection with many whom I am gratified and surprised to find have had an experience just like my own on this subject; they are good men, whatever I may be.

In months and years gone by, the preaching of "Christ at the door" has resulted in the conversion of souls, who still adorn their profession. If the preaching of this doctrine is calculated to frighten men into religion, and to make spurious converts, then is the preaching of future punishment, when disconnected with this subject, liable to like ob-

jection. And if the doctrine that Christ is about to leave the mediatorial seat, is calculated to lead to insanity, then should the doctrine of the final judgment be a proscribed theme, on the same ground. And the friends of evangelical religion ought to beware how fast they work into the hands of those who are not the friends of the religion of Christ. Should time continue, and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which they have hastily thrown up as a seeming defence against one enemy, will be washed away by the first storm that sets in from the opposite quarter.

One good, at least, has already resulted from this controversy: it has shown to some extent what are the real, tangible doctrines of the church—to what the heart as well as the mind assents in the Scriptures; and it has exhumed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved, in all their native freshness and power, unto the coming of our Lord and Saviour Jesus Christ.

And now, dear brethren, I take my leave of you; and in so doing, let me ask you, as friends to me and the cause of truth, will you account for what I have experienced? If disposed to reject all natural phenomena, as indicative of Christ's coming, as Christian philosophers will you account for the present religious phenomena in the moral heavens! How is it? I had never read the experience of any soul on this subject, until I read my own experience in theirs. Here are mini-sters of the gospel, and Christians of all sects, in all parts of our land, without any previous knowledge of each other, exercised alike by the Spirit and power of God, and led into the unshaken belief that the Judge standeth at the door. And nothing as yet advanced by their opponents can persuade them to the contrary!

Brethren, I could write much, but time is short and forbids it. I have not given you the argument on this great subject, for it was not my design so to do. I only give you my experience in connection with it. Others have prepared works on this subject, to the investigation of which I now invite your prayerful attention. My present aim is merely to conciliate your feelings in behalf of this great truth. God's word is intelligible; you may understand it; search for it with childlike simplicity; cry after it, and you shall find it. Consider, God is the same as ever; and hence it would not be strange, if he should cause the midnight cry to swell up first from among the poor and illiterate. He is a mysterious God!

And now, brethren, often have I wept and agonized in prayer to God for you. You have my heart; I love you; and because I love you, I want you to see the truth. You have labored anxiously and faithfully for God, and now I want you to lift up your heads and rejoice, for your redemption draweth nigh. You need not be assured that it is not in my heart to harbor one hard feeling against those who do not see the vision: I can sympathize with them in their blindness—just so I once was, and should be now but for the sovereign power and unmerited grace of God. I can truly say that I never loved them so well: and I feel strong convictions that they will soon be startled from their slumbers. If ever there was a time when every minister of Christ should prayerfully think, solemnly study, and independently act, now is that moment. They hazard souls more than we do; for if Christ should come suddenly, how many poor souls will they be the means of destroying!—Brethren, need I remind you of your own individual responsibility at this interesting period? Will you suffer one soul to perish through your indifference to the cause of truth!

Brethren, I have written hastily and familiarly. I have left much unsaid, and some things unexplained. By a reference to page 26, you will perceive that I allude to one brother in particular, who had for weeks and months prayed much for me, although we had had but a partial acquaintance. He knew not, as he has since confessed, why he

should have such feelings for me. But when God so signally blest me at the opening of this year, then with a heart full of emotion and tears gushing from his eyes, he said God had heard his prayers, and made all plain to him. I have learned, too, that many praying souls had agonized in prayer to God for me, that my eyes might be opened to the momentous truth of the approach of our Lord to gather home his children; and they had gained an evidence at a throne of grace that their prayers were accepted, and should be answered. My own people had felt, and publicly declared their convictions, that persecution and suffering awaited me for the truth's sake; and hence their prayers ascended to God in my behalf, little thinking, as well as myself, from what quarter, and on what ground the trial and pain would come. Their impressions were well founded; the fiery trial has overtaken me; but as I then said, so I now say, let the storm come; I was never before worthy of persecution. God, however, is my daily support and consolation; and I am thankful to be one to suffer reproach for his sake; for I have the promise that if I suffer with him, I shall also reign with him. And now it is my prayer that this brief narrative of God's gracious dealings with me, may be blest to your everlasting good.

May the grace of our Lord and Saviour Jesus Christ be with you all forever. AMEN.

Your beloved brother,  
Boston, April 19th, 1843.

#### Movements of the Nations.

THE recent arrival of three steamers, from Europe, the Washington, America and Baltic, bring intelligence of some interest.

The probability of war between Russia and Turkey is, daily, growing more certain. The long, continuous arbitration and anxious efforts of France and England to avert the war spirit, and create peace, seems, thus far to have proved entirely ineffectual. Discouragements seem to settle upon them, so much so that Austria has notified the Sultan of Turkey of its determination, to no longer act in concert with the four powers, advising him to accept the first note unmodified. The important point of interest is in regard to the movement of Russia. If Nicholas, its present Emperor, is the king of the North, of Dan. xi, 40, or the chief prince of Meshech and Tubal, [Eze. xxxviii, 2,] as many believe, the present time is ominous of a crisis, such as the world has never witnessed.—The entire discomfiture of Turkey, and all other places that may stand in the pale of his march are plainly predicted; and his final attempt to fight the Prince of princes. Dan. xi, 40—45; xii, 1—3, present a connected chain of events down to the resurrection, and final deliverance of all God's people.

Will not the "time of trouble" commence in close proximity with the movement of the chief prince of Meshech and Tubal, or the king of the North, when with all his bands he shall come down like a whirlwind, and plant the tabernacle of his palace between the seas in the glorious holy mountain?

The sealing time is fast closing up. The loud voice of the third angel is close upon us; and while perplexity and trouble are in the old world, many are vainly supposing that we, in these United States, shall escape. But the Lord, by the prophet Jeremiah, [Chap. xxv, 26,] says, that all the kingdoms of the earth shall drink, be moved, and be mad, and fall to rise no more.

May God's people escape the things that are coming upon the earth, be covered with the covering of the truth, so that when a thousand shall fall at our side, and ten thousand at our right hand, we may be hid, and no plague come nigh our dwelling.

E. R. SEAMAN.

Rochester, N. Y., Oct. 5th, 1863.

## THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, OCT. 11, 1853.

THE SEVENTH-DAY SABBATH  
NOT ABOLISHED!

## A REQUEST!

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches, "without note or comment," that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

THE FIRST DAY OF THE WEEK  
NOT THE SABBATH!

## ANOTHER REQUEST!

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the REVIEW.

## WHAT MANNER OF PERSONS OUGHT WE TO BE?

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat?" 2 Pet. iii, 11, 12.

The frequency with which admonitions of this and similar import are given throughout the Bible sufficiently attests the importance which was attached to them by the sacred writers. They are directed to those who are looking for and hastening unto the coming of the day of God—they are directed to us.—With their eye on the closing scenes of earth, the apostles have thrown out many words of encouragement, and have given many necessary cautions and warnings, to encourage and direct the children of God through the perils of the last days; and seeing what we see, and knowing what we know, we are prepared to appreciate their force in its fullest extent. Was there ever a time when the saints should heed the injunction, "Be ye holy, for I am holy;" when they should have their conversation in heaven, and their heart and their treasure there also, now is the time. Was there ever a time when every step should be taken with the most careful watchfulness by the servants of God, when every thought and word and deed should be prompted and approved by his holy Spirit, doubly should it be so at the present moment.

As the world draws nearer and nearer to its termination, as the Deceiver, knowing that his time is short, multiplies his deceptive schemes, in geometrical progression, and weaves over the world a darker and a deeper web, so should the saints of God, with a steadier eye of faith, and a firmer trust, rely upon his promises; so should they with double diligence, and with firmer resolution press on to win the prize. One thought upon the position we now occupy, with the scenes that have transpired, and which are soon to transpire, will impress upon our minds the truthfulness of these remarks. We have settled upon our present belief not without reason, the Word of God, and the history of the past to sustain us; nor is it wholly with us a matter of belief; for what we see that we do know. We see the two-horned beast already doing his work; we see the angry nations restrained; the four winds being held that they hurt not the earth, nor sea, nor any tree, till the servants of God are sealed in their foreheads; we see the third angel's message going forth and calling up on the length and breadth of the land a remnant who keep the commandments of God and the faith of Jesus; we

see the spirits of devils, working miracles, going forth to the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty; we see Satan working with all power; we see in the moral and political world, a storm of destruction fast gathering; and though inspiration was silent on the theme, though no prophet told it in unequivocal terms, it would require no prophetic eye to see that a day of darkness and distress is just upon the world, "a time of trouble such as never was."—This we are expecting. We believe that the work of atonement will soon be finished, that Christ will soon leave his mediatorial position in the Sanctuary, and he that is filthy will be filthy still, and he that is holy will be holy still; when the guilty inhabitants of earth will be restrained no more by the grace of God, nor find a shelter from his hot displeasure.

The great day of the Lord is near, it is near and hasteth greatly. The harvest will soon be ready for the reapers, and all things human will have an end. Seeing then that we look for such things, what manner of persons ought we to be, *hastening unto the coming of the day of God*. Watch and be sober, is the Apostle's solemn warning; for they that sleep, sleep in the night, and that be drunken, are drunken in the night. But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. 1 Thess. v, 6-8.—We are exhorted not to cast away our confidence, which hath great recompense of reward, but be patient, and stablish our hearts; for the coming of the Lord draweth nigh; but who shall abide the day of his coming, who shall stand when he appeareth?—He only who hath clean hands and a pure heart.—Hold that fast therefore which thou hast that no man take thy crown; and says the Lord Jesus, What I say unto you I say unto all, watch! U. S.

## A few reasons why we are not under the law.

BY J. N. LOUGHBOROUGH.

"For sin shall not have dominion over you; for ye are not under the law but under grace." Rom. vi, 14.

Much is said by those who oppose the Sabbath of the Lord, relative to the abolition of the law of God which he spake from Sinai, and often are we met with the text before us, which doubtless the advocates of the no-Sabbath theory, suppose sustains their position.

Not long since an article appeared in the *Advent Harbinger*, from the pen of L. P. Judson, entitled, "Forty-one reasons why we are not under the law," in which the writer endeavors to maintain that the reason we are not under the law is that the law is abolished, and he quotes largely from the apostle Paul, to maintain, if possible, his position.

I shall be obliged in my investigation of this matter to dissent from the writer referred to, although, with the Apostle, I contend that a Christian is "not under the law but under grace." Why are not Christians under the law? is it because the law has undergone a change in the change of dispensations, or has the change taken place in us? Are the people of this dispensation so much more willing to obey God than the Jews, that it requires a law less strict to govern them than the Jews; by no means; for says Paul, "evil men shall wax worse and worse." The position of our opponents, as already stated, is this: in the past dispensation the Jews were under the law, but now we are not under it, because it is abolished. Before passing farther, I would notice that the position of our no-Sabbath friends destroys itself; for if the law has been abolished, we could not be under it, if we wished to. When a law is repealed (or abolished) it ceases to be a law. It is not a rule of action. The definition given by Walker, is: "law—rule of action." If this definition be correct, when a statute ceases to be a rule of action, it ceases to be a law.—And according to the position of our opponents, God's law ceased to be a rule of action at the cross; in other words, ceased to be a law. But Paul says we are not under the law, some rule of action, the ten com-

mandments, according to their own position. But to return to the text.

Paul here states a fact, and afterwards assigns his reasons for so doing.

Fact—"Sin shall not have dominion over you."

Reason—"For ye are not under the law."

Then when a man is under the law, sin has dominion over him, and the implication is, if sin had dominion over them, they would be under the law.—Over whom does sin have dominion? not those who live in obedience to the law, but sinners. The next verse to our text (the 15th verse of the same chapter) is, also, destructive to the position of our no-Sabbath friends. "What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. vi, 15. We inquire, what is sin? "The transgression of the law." 1 John iii, 4. What law is sin the transgression of? The law to which we are amenable. To what law are we amenable? To the law of God. Then sin is any transgression of the law of God. But says the objector, we are amenable only to the law of Christ. To suit that theory, the text should read thus: For sin shall not have dominion over you; for ye are not amenable to the ten commandments, (or under them,) but grace; what then, shall we transgress the law of Christ, because we are not under the ten commandments?—God forbid.

But we do not feel disposed to grant such lenity.—We ask, what law is it that they are not to transgress? The very one they are not under. What law is it that they are not under? The ten commandments, as all admit. Then Paul's argument is that we are not to transgress the law, because we have been pardoned, and thus liberated from its grasp; and if we transgress again we shall become ensnared, and brought into bondage. Paul speaks, also, in Rom. iii, of those who are under the law. "Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped and all the world become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. iii, 19, 20. By what law is the knowledge of sin? The very law we cannot be justified by; and that is the law that saith whatsoever it saith, to those who are under it. It speaks to sinners in all dispensations. But some would have it read, the law said; but Paul says, it saith, or, in other words, was then speaking. Then the law of which Paul spake was a rule of action, at the time he spake; and this law was the ten commandments, according to the admission, even of our enemies. Some of our friends would urge, because Paul, says we cannot be justified by the law, that, therefore, we are not to keep it. But he says,—"the doers of the law shall be justified." Rom. ii, 13. How? by doing the law? no, but by the faith of Jesus Christ.—"Therefore, we conclude, that a man is justified by faith, without the deeds of the law." Rom. iii, 28.

We have found by these texts, who are under the law. They are those who transgress it. The lawless ones, that the law was made for. The law was made for the lawless and disobedient, [1 Tim. i, 9,] to bring them to the path of rectitude. The ultimate design of the law was, doubtless, to show men their rebellion against God. "Moreover the law entered, that the offence (or transgression) might abound." Rom. v, 20.

But why are not Christians under the law? We answer, because they are not transgressors. Although they once were, they have been delivered from that position through the efficacy of the blood of Jesus, which has been spilt to obtain their pardon, and redemption from the curse of the law. Then we conclude that the reason why we are not under the law is, that a change has taken place in us. This change is fully presented in Rom. vii.

But here our opponents again claim to have an argument for the abolition of the law. The ground claimed is, that the law had dominion over the Jews till the time of Christ; that the church was bound to the law till the law died, and then they were freed from it. But we inquire, was this the argument of the Apostle?



"Know ye not brethren. (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth." Here Paul several years past the time when it is claimed that Christ abolished the law, and placed it where it could have dominion over no one, says, it "hath dominion over a man as long as he liveth." He proceeds to state: "For the woman which hath an husband, is bound by the law to her husband so long as her husband liveth; so then, if while her husband liveth, she be married to another man, she shall be called an adulteress. . . . But if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my beloved brethren, ye are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

It is claimed that the reason why we are "become dead to the law" is, that the law has been abolished. But can this conclusion be drawn from the text itself? We think not without marring the language of the Apostle. Why is it that we are dead to the law? is it not because we have been liberated from sin, that the law has relaxed its grasp upon us, and justice has been satisfied by the atoning blood of Jesus?—We are disposed to incline to this position.

The exposition of the second and third verses claimed is that the law bound the church to itself, till the time of Christ, and now we are liberated, because the law is dead. But we ask, first, if this be the case, for the similarity between the illustration, and the point illustrated? In the fact stated, which is used for an illustration, there are three things introduced. The woman, the law and the husband; and two of them are bound together by the third; and that third which binds them is the law. But in the application made by our opponents, there are but two points used, and it is claimed that the law bound the church to itself; but in place of that, two parties, aside from the law, are bound together by the law; and furthermore, the conclusion drawn by the Apostle is not, that we have been liberated from the law because the law is dead, but that we have died, and, therefore are free to be married to another, because our relation to our first husband has been changed by death. The illustration would not prove that we have been bound to the law; but that we have been bound by the law. The fact that a woman's husband dies, does not change the law that bound her to her husband; but it does change her relation to him; for he is no longer her husband. But does it, therefore, follow that when she marries a second husband, she will have a right to marry again, while her second husband liveth? Nay, verily; the same law that bound her to her first husband, binds her to her second husband. Neither would it necessarily follow because "we have become dead to the law," the law has undergone a change.

We now inquire, what was our first husband?—and what occasioned the bondage spoken of? says Paul, in the fifth verse, "For when we were in the flesh, the motions (margin, passions) of sins, which were by the law, (or which the law makes manifest, or discovers,) did work in our members to bring forth fruit unto death." This shows that the time we were bound to our first husband, was when we were in the flesh, or before, "The old man was crucified with his deeds." Says the same Apostle, speaking to believers: "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you.—Romans viii, 9. And according to his testimony to his Ephesian brethren, this spirit is received, after we believe in Christ.

Romans vii, 6, reads as follows: "But now we are delivered from the law that being dead wherein we were held; (margin being dead to that,) that we should serve in newness of spirit and not in the oldness of the letter;" or in other words: "Fulfill (obey) the royal law according to the scripture, 'Thou shalt love thy neighbor as thyself,'" James ii, 8. We have previously shown

in this article that sin has dominion over a man when he is under the law; and according to this, it is sin he is held in; so if he is dead to that he was held in, he is dead to sin," Rom. vi, 2. So, then, we conclude with Paul, that we are delivered from that to which we were "bound by the law," "our first husband," "sin;" and that we should be married to Jesus Christ. And instead of letting "sin reign in our mortal bodies, to obey it in the lusts thereof," our bodies should be fit "temples for the living God," instead of our passions being at the control of the adversary, we should have Christ formed within, the hope of glory, and bring every thought and word in subjection to his will. And instead of being under that law, which justly binds all (who transgress it) to death, we should be children of obedience, and obey in spirit, the same law of love which was "ordained unto life," for the faithful, but is found by transgressors, to be unto death." Instead of the old man with his deeds, we should "put on the new man which after God is created in righteousness and true holiness," and henceforth, "present ourselves a living sacrifice, holy and acceptable to God," and yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God."

Some object that it is not the law we are to serve, because it says: "serve in newness of spirit, and not in the oldness of the letter;" and they suppose it is not spiritual. But says Paul: "The law is spiritual, but I am carnal sold under sin." Rom. vii, 14.

We call attention to Rom. vii, 4, as given by James Macknight. Wherefore, my brethren, ye also have been put to death by the law, in the body of Christ, in order that ye may be married to another, even to him that is raised for the dead, that we should bring forth fruit unto God." The reader will at once perceive that the reason why we have become dead to the law, as expressed in our translation, is not because the law is dead, or because the law has undergone a change, but because we have been slain by it, and our relation to sin, thereby, has been changed. We find ourselves no longer servants of sin, and proceed to join ourselves to Christ, the living vine, that we may bring forth fruit to his glory. But it is the grace of God, alone, which has placed us in this position. Instead now of being bound to sin by the law, the goodness of God constrains us to serve him; and while we are beholding the exceeding loveliness of his character, we are led to exclaim with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!" Rom. xi, 33. Truly, we are under grace; for, "grace is reigning through righteousness," (obedience to God,) and by it are we already saved through faith. "We have been put to death by the law in the body of Jesus Christ." The law requires the lives of all those who transgress it, "For the wages of sin is death." The law knows no attribute but justice and will be satisfied with nothing short of its claims. The stern decree of Jehovah has gone forth, that disobedience to his law must be met with its just due, "death." And aside from the way Jesus has opened that we might be absolved from sin and guilt, we should perish for ever, without mercy. There is no justification by the law; but it is found alone by faith in Jesus, our mediator.

We subjoin an extract from the writings of Christmas Evans, in which is beautifully illustrated the stern requirements of the law of God; and the plan of salvation which has been opened through the blood of Jesus, by which mercy has been permitted to enter the world.

#### THE PLAN OF SALVATION.

##### An Allegory.

"BRETHREN, if I were to represent to you in a figure the condition of man as a sinner, and of his recovery by the death of Christ, I should represent it somewhat in this way: Suppose a large grave-yard, surrounded by a high wall, with only one entrance, which is by a large, iron gate which is fast bolted.—

Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave. The grave yawns to swallow them, and they must all die. There is no balm to relieve them; no physician there; they must perish. This is the condition of man as a sinner. All, all have sinned, and the soul that sinneth, it shall die. While man was in this deplorable state, Mercy, the darling attribute of Deity, came down and stood at the gate, looking at the scene, and wept over it, exclaiming, 'Oh that I might enter! I would bind up their wounds, I would relieve their sorrows, I would save their souls!' When Mercy stood weeping at the gate, an embassy of angels, commissioned from the Court of Heaven to some other world, passing over, paused at the sight, and Heaven forgave that pause; and, seeing Mercy standing there, they cried, 'Mercy, Mercy, can you not enter? Can you look upon this scene, and not pity? Can you pity, and not relieve?' Mercy replied, 'I can see; and in her tears she added, 'I can pity, but I cannot relieve!' 'Why can you not enter?' 'Oh,' said Mercy, 'Justice has barred the gate against me, and I cannot, must not unbar it.' At this moment Justice himself appeared, as it were to watch the gate.—The angels inquired of him, 'Why will you not let Mercy in?' Justice replied, 'My law is broken, and it must be honored. Die they, or Justice must!'—At this there appeared a form among the angelic band like unto the Son of God, who, addressing himself to Justice, said, 'What are thy demands?' Justice replied, 'My terms are stern and rigid. I must have sickness for their health; I must have ignominy for their honor; I must have death for life. Without shedding of blood there is no remission.' 'Justice,' said the Son of God, 'I except thy terms. On me be this wrong, and let Mercy enter.' 'When,' said Justice, 'will you perform this promise?' Jesus replied, 'Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person.' The deed was prepared and signed in the presence of the angels of God. Justice was satisfied, and Mercy entered, preaching 'salvation in the name of Jesus. The deed was committed to the patriarchs, by them to the kings of Israel and the prophets; by them it was preserved till Daniel's seventy weeks were accomplished. Then, at the appointed time, Justice appeared on the hill of Calvary, and mercy presented to him the important deed.—'Where,' said Justice 'is the Son of God?' Mercy answered, 'Behold him at the bottom of the hill, bearing his own cross;' and then she departed and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed his weeping Church.—Justice immediately presented him with this deed, saying, 'This is the day when this bond is to be executed.' When he received it, did he tear it in pieces, and give it to the winds of heaven? No, he nailed it to the cross, exclaiming, it is finished.—"*London Jewish Expositor.*"

But we ask, has all this in any way, so effected God's law, that we are free to violate the precept which it advocates? By no means; for Paul says in one of his epistles, "I will that thou affirm constantly that they which have believed in God might be careful to maintain good works." Titus iii, 8. The good works we are to maintain, we understand to be, the discharging of all our duties. Says the wise man, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man." But says the objector, Paul tells them, in Titus iii, 9, to "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."—Therefore, it cannot be, that the good works they were to perform, were the keeping of the commandments. It would not follow, because we were to avoid foolish questions about the law, that we were to say nothing about it. If this proves anything, it would prove that the subject was discussed and they were teaching the people in relation to the law; but were to avoid foolish questions. Of-

ten, when we go out to preach God's truth, we are met in the same way with foolish questions, but endeavor to avoid them. Says the same Apostle, "Do we then make void the law through faith? God forbid: yea, we establish the law." Or as presented in the quotation from Evans, Because Jesus has died to satisfy Justice, that the gate might be unbarred for Mercy to enter; it would not follow that the wall around the whole grave-yard had been thrown down, so that suffering ones could escape or help themselves without the aid of Mercy. Nay, although Mercy is within the enclosure, Justice still watcheth, that those who will not hear Mercy cannot leave the enclosure, but must suffer the same as though Mercy had never entered. Faith in Jesus does not make void the law; for when we come to Jesus, and ask him to pardon us we must believe on him, and believe that he died for us; when we come thus to him, we must first feel our want, which is a pardon of our transgression of the law. "We establish the law," by admitting it still to be in existence, or else we would not come to Jesus to be pardoned for our transgression of it.

Stern Justice still lives, although we have satisfied its claims, not in ourselves, but by faith in the work performed by our Great High Priest the Son of God, who was made a little lower than the angels, but is now seated at the right hand of God, a Mediator for us. Heaven's arches ring with songs of joy and praise that Justice can still be satisfied, and yet guilty man find pardon. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance." Luke xv, 7.

Rochester, N. Y., Oct., 1853.

#### NO POSITION!

ONE would suppose, that if a paper at this late age of the world, professing to advocate the whole truth on the important subject of the end of all things at hand, should at the same time claim to hold *no position*, it would be truly an anomaly; but we find that this is even the case. The *Ad. Watchman* for Sept. 28, speaking of the "new time theory," says: "The *Watchman*, as a paper, has *no position on this, or any other question*." Says the prophet, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1. But says Paul, [1 Cor. xiv, 8,] "If the trumpet give an *uncertain* sound, who shall prepare himself to the battle."

*Watchman*, what of the night! Oh, we have *no position*. Any one may tell the time of night, and you may believe who you choose: the *Watchman* is not responsible! Where is the honest inquirer thus left? What will become of the traveler, when those who have taken their station on the watch-tower, refuse the responsibility of watching. The anxious inquiry comes up, What of the night? and the inquirer is left with a mixed multitude of views, a perfect babel of opinions, confused and bewildered.

Says Ezekiel, [xxxiii, 6,] "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." It is no time now, to be without a position. It is no time to be without a trumpet that will give a *certain* sound, that the world may be warned of the approach of the "day of wrath, of trouble and distress, of wasteness and desolation." It is no time for the watchmen on the walls, to lay down their responsibility, and not mark the tokens of the coming day; but we should have our loins girt with *Truth*, and our lamps trimmed and burning, and we like unto men that wait for their Lord, when he will return from the wedding. U. S.

Rochester, Oct. 6th, 1853.

God has called none into his vineyard to be idle.—He has provided work for all, and has commanded all to work with all their might.

#### THE BRIDE.

WE find, by conversing with brethren, that the principal objection against our views arise from the prevailing opinion that the church is the bride. But when we ask them to harmonize the word of God with that supposition, they appeal to the words of Paul, in which he refers to the love of Christ "to the Church," to show how men should "love their wives;" and to the subjection of the church to Christ—her head—to show the subjection of the wife to the husband. Eph. v, 22-25. To which the apostle adds: "this is a great mystery; but I speak concerning Christ and the church." Now it is contended, that "Christ will not have an *inanimate city*, for a wife," and as they can find something like the idea that the church is the bride, in the words of Paul—a better wife, it is thought, than a city—and since they can make out that the church is the bride, it can hardly be admitted that the marriage of the Lamb will take place before the church is glorified.

It should, however, be kept in mind, that it is not our work to see what we can make out, from the Bible; but what God has spoken. Not, *what can we make it mean?* but, *what does God mean?*—And Adventists need not be informed that that meaning of any text, which may be carried through the Bible, is to be received as the true meaning; that which cannot be sustained without torture and surgery must be from the old "murderer."

One way to enable men to see any one truth is to show them the absurdities of the error which occupies or claims its place. Allowing then, that the church is called the bride of Christ, and that the Holy City is also called his bride, can there be any propriety in saying that the City is not the bride, but the Church is? Let us look at a parallel case. It is said by Christ himself, in the case of the bread at the supper, "this is my body." Luke xxii, 19. It is said of the members of the church, "now ye are the body of Christ," 1 Cor. xii, 27. What, now, should we say of the man who should attempt to prove that the church cannot be the *body* of Christ, because the *bread* is his body? Because the bread is his body in one sense, does it prove that the church is not his body in another sense?

Again. Allowing the church is to be the bride, who are "the nations of the saved" that walk in her light? Rev. xxi, 24. If the church is the city—the tabernacle of God—who are the "men," "with" whom the tabernacle, or church is to "be" and who are to "be his people?" Rev. xxi, 2, 3. If the church is the wife, who are they that are "called to the marriage supper of the Lamb," as guests? Rev. xix, 9. If "Jerusalem which is above, the mother of us all," is the church, who are the children?" and how could Isaiah say of her: "this is the heritage of the servants of the Lord?" Compare Gal. iv, 26, 27, and Isaiah liv, 1-17.

Can any one fail to see, that there is the same difference between the husband and the wife and the children—between the Bridegroom the bride and the guests, that there is between "the Prince of the host, the sanctuary and the host—(Dan. viii, 11, 13, 14.)—between "the Heir of all" the "inheritance" and the "joint heirs?"

If any one insists that a city is an *unsuitable* bride for Christ, we can only regret that it is necessary to correct ideas, which suppose that there can be any more "suitableness" in an inanimate church, than an inanimate city, as a *bride* for Christ. They must have received their notions from the same source from which "the holy Catholic Church" has derived hers. She speaks of herself as "the spouse of Christ,"—"an indulgent mother!" &c.

The bride must necessarily denote something distinct from the church; and the marriage act must denote his actual entering into union and covenant with that bride. God tells us that that bride is the holy city; and when we believe the word of God just as he has given it to us, in this case, and suppose the marriage to denote the *actual reception of the throne* by Christ, all is plain, all is harmonious; and we have as strait a path, as well defined a position; as

we have had in any other case. To suppose any thing else to be denoted, makes all confusion.

The following principles and proof texts may be of service to our brethren.

1. The bride is the holy city—the New Jerusalem. Rev. xxi, 2, 3, 9, 10; Gal. iv. 22-31; Isa. liv.

2. The necessary order of the different parts of the marriage arrangement is this: first, the coming to the marriage; second, the marriage itself; third, the marriage supper.

3. The marriage, on any supposition, cannot take place here on earth. If it is the union of Christ to the church it must take place where they meet him—"in the air." 1. Thess. iv, 17. If it is the reception of the throne it must take place in the presence of "the Ancient of Days,"—in heaven." Daniel vii, 13, 14; Luke i, 32, 33; Rev. xi, 15.

4. As "the guests" go in "to the marriage" before a final decision is made, according to Matthew xxii, 9-14, it would seem to be impossible that the going in to the marriage can mean our being caught up to meet the Lord, as God will never change a person to immortality who will afterwards be found unfit for it.

5. The true midnight cry only carries the virgins "in to the marriage," which evidently precedes their being changed to a state of immortality.

6. There appears to be a marked distinction between the coming of the Bridegroom to the marriage, and his coming as the King of glory; as there is also between our going in with him to the marriage, and our meeting him as the Lord returning from the wedding. Luke xii, 37; Rev. iii, 20, 21.

Let not our brethren be discouraged if they find themselves in the condition of the poor widow, Luke xviii. That is the picture of what our condition is to be at the time of deliverance—"when the Son of Man cometh." And why should we be surprised if there should be but *little faith* to be found at that time? While we are careful not to denounce those who do not agree with us in every particular, as being destitute of true faith in the coming of the Lord; we may be pretty sure that those who oppose us, as the enemies of the Advent doctrine generally have done, are of the same spirit. Never did we need to act independently and carefully, in our investigations of the truth, more than at the present time.—*Advent Mirror*, 1845.

#### THE IMPORTANCE OF OBEDIENCE.

BY S. T. BELDEN.

THE subject of obedience is one to which is attached the most importance of any that can be found in the Bible. It is the foundation of all the law and the prophets. Says Jesus: [Matt. xxii, 40,] "On these two commandments hang all the law and the prophets." It is a matter of course then, that all the promises of God are conditional, and can be obtained only by strict compliance with the conditions. It is not consistent that the promises of God should conflict with his own government or standard of right. Should he make promises which if fulfilled, he would be obliged to disregard or destroy his own government—the foundation of the Bible—we see that it would destroy the promise itself. Let those who profess to be looking for the blessed hope and are resting on the idea that God has abolished his law, the ten commandments, while they cannot present scripture testimony to prove their position, think of this, and be sure that they lay up for themselves a good foundation that they may be able to stand when this earth shall "reel to and fro like a drunkard; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. xxiv, 20.

It is the delight of the true child of the Lord to study the blessed Bible. He finds it a sure foundation, a prop that he can ever lean upon with safety; and a sweet heavenly peace pervades his mind as he advances in the knowledge of it: he confidently relies on it as his guide. And although he may be surrounded with darkness and error on every hand, he will have light in his dwelling. Why is it that he thus loves his Bible? I answer, It is because he is obedient to its precepts. He feels when he reads it

that it does not condemn him; therefore, he can have confidence to believe that what is promised is for him, and he has a right to expect that what he asks for through the worthiness of Jesus, he will receive, because he loves God, and keeps his commandments, and does those things that are pleasing in his sight. This is the reason why he takes so much delight in it.

They also have the promise that they shall know the truth. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii, 17. Now mark! It is those who *do* his will that have this promise of his guidance in their investigations. Can any willing and obedient child of his, help loving to peruse its sacred pages for light and understanding, when he has such a promise connected with it? And can it also but inspire confidence in him that his labor will not be fruitless? And he can adopt the language of Job, "Neither have I gone back from the commandments of his lips: I have esteemed the words of his mouth more than my necessary food." Job xxiii, 12. And more than that, he feels that there is a necessity of understanding these great truths of the Bible; for the prophet Hosea says, "My people are destroyed for lack of knowledge;" [Hos. iv, 6, 14:] "therefore the people that do not understand shall fall." We see it is often repeated by the prophets to the Jewish church, that had they been obedient and hearkened to the voice of the Lord, they might have been blessed and exalted above all the nations of the earth, and their City would have remained for ever if they had kept the Sabbath. Jer. vii, 25. Read from Chap. i—xx, and see what promises were given to them if they would obey him; also, the destruction threatened if they still continued in disobedience. In chapter v, 1, he promised them that if they could find a man that executed judgment, that sought the truth, and he would pardon it. "Oh that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. xlviii, 18. Jeremiah lamented over the wickedness of Jerusalem as follows: "Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people, &c." Jer. ix, 1. As Jesus beheld Jerusalem he wept over it saying, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes." Luke xix, 41-44. In view of these solemn declarations, we cannot fail to see and feel the importance of walking humbly before the Lord, and of searching carefully his word that we may know what is coming on the earth and be prepared to meet it before it is too late and not be left without a shelter in the time of trouble. Let us rather fear God, and keep his commandments which is the whole duty of man.

I wish to notice some more of the testimony of the Bible relative to the promise. We may go back to our first parents and inquire what was lost by disobedience. They lost the favor of God, and a right to the tree of life: the earth was cursed, and man was driven from the beautiful garden where he had been placed, to labor under the curse, and till the ground for the support of his nature till he should return to the earth again. But praise the Lord, that there was left with him a ray of hope that the earth would not always remain in this deplorable condition. A promise was there given of a second Adam in this sense, that as Adam was the first transgressor, so death passed on all his posterity. So Christ, the first, perfectly obedient, or righteous Person, should bring his own, those begotten by him to a lively hope, again to eternal life; the earth again restored to its paradisiac state, and a way for fallen man to again have a right to the tree of life, and live in the sight of a holy God. See Rom. v, 12-21.

No wonder that the patriarchs and prophets looked forward to such a glorious event with such earnestness. They very well knew what had befallen our race in consequence of transgression. They also knew very well, that through this Person was promised a restitution, and why should they not "search

diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow." Here we learn with what interest the prophets searched and inquired that they might understand relative to this salvation. And it seems that the plan of salvation was revealed to them and they testified beforehand of the sufferings of Christ, and the glory that should follow. And it has always been the aim of the true church to inquire and search into this valuable treasure.

There have been others whom the Lord calls righteous; viz., Abel, Enoch, Noah, Abraham, Isaac and Jacob, &c., and this promise has been renewed or given to them, that through their seed should come the Deliverer. So we see that these holy men of God have ever been shut up to faith in the promise of God relative to it; and to those who have been obedient, it has been revealed by his Spirit, and they have seen them afar off, and have embraced them, and confessed that they were strangers and pilgrims on the earth. O, what a glorious thought that all these righteous [obedient] men of God will come up in the resurrection of the just to receive the promise.

But lest I wander further from the subject before me, I will notice righteous Abraham. God has never forgotten his faithful servants. He met Abraham when he was performing one certain act of obedience, and made a promise to him that he should be called the father of the faithful, and that in his seed should all the nations of the earth be blessed. And in renewing the promise to Isaac, [Gen. xxvi, 4, 5,] it is stated that it was because that Abraham obeyed his voice and kept his commandments, his statutes and his laws.

Here then is why the Lord loved him and gave him the promise; it follows then, that the true seed of Abraham are the faithful and righteous ones those who keep his commandments, his statutes and his laws, the holy Sabbath not excepted, unless you can prove that it is abolished. We might trace it down through the Bible and we would find that the obedient, are the ones that have the promises verified to them. Hear what the prophet Samuel said to Saul at a certain time when he had tried to improve upon the commandment of God, and declared that he had kept it, when in fact he had transgressed it.—The Lord told him to go and smite Amalek and utterly destroy all that they had, and spare them not; but slay both man and woman, infant and suckling; ox and sheep, camel and ass, but instead of this, Saul spared the king and the best of his sheep, and of the oxen and of the fatlings and the lambs to sacrifice unto the Lord. But Samuel said, "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifices, and to hearken than the fat of rams." 1 Sam. xv, 22.

(To be continued.)

#### From Advent Herald and Morning Watch of 1845.

So says the New York "Observer," at the commencement of a long article, in which it mourns that "the Lord has departed from us," that "the heavens are shut up," &c. But while mourning over the barrenness of the churches, and supplicating the genial influences of the Holy Spirit, its editor has to go out of his way to say, that Millerites, Mormonites, and other fanatics equally wild, "can get up an excitement."

Now, Mr. "Observer," we wish to whisper in your ear, that so long as you blaspheme God by connecting a belief of Christ's soon appearing—a belief that rests alone on the scripture, and for which we are taught in the scriptures to pray—with Mormonism—a phantasm that professes to be by other revelations than those in the Bible,—so long will God send barrenness and leanness to your soul. Point us to the

church which the Holy Spirit has deigned to bless, while opposing the doctrine of Christ's coming!—Point us to the sermon, or editorial, against that doctrine, that has been instrumental in the awakening of a single soul! The instance cannot be found. God has marked all opposition to this doctrine with a curse. And he will only bless those who cease to oppose. If, then, you in sincerity feel the need of a revival, lay aside your opposition to those who are looking for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

#### COMMUNICATIONS.

From Bro. Waggoner.

DEAR BRO. WHITE.—After parting with Brn. Cornell and Loughborough at Alden, Ill., I went to Sauk County, Wis., my late residence, where I had a happy time in meeting with those whom I love in the faith. I held a two-days' meeting in Dellona township, where a number embraced the truth of the third angel's message. Four were baptized during my stay in that county. And I here wish to say to any of the brethren who may hereafter travel in this State, that that county should not be forgotten. Baraboo, the county seat, is forty miles from Madison, in a Northwestern direction.

From that place I came North, to meet Brn. Stephenson and Hall, according to appointment. Sept. 10th to 13th, we held meetings at Waukau. We found the "little flock" there strong in the faith: and to me this was a most happy meeting—it being the first time I had seen them since I first proclaimed the message to them. After the meeting in the evening following First-day, we repaired to the water, when Bro. Stephenson and four others were planted in the likeness of our Saviour's death.

On Fourth-day, Sept. 14th, we commenced meetings at Eldorado. (Rosendale.) In that place Brn. Stephenson and Hall had labored successfully two days, (Sept. 3rd and 4th,) and a number embraced the Sabbath at that time. The Lord worked for his truth at our meeting there. On the Sabbath, the threshing machine running in the neighborhood was stopped, and all attended the meetings. In this community the *Harbinger* has been much read and its position endorsed by many; and a faithful presentation of the claims of God's law, and the place of the message seemed to carry all before it. On First-day we had the pleasure of baptizing twelve joyful followers of Christ, including Bro. Hall. The interest was so great that we concluded to remain over Second-day. A few more having expressed a desire to be baptized. On the morning of the third day we again repaired to the water. Just as we arrived at the water side it commenced raining; we took refuge from the storm in a saw-mill, and improved the time in presenting the *Commandments of God and Faith of Jesus*. The Spirit of the Lord was there, and gave power to his truth. When the storm ceased, ten more willing ones "put on Christ" in the ordinance of his appointment. A large number of those in attendance passed the school-house on their way home. Their desire to hear more was so great, that they pressed Bro. Hall, who was with them to stop and preach to them. He complied with their request, and left an appointment for the succeeding Sabbath.

We are all made to rejoice in view of what God has done at that place; and much yet remains to be done there. It was with difficulty that we could break away from them. O, for more laborers! An extensive field is opening before us here—the calls are urgent from all quarters. More laborers are wanted in the West. Who will come and help us? We feel more and more determined to press onward, and endeavor to faithfully present this crowning truth of Revelation. Though some of us labor under embarrassing circumstances at present, our trust is in God, and we expect his mighty arm will bring deliverance. The work is the Lord's, and he will sustain it. Praise his holy name.

To the dear saints scattered, I would say, awake



to righteousness, and put on the whole armor; for the salvation of God is near to come. O that we may all be found watching.

Your brother, waiting for Jesus.

J. H. WAGGONER.

Metomen, Wis., Sept. 25th, 1853.

From Sister Everett.

DEAR BRO. WHITE:—I feel called upon at this time to give you a short sketch of the life and death of our only and beloved daughter, Elizabeth E. Higgins, and through your columns to distant and scattered friends, if you shall deem proper.

She was born July 23rd, 1829, and died July 5th, 1853, aged 24. Her constitution was slender, but her disposition was sweet, and her manners engaging.—From a little child she had many friends and every favor from them was met with the warmest gratitude. Still she needed a new heart, and she was taught to seek it of the Lord. At five years of age she gave her heart to Jesus, and for a considerable length of time, manifested in her life the power of godliness.—She however declined and lost her enjoyment till she was in her thirteenth year, she was then, the second time, awakened and passed through quite a struggle for a few days, but came out very clear and happy. She seemed to possess an ardent desire to do good.—The morning after she found peace, she went through the neighborhood and invited all to come to Jesus.—From that time she never wholly lost her enjoyment, but strove to hold on her way.

In the Winter of 1842, she was baptized, and united with the church in North Leverett, Mass., over which her father was then pastor.

In about a year from that time, she, with numerous other young friends, heard the first angel's message: "Fear God and give glory to him; for the hour of his judgment is come." This message came, indeed with a loud cry, and, for a time, filled our meeting-house with tears and confessions; but many of them when the time passed, turned and ridiculed the idea; but not so with her, and a few others, who loved the appearing of Jesus.

In the Fall of 1844, she, with others, of the family, felt it duty to leave the church, and although it deprived her of the society of a large circle of friends, she cheerfully gave them up. There was however one object which was always very dear to her: that was the design of becoming a teacher of the youth. This she also relinquished, although it cost her many a struggle. She found that in order to teach, she must have a popular education, and associate with the popular; and besides, the prejudices of the people in our vicinity were such, that one who would fearlessly proclaim the coming of the Lord, just upon us, and live out the sentiment, would not be a very acceptable teacher.

In the Winter of 1852, she heard and embraced the third angel's message. From that time the brethren who fear God and keep his commandments were very dear to her. O how she longed to be among them. She always had the impression that if she could get into such a company, she should be made whole.—She would often say, how I wish some good brother would come to Iowa.

She was, for a few years past, strongly impressed, at times, that she ought to devote herself in some way more fully to the work of the Lord; but circumstances were unfavorable. Her health was very poor, indeed, she was quite sick, much of the time, for three or four years past; still the impression followed her, and I have sometimes thought, had she given herself wholly to the Lord, and trusted him to direct, and strengthen her to do his will, she might now have been alive and well. After we moved to Iowa, she often spoke of there being jewels here to be gathered, and she longed to be in the work. She had a peculiar faculty to interest the young and draw them around her; but she is gone, and what is left undone by her, is undone forever.

Her sufferings for a long time were very great; yet she bore them all, I believe, without a murmur. When she found that she must die, she calmly sub-

mitted. She wished to have some young ladies called in, and earnestly entreated them to prepare to meet her in the kingdom. To one, who was a Catholic, she presented her Bible, saying, "read it all and obey it through life."

The loss to us is great. We are a lonely family with but few to keep the Sabbath or tell of the coming of the Lord. We need much wisdom and grace; and I trust we shall have the sympathy and prayers of the brethren and sisters who may read these lines. We are waiting to hear what the Lord will speak to us, and what he would have us do. It must be he has some here to be gathered, who will hear his word, obey his commandments and "wait for his Son from heaven;" for his people are to "come from the East and from the West, from the North and from the South, and sit down with Abraham, Isaac and Jacob, in the kingdom. O brethren and sisters, I do entreat of you to remember us in your prayers; for our trials are many, and our strength small.

The warfare is ended, the lord one has fled, And she who once cheered us, now sleeps with the dead; That countenance so beaming, so joyous and mild Was saddened by sickness, and robbed of its smile; Yet calmness and patience, that bosom ne'er left, Until the meek sufferer, of life was bereft. Ah, Death, cruel monster! say, what hast thou done! Thou hast taken our loved one, to thy dismal home, Thy work soon is over, thy wages are won, Destruction's thy portion, the lake is thy doom; Then haste the glad morn, when the dead saints shall rise, And with the Redeemer mount up to the skies.

LUCINDA H. EVERETT.

Iowa City, Iowa, Oct., 1853.

From Sister Strout.

DEAR BRO. WHITE:—When I realize the great goodness of God to us, I feel to bless his holy name. I am thankful that I ever enjoyed the blessed privilege of perusing your paper; for it is truly meat in due season. I noticed an article headed, "The image of the Beast," which I read with great interest. I am glad the attention of all is called to this point.—My heart rejoiced within me while I read that the image-makers had commenced their work; for I believe that God's Word must all be fulfilled to the letter.

The saints have a blessed promise that the commandments of God, and the faith of Jesus will be a shield to them in the day when Jehovah's wrath is poured out upon the wicked. Glory to God for his blessed promises, for I believe very soon that they will all be realized.

Now we can say as did the Macedonian brethren, "Come over and help us;" for we are so dull of hearing that we need line upon line, and precept upon precept. There has no one been here with the third angel's message since June last, when Brn. Wheeler and Barr were here, who labored faithfully with us, and, truly, their labors were not in vain in the Lord. My prayer is that the Lord may bless all his servants who are laboring in his vineyard.

From your unworthy Sister, striving for the kingdom.

BARBARA STROUT.

Bradford, Me., Sept. 26th, 1853.

From Bro. Mathews.

DEAR BRO. WHITE:—It is with much pleasure that I hear through the *Review* from our dear brethren; and to hear that they are trying to keep the commandments of God, and the faith of Jesus. I feel to rejoice in God for his goodness to me, in showing me the light of his Holy Sabbath, that has been so long trodden under foot; but praise the Lord the breach is being repaired. Myself, my wife and two children are striving to keep the commandments.—When I can hear or read God's holy truth, it is more than my meat and drink.

I know that I have been led into darkness by talking over little trials that have existed in our band; but I now mean by the grace of God to let such things alone, and be looking and preparing for Christ's soon coming.

Yours in hope of that glorious kingdom.

JOHN S. MATHEWS.

Rochester, Oakland Co. Mich., Sept. 21st, 1853.

#### Appointments.

We will meet with the brethren at Springfield, Mass., the 15th and 16th; Washington, N. H., the 22d and 23d. New Haven, Vt., the 28th and 29th.

THERE will be a meeting of the brethren in Washington, N. H., and vicinity, Oct. 21st, for the benefit of the church, that the church may get into a place to work for the Lord during the meeting. Lectures will be given the 22d and 23d. Brethren, come to the conference praying. Let none of the brethren come to be weights to the cause.

A general invitation is extended to all who wish to come and hear the reasons of our faith. Brethren in New Hampshire, get humble, and pray in faith to the living God to meet us in power at Washington. Have you little trials? Settle them at once, leave them at home, or stay at home yourselves. It is too late to have the work of God hindered by petty trials. We hope that brethren in other places will take heed to the above. It is too often the case that we have to labor hard all through a two-days meeting to get the brethren in a place to work.—Ed.

PROVIDENCE permitting, I will hold meetings as follows: With the Brethren at Orangeport, Sabbath, Oct. 15th. Olcott, First-day, Oct. 16th, and continue two or three evenings.

J. N. LOUGHBOUGH.

DEAR BRO. WHITE:—By the request of the brethren, Gardner, Burwell, Bragg and others in New Haven, Vt., and vicinity, I address this note to you, desiring a conference of the brethren at my house on your return from the East. We wish your attendance, with that of other laboring brethren, and a general assembling of all the brethren and sisters.

E. E. EVERTS.

New Haven, Vt.

Brn. Baker and Andrews design attending this conference with us. Brethren, be ready to work for the Lord.

JAMES WHITE.

There will be a Conference in Locke, Ingham Co., Oct. 14th, 15th, 16th, where the brethren may appoint. We hope all those who feel interested will attend the above meetings as far as practicable.

H. H. NOTTINGHAM.

WM. S. INGRAHAM.—You will find the receipt of your letter and \$1, in No. 13. The address is changed as directed.

#### Publications.

THE Sanctuary and Twenty-three Hundred Days—76 pages—price 7 cents—postage 1 cent.

Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent.

A Refutation of the Claims of Sunday keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent.

Volume I, II and III of the REVIEW, bound in paper covers—price 40 cents for Vol. I and II, and 80 cents for Vol. III.

Youth's Instructor, Vol. I, in paper covers—price 25 cents. Signs of the Times—124 pages—price 8 cents—postage 2 cents.

Our collection of Advent and Sabbath Hymns, with the Supplement bound with it—144 pages—price 30 cents—postage 5 cents.

Time and Prophecy—a Poem—120 pages, well bound—price 25 cents—postage 5 cents.

THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2. It can be had of Otis Nichols, Dorchester, Mass., or at this Office. It can be sent by Mail without rollers for the same price.

#### Receipts.

H. C. S. Carus, a Friend, S. Swan, B. Strout, L. H. Priest, M. L. Priest, M. N. Dunham each \$1.

J. T. Orton \$5; S. W. Flanders \$2; L. H. Everett \$1.40; L. C. Young \$1.25; A. Barnes 90 cents; W. S. Lasher 50 cents; E. Day 16 cents.

#### AGENTS.

<b>MAINE.</b>		<b>NEW YORK.</b>	
N. N. Lunt,	Portland.	W. S. Ingraham,	Bath.
S. W. Flanders,	Canaan.	A. Ross,	Caughdenoy.
Cyprian Stevens,	Paris.	David Upson,	Morland.
S. Howland,	Topsham.	R. F. Cottrell,	Mill Grove.
W. T. Hanniford,	Orfington.	John Wager,	Orangeport.
Win. Bryant,	Wilton.	L. Carpenter,	Oswego.
<b>NEW HAMPSHIRE.</b>		A. H. Robinson,	Sandy Creek.
J. Stowell,	Washington.	E. A. Poole,	Lincolnton.
S. Bannet,	Claremont.	J. A. Loughhead,	Elmira.
<b>MASSACHUSETTS.</b>		John Hamilton,	Fredonia.
H. Flower,	Ashfield.	<b>MICHIGAN.</b>	
O. Nichols,	Dorchester.	Albert Avery,	Locke.
O. Davis,	N. Fairhaven.	J. P. Kellogg,	Tyngs.
L. Paine,	Ware.	Ira Gardner,	Vergennes.
Wm. Saxby,	Springfield.	David Hewitt,	Battle Creek.
<b>VERMONT.</b>		Isaiah Rathbone,	Eagle Lake.
R. Loveland,	Johnson.	C. S. Glover,	Sylvan.
H. Bingham,	Morris-town.	A. B. Pearsall,	Grand Rapids.
S. H. Peek,	Wolcott.	A. A. Dodge,	Jackson.
Lewis Bean,	Hardwick.	Wm. M. Smith,	
H. A. Churchill,	Stowe.	<b>PENNSYLVANIA.</b>	
E. P. Butler,	Waterbury.	M. L. Dean,	Ulysses.
Joseph Hart,	Northfield.		
R. G. Lockwood,	Waitsfield.		
W. Morse,	East Bethel.		
L. Titus,	E. Charlton.		
Alonzo Lee,	Derby Line.		
E. Everts,	Vergennes.		