

# Advent Review, AND SABBATH HERALD.

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

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### DESIRING TO BE GIVEN UP TO GOD.

O THAT my heart were right with Thee  
And loved Thee with a perfect love!  
O that my Lord would dwell with me,  
And never from his seat removed  
Jesus, remove th' impending load,  
And set my soul on fire for God!

Thou seest I dwell in awful night,  
Until thou in my heart appear;  
Kindle the flame, O Lord, and light  
Thine everlasting candle there:  
Thy presence puts the shadows by;  
If thou art gone, how dark am I!

Ah! Lord, how should thy servant see,  
Unless thou give me seeing eyes!  
Well may I fall if out of Thee;  
If out of Thee how should I rise?  
I wander, Lord, without Thy aid,  
And lose my way in midnight shade.

Thy bright, unerring light affords  
A light that gives the sinner hope;  
And from the house of bondage, Lord,  
O bring the weary captive up;  
Thine hand alone can set me free,  
And reach my pardon out to me.

O let my prayer acceptance find,  
And bring the mighty blessing down;  
With eye-salve, Lord, anoint the blind,  
And seal me thine adopted son;  
A fallen, helpless creature take,  
And heir of thy salvation make.

[Top lady.]

### ON KEEPING THE HEART. No. 7.

Keep thy heart with all diligence; for out of it are the issues  
of life.—Proverbs 16, 23.

VI. THE sixth season requiring this diligence in keeping the heart, is the season of duty. Our hearts must be closely watched and kept when we draw nigh to God in public, private, or secret duties; for the vanity of the heart seldom discovers itself more than at such times. How often does the poor soul cry out, O Lord, how gladly would I serve thee, but vain thoughts will not let me: I come to open my heart to thee, to delight my soul in communion with thee, but my corruptions oppose me: Lord, call off these vain thoughts, and suffer them not to prostitute the soul that is espoused to thee.

The question then is this: How may the heart be kept from distractions by vain thoughts in time of duty? There is a two-fold distraction, or wandering of the heart in duty: First, voluntary and habitual, "They set not their hearts aright, and their spirit was not steadfast with God." This is the case of formalists, and it proceeds from the want of a holy inclination of the heart to God; their hearts are under the power of their lusts, and therefore it is no wonder that they go after their lusts, even when they are about holy things. Secondly, involuntary

and lamented distractions: "I find then a law, that when I would do good, evil is present with me; O wretched man that I am," &c. This proceeds not from the want of a holy inclination or aim, but from the weakness of grace and the want of vigilance in opposing in-dwelling sin. But it is not my business to show you how these distractions come into the heart, but rather how to get them out, and prevent their future admission.

1. Sequester yourself from all earthly employments, and set apart some time for solemn preparation to meet God in duty. You cannot come directly from the world into God's presence without finding a savor of the world in your duties. It is with the heart (a few minutes since plunged in the world, now in the presence of God) as it is with the sea after a storm, which still continues working, muddy and disquiet, though the wind be laid and the storm be over. Your heart must have some time to settle. Few musicians can take an instrument and play upon it without some time and labor to tune it; few Christians can say with David, "My heart is fixed, O God, it is fixed." When you go to God in any duty, take your heart aside and say, O my soul, I am now engaged in the greatest work that a creature was ever employed about; I am going into the awful presence of God upon business of everlasting moment. O my soul, leave trifling now; be composed, be watchful, be serious; this is no common work, it is soul-work; it is work for eternity; it is work which will bring forth fruit to life or death in the world to come. Pause awhile and consider your sins, your wants, your troubles; keep your thoughts awhile on these before you address yourself to duty. David first mused, and then spake with his tongue.

2. Having composed your heart by previous meditation, immediately set a guard upon your senses. How often are Christians in danger of losing the eyes of their mind by those of their body! Against this David prayed, "Turn away mine eyes from beholding vanity, and quicken thou me in thy way." This may serve to expound the Arabian proverb: "Shut the windows that the house may be light." It were well if you could say in the commencement, as a holy man once said when he came from the performance of duty: "Be shut, O my eyes, be shut; for it is impossible that you should ever discern such beauty and glory in any creature as I have now seen in God." You must avoid all occasions of distraction from without, that imbibe that intenseness of spirit in the work of God which locks up the eye and ear against vanity.

3. Beg of God a mortified fancy. A working fancy, (saith one,) how much soever it be extolled among men, is a great snare to the soul, except it work in fellowship with right reason and a sanctified heart. The fancy is a power of the soul, placed between the senses and the understanding; it is that which first stirs itself in the soul, and by its motions the other powers of the soul are brought into exercise; it is that in which thoughts are first formed, and as that is, so are they. If imaginations be not first cast down, it is impossible that every thought of the heart should be brought into obedience to Christ. The fancy is naturally the wildest and most untameable power of the soul. Some Christians have much to do with it; and the more spiritual the heart is, the more does a wild and vain fancy disturb and perplex it. It is a sad thing that one's imagination should call off the soul from attending on God, when it is engaged in communion with

him. Pray earnestly and perseveringly that your fancy may be chastened and sanctified, and when this is accomplished your thoughts will be regular and fixed.

4. If you would keep your heart from vain excursions when engaged in duties, realize to yourself, by faith, the holy and awful presence of God. If the presence of a grave man would compose you to seriousness, how much more should the presence of a holy God? Do you think that you would dare to be gay and light if you realized the presence and inspection of the Divine Being? Remember where you are when engaged in religious duty, and act as if you believed in the omniscience of God. "All things are naked and open to the eyes of Him with whom we have to do." Realize his infinite holiness, his purity, his spirituality.

Strive to obtain such apprehensions of the greatness of God as shall suitably affect your heart; and remember his jealousy over his worship. "This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." "A man that is praying (says Bernard) should behave himself as if he were entering into the court of heaven, where he sees the Lord upon his throne, surrounded with ten thousand of his angels and saints ministering unto him."—When you come from an exercise in which your heart has been wandering and listless, what can you say? Suppose all the vanities and impertinences which have passed through your mind during a devotional exercise were written down and interlined with your petitions, could you have the face to present them to God? Should your tongue utter all the thoughts of your heart when attending the worship of God, would not men abhor you? Yet your thoughts are perfectly known to God. O think upon this scripture: "God is greatly to be feared in the assemblies of his saints, and to be had in reverence of all them that are round about him." Why did the Lord descend in thunderings and lightnings and dark clouds upon Sinai? why did the mountains smoke under him, the people quake and tremble round about him, Moses himself not excepted? but to teach the people this great truth: "Let us have grace, whereby we may serve him acceptably, with reverence and godly fear; for our God is a consuming fire." Such apprehensions of the character and presence of God will quickly reduce a heart inclined to vanity to a more serious frame.

5. Maintain a prayerful frame of heart in the intervals of duty. What reason can be assigned why our hearts are so dull, so careless, so wandering, when we hear or pray, but that there have been long intermissions in our communion with God? If that divine unction, that spiritual fervor, and those holy impressions, which we obtain from God while engaged in the performance of one duty, were preserved to enliven and engage us in the performance of another, they would be of incalculable service to keep our hearts serious and devout. For this purpose, frequent ejaculations between stated and solemn duties are of most excellent use: they not only preserve the mind in a composed and pious frame, but they connect one stated duty, as it were, with another, and keep the attention of the soul alive to all its interests and obligations.

6. If you would have the distraction of your thoughts prevented, endeavor to raise your affections to God, and to engage them warmly in your duty. When the soul is intent upon any work, it gathers in its strength and bends all its thoughts to that

work; and when it is deeply affected, it will pursue its object with intenseness, the affections will gain an ascendancy over the thoughts and guide them. But deadness causes distraction, and distraction increases deadness. Could you but regard your duties as the medium in which you might walk in communion with God in which your soul might be filled with those ravishing and matchless delights which his presence affords, you might have no inclination to neglect them. But if you would prevent the recurrence of distracting thoughts, if you would find your happiness in the performance of duty, you must not only be careful that you engage in what is your duty, but labor with patient and persevering exertion to interest your feelings in it. Why is your heart so inconstant, especially in secret duties? why are you ready to be gone, almost as soon as you are come into the presence of God, but because your affections are not engaged?

7. When you are disturbed by vain thoughts, humble yourself before God, and call in assistance from Heaven. When the messenger of Satan buffeted St. Paul by wicked suggestions, (as is supposed,) he mourned before God on account of it. Never slight wandering thoughts in duty as small matters; follow every such thought with a deep regret. Turn to God with such words as these: Lord, I came hither to commune with thee, and here a busy adversary and a vain heart, conspiring together, have opposed me. O my God! what a heart have I! shall I never wait upon thee without distraction? when shall I enjoy an hour of free communion with thee? Grant me thy assistance at this time; discover thy glory to me, and my heart will quickly be recovered. I came hither to enjoy thee, and shall I go away without thee? Behold my distress, and help me!—Could you but sufficiently bewail your distractions, and repair to God for deliverance from them, you would gain relief.

8. Look upon the success and the comfort of your duties, as depending very much upon the keeping of your heart close with God in them. These two things, the success of duty and the inward comfort arising from the performance of it, are unspeakably dear to the Christian; but both of these will be lost if the heart be in a listless state. "Surely God heareth not vanity, nor doth the Almighty regard it." The promise is made to a heart engaged: "Then shall ye seek for me, and find me, when ye shall search for me with all your hearts." When you find your heart under the power of deadness and distraction, say to yourself, O what do I lose by a careless heart now! My praying seasons are the most valuable portions of my life: could I but raise my heart to God, I might now obtain such mercies as would be matter of praise to all eternity.

9. Regard your carefulness or carelessness in this matter as a great evidence of your sincerity, or hypocrisy. Nothing will alarm an upright heart more than this. What! shall I give way to a customary wandering of the heart from God? Shall the spot of the hypocrite appear upon my soul. Hypocrites, indeed, can drudge on in the round of duty, never regarding the frame of their hearts; but shall I do so? Never—never let me be satisfied with empty duties. Never let me take my leave of a duty until my eyes have seen the King, the Lord of hosts.

10. It will be of special use to keep your heart with God in duty, to consider what influence all your duties will have upon your eternity. Your religious seasons are your seed times, and in another world you must reap the fruits of what you sow in your duties here. If you sow to the flesh, you will reap corruption; if you sow to the Spirit, you will reap life everlasting. Answer seriously these questions: Are you willing to reap the fruit of vanity in the world to come? Dare you say, when your thoughts are roving to the ends of the earth in duty, when you scarce mind what you say or hear, Now, Lord, I am sowing to the Spirit; now I am providing and laying up for eternity; now I am seeking for glory, honor and immortality; now I am striving to enter in at the strait gate; now I am taking the kingdom of heaven by holy violence! Such reflections are well calculated to dissipate vain thoughts.—*Flavel*.

Better be trampled in the dust than trample on a fellow creature.

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**THE SCRIPTURE AUTHORITY AND OBLIGATION OF THE SABBATH EXAMINED.**

BY REV. W. M. O'HANLON, BURNLEY, LANCASHIRE.

(Continued.)

But let us now advance to what the author deems the account of "the first actual institution of the Sabbath." And, employing a just analysis, it will be found, if we do not greatly err, that the sixteenth chapter of the Book of Exodus implies that the Sabbath was known to the Israelites before the period which it describes; and if so, then it could have been only in consequence of its original appointment at the creation, for we certainly read of no other promulgation of it, antecedent to the solemn and august enthronement it received on Sinai.

This chapter, as we understand it, might seem to have been written for the express purpose of meeting the objections which would, in after times, be preferred against the primitive establishment of the sacred day. It will be observed, that it records events which transpired a month after the exodus, and some short time, probably a fortnight, before the people came to Sinai. We learn that they murmured for want of bread. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." A certain test of obedience is here proposed, and a law or standard of obedience indicated. But what law? and in reference to what? The answer will be found in a subsequent portion of the chapter. Verses 27-30. Now, surely the hardest opponent of the primeval appointment of the Sabbath will not venture to say that Moses inserted all this, in anticipation of an ordinance to be afterwards established. The only question is, Was there anything in the previous communications of God with Moses and of Moses with the people, which might be fairly regarded as the proclamation of a sabbatic law, now for the first time introduced? In vain do we explore the narrative for a shadow of foundation for such a thing. All that the Most High had said, in addition to the words quoted, was, "And it shall come to pass, that on the sixth day, they shall prepare that which they bring in, and it shall be twice as much as they gather daily." Not a word is here uttered respecting the Sabbath, although this is the place where, if this "transaction in the wilderness" marks the era of its commencement, we might have expected to find the statute of institution. But the very absence of any direct reference to the Sabbath here, taken in connection with what precedes and follows, is full of meaning. In these divine words, there is an evident implication as to some existing and recognized law; one so well known to Moses as to require no more explicit notice. The double provision of the sixth day being stated, there is no reason assigned for this exceptional case; and that simply, as it would seem, because the reason was so patent to him as to require no formal announcement. The hiatus, if it could be thought such, would be filled up by the instantaneous remembrance of the ancient custom of dedicating the seventh day to hallowed repose. And thus silence is here more expressive than words; and we are thrown back upon the primeval law as that which alone can solve the enigma, and explain the grave and otherwise unaccountable omission.

Then, the progress and sequel of the narrative will be found to harmonize with the view now taken. We read, that "on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said: To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you, to be kept until the morning." Now, in reading these words, we must beware of the error into which Paley has fallen, whether from inadvertence or (for we are unwilling to attribute it to anything approaching disingenuousness) from the secret and almost unconscious influence of preconceived views. When Moses

observes, "This is that which the Lord hath said," he evidently points back to the communication which God had made to him respecting the double-gathering of the sixth day (the circumstance now reported) and what follow, are his own terms of direction, in which he announces the bearing of this event upon the duties and obligations of the morrow. Paley, from the mode in which he has put the quotation (and others, as Hengstenberg, adopt the same method,) would have us to understand, that the words, "To-morrow is the rest of the holy Sabbath unto the Lord," were God's words. But this seems a false and unwarrantable construction of the passage; for we do not find that He had anywhere spoken thus, or that He had spoken of the Sabbath at all, in the previous communication, which he had made to his servant. Moses is not, so far as we see, announcing a new statute, with a "thus saith the Lord," as this writer would insinuate; but simply recording a fact, ancient and established, and setting forth the mode in which the copious supply of manna should be more available, so as to secure the undisturbed repose of the sacred day.

It may not be very easy to determine with what idea the rulers addressed Moses on this occasion; nor indeed is it, probably, of much importance to investigate this matter, while we have so much, besides, to guide us in our conclusions upon the specific question. It is impossible to suppose that, if any Sabbath law had been recently announced for the first time, they, holding such a responsible position, could have been ignorant of the fact. The explanation of their conduct may be found, in all likelihood, in the course of preceding events. It does not appear that Moses had extended his instructions beyond the ordinary rule of gathering an omer each, for daily consumption, no part of which was to be left "till the morning." All further direction was reserved for the fitting occasion. To imagine that more was supplied at this time, is to go beyond the record, which we have no right to do, either for the construction or support of a theory. But now, on the sixth day, something extraordinary had occurred. The people had not been, at any time, careful as to the quantity of manna they collected. They "gathered some more, some less; and when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." This was the ordinary state of things. But here is something new and unexpected—a double supply—two omers instead of one. We cannot think the people had purposely gathered this two-fold quantity, all combining to act in entire opposition to the only direction they had, as yet, received on the subject. Nor can we think, with some (however it would appear to favor our views,) that this was done deliberately and systematically and in concert, in prospect of the approaching Sabbath, supposing it to have been known to them, as we believe it was. This seems a gratuitous assumption; and, while it is needless in the argument, it attributes to the people, at large, a measure of piety which their history in the wilderness will not authenticate. The thing cannot be explained, we think, without resorting to the supernatural. Whatever may be alleged about the manna having been a natural production of Arabia, it is clear, if from nothing else, at least from the fact of its not falling on the seventh day, that the divine hand so controlled and governed the entire phenomenon, as to bring it, to all intents and purposes, within the class and category of miraculous events. And the very manner in which God made known to Moses the fact, now realized, and now reported by the rulers, strengthens our conviction that the result was, on the part of the people, undesigned and unanticipated. They were to "prepare" that which they brought in on the sixth day, and it would be "twice as much as they gathered daily." This seems to have been the statement of a fact, not the utterance of an edict. Had it been an edict, how could we justify Moses in withholding it from the people, as he did, if we take the record for our guide?

The Most High had commanded the people to gather a certain rate daily, without then fixing the rate. Subsequently, Moses, doubtless under divine direction, had assigned the exact quantity, one omer, not so much to be gathered, as to be kept for use.



But while, as yet, no direction had been issued respecting the sixth day, the people find, when they have prepared and measured what they have brought in on that day, that it amounts to two omers; and this is the case throughout the entire camp of Israel.

Here, then, is the finger of God; and the rulers seek an explanation from their leader. That explanation is at hand, and this is the opportune period for making it known. The whole has fallen out according to the divine declaration; and all this is preparatory to the sabbatic rest. Long had the Sabbath law fallen into desuetude, partly from criminal neglect, and partly from the enslaved and oppressed condition of the people in Egypt. It was fitting that God should revive its observance in a manner that would signalize its importance; and nothing could do this more effectually among a people in their condition, than the stupendous miracle that had now spread itself through every household in the camp of Israel. We can easily imagine with what peculiar force the voice of Moses would be now heard, saying, "To-morrow is the rest of the holy Sabbath unto the Lord." But while all this is most intelligible, if his object was simply to reinstate a neglected ordinance in its original glory, and to invest it with its rightful authority, it is impossible to regard this as actually the first announcement and proclamation of the Sabbath law. And if it originated in the wilderness, this is its first announcement and proclamation; for here, for the first time, do we find any mention of the Sabbath.

Even should any one still prefer to regard these as the words of God, still it is incredible that He should, in the first instance, proclaim in this cursory manner a law of this order, affecting as it does, so materially, all the arrangements of life, and entering, so deeply and vitally, into the entire scheme and economy of religion. In reality, however, it does not come before us as the proclamation of a law, but as the statement of a fact: "*To-morrow is the rest*," &c. And we cannot look upon it in any other light than as a solemn declaration, upon the part of Moses, under divine guidance, of a well known, established, but greatly neglected ordinance. And how else can we understand the words that follow: "Six days ye shall gather it, (i. e., the manna,) but on the seventh day, which is the Sabbath, in it there shall be none?"

And this is the place to mark the close and important connection between the commencement and close of this interesting but much contested narrative. Before anything whatever had been announced respecting the Sabbath in any form, the Most High, speaking of the gathering of the manna, had said, "that I may prove them, whether they will walk in my law or no." Verse 4. And now we read in the sequel, that, notwithstanding the prohibition of Moses, "there went out of the people on the seventh day for to gather and they found none. And the Lord said unto Moses, *How long refuse ye to keep my commandments and my laws?*" Verses 27, 28. The experiment, so to speak, was made, and here is the result. We cannot fail to identify the language of the 28th, with that of the 4th verse. And should any one be inclined to suppose that, when God had spoken of his "law" (verse 4,) he referred to some statute about to be enacted, and not to one already in existence, the idea is set aside by the very manner in which He now addresses Moses. For what force or propriety could attach to the words "*how long*" in such a connection, if the law had been originated only the day, or, at the very farthest, the week before? We put it to the candid inquirer, anxious to know the truth upon this question. Is this the language in which God would refer to the violation of a statute (if statute it could be called,) so recently issued as, on the supposition, to have had hardly time to circulate among the people thus severely rebuked for their violation of it? We submit that the whole transaction is in perfect keeping with the process of resuscitating an ancient and well known, but not with the establishment of a new institution. Admit this, and all is clear and intelligible; but if this be denied, then the whole appears to sink into hopeless obscurity, and we are compelled to feel that it finds no parallel in the entire history of God's dealings with his people, either before or afterwards.

Paley, as we have seen, adduces two passages of Scripture, one from Ezekiel, the other from Nehemiah, as corroborative of his views. In the former, God is represented as giving his Sabbaths to the Israelites in the wilderness; and our author considers this equivalent to the statement, that they were then "first instituted." But, in the very same passage, God is represented as giving to them his statutes; yet, surely, no one will assert that these were "first instituted" in the wilderness. The ceremonial might be so described, but the more important branch of the divine statutes, the moral, were in one form or other taught from the beginning. The truth, however, is that Paley has strangely overlooked the real spirit and tenor of the prophet's language. It is not said that God gave his Sabbaths, but that he gave them "to be a sign" between himself and the people. And this no more implies that they were now, for the first time established, than Gen. ix, 13 implies that the bow was never seen in the clouds, before it became a sign or token of the covenant which God then made with Noah. Elsewhere, this writer remarks: "It does not seem easy to understand how the Sabbath could be a sign between God and the people of Israel, unless the observance of it was peculiar to that people, and designed to be so." But for a thing to become "a sign," it is not necessary that it should be either novel or exclusive. The reference made to the covenant with Noah in part proves this. And in Deut. vi, 8, it is written, in regard to the precepts of the decalogue, "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes;" yet, even if for the sake of argument we omitted the fourth commandment, these statutes, in their essence and principles, instead of being new and restricted, were, and are, as ancient and wide spread as human relations and human responsibilities.

In all this, we have proceeded upon the supposition, that the passage in question has respect to the Sabbath in the sense which it bears in the present discussion. This, however, is an assumption. And, from the plural form employed by the prophet, we are inclined to think that the word has here a far more extensive signification, including various appointed seasons of rest, to which the epithet was applied; such as the commencement and close of the great national Jewish festivals, and the periodic Sabbatic years, ordained as part of the peculiar social economy under the Theocratic government. These were all "signs," and some of them, of course, pertained exclusively to the Israelitish people. But, in whatever way we understand the term employed by Ezekiel, the phraseology upon which Paley rests, utterly fails to help his argument.

And then, with regard to the language in Nehemiah, we cannot see how the slightest shadow of support can be drawn from it, in favor of the hypothesis in question. Here the Most High is represented as making known his holy Sabbaths to the Israelites. But this surely cannot be construed into anything tantamount to the proclamation of them for the first time. In 1 Chron. xvi, 8, David exclaims in the language of thanksgiving, "Make known his deeds among the people." In Ps cxlv, 12, God is described as "making known to the sons of men his mighty acts, and the glorious majesty of his kingdom." In Eph. vi, 19 Paul entreats the prayers of the disciples, that he may be enabled to "make known the mystery of the gospel." But in none of these instances—and they are but a specimen of what might be adduced—does the phraseology convey the idea of a first announcement. We can indeed perceive enough, in the previous degraded condition of a people just issuing from "the house of bondage," to require on the part of Jehovah, the proclamation, the making known, and that in the most solemn and august manner, of the great maxims and principles of religion and morality, including the formal republication of the Sabbatic Law. But we cannot allow the consideration of this, to set aside the evidence derived from other quarters, that this institute existed and was recognized in the world before the transactions in the wilderness, to which Paley traces its rise and origin.

(To be Continued.)

#### Bible Example—Domestic Worship.

THE patriarchs, Abraham, Isaac and Jacob, wherever, in the pilgrimages, they fixed on a place of residence, erected an altar to God for family devotion, and called on the name of the Lord.

Joshua resolved that as for him and his family, they would serve the Lord, that is, worship him.

Job practiced family worship. He sent and sanctified his children, and rose early in the morning, and offered burnt offerings, according to the number of them all. "Thus did Job continually."

David, having spent one day in bringing the ark from the house of Obed-edom to the place he had prepared for it, and in presenting peace-offerings before the Lord, returned at night to bless his household, that is, to pray for a blessing upon his family, or to attend upon family devotion.

Cornelius, it is said, "feared God with all his house," meaning, worshiped him with his family.

The apostle speaks, in his epistles, of churches in private houses. By this phrase, he means families where religious services were observed.

In the Lord's Prayer, we have a command for family devotion. "After this manner, therefore, pray ye: Our father who art in heaven." The form of prayer is plural. It must, therefore, mean social prayer, and, if social, then family prayer—for a family is the most proper society to engage in this devotion.

Paul, in his epistle to the Colossians, having pointed out the duties of husbands and wives, parents and children, masters and servants, adds, "Continue in prayer, and watch in the same with thanksgiving." The subject upon which he was speaking, and the manner of his speaking, leads us to conclude he meant family prayer.

In his epistle to the Ephesians, he enjoins it as a duty, to "pray always with all prayer;" that is, to offer prayer of every kind, and in every form, and at every proper season. Family prayer must, therefore, be included in this injunction.

The apostle Peter exhorts husbands and wives to live together in the discharge of the duties of conjugal affection and Christian obedience, that "their prayers be not hindered;" that nothing may occur to indispose them to social or family devotion.

I was sitting by Coleridge's bedside when he said, "I do not reckon the most solemn faith in God as a real object, the most arduous act of the reason and will. Oh, no! it is to pray as God would have us; this is what at times makes me turn cold to my soul. Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice, through Christ, and verily do the thing he pleaseth thereupon, this is the last, the greatest achievement of the Christian warfare upon earth: 'Teach us to pray, O Lord!'" And then he burst into a flood of tears and asked me to pray for him. O! what a sight was there!

DRUNKENNESS IN THE PULPIT.—A novel case has been decided in England in favor of a clergyman of the Established Church, which has excited some comment in the public journals. In the Court of Arches, a clergyman pleaded guilty of gross acts of intoxication and the use of profane and indecent language. It even appeared that on one occasion he took with him to church, when about to officiate therein, a bottle of spirits, of which he drank a considerable portion, so as to render him unfit to decently perform the service. Yet, notwithstanding he had already been suspended for a similar offense, and reinstated in his curacy, the Court refused to deprive him of his office.

THE Baptists have raised two hundred thousand dollars for the establishment of a theological seminary in the South. They are determined to have a theology untainted with fanatical notions of human rights and human freedom.

Man possesses the great privilege of co-operating with his beneficent Creator.

"There is but one object," says St. Augustine, "greater than the soul; and that one is its Creator."

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. DEC. 4, 1856.

CHOOSE YE THIS DAY WHOM YE  
WILL SERVE.

BRO. SMITH:—We arrived at this place the 21st, in usual health. The Lord has greatly blessed us with the brethren here. Sabbath we spoke on the "Seven Churches." It is generally admitted here that the testimony to the Laodiceans, [Rev. iii, 14-21] applies to the remnant who profess the Third Angel's Message. Our brethren East and West admit this. But,

1. Will they act upon the Message?
2. Will they follow the counsel of the Son of God?
3. Will they be zealous and repent, and leave their lukewarm state?
4. Can they go any further in the old way, most of them serving mammon and at the same time making feeble efforts to serve God?
5. Can believers in the Third Message serve God and mammon?
6. What did Jesus say about it?
7. Can they go any further in this way?
8. Have we not come to the forks of the road?
9. Is not one of these roads to be zealous and repent, and forsake, and in future show faith by works? and is not the other to be spued out of the Lord's mouth?

Dear brother, these are solemn questions, and of the deepest interest to believers of the Third Message at this time. We should be gratified if you would answer them. It might relieve many anxious minds, and stir up the lukewarm. JAMES WHITE.

Round Grove, Ills., Nov. 24th, 1856.

ANSWERS.—To the first three questions proposed above, while we sincerely hope that all our brethren will take it upon themselves, relying upon divine aid, to work out a speedy answer in the affirmative, we cannot reply definitely. They are questions which must be answered by the religious course of every one concerned. As an individual we can make known our own desires and determinations; for others we can hope; but time alone must declare the result.

We have evidently reached a period in our history when *decision* must be manifested in the ranks of God's people. Through the development of the truth of God's word, a voice is heard, no less distinctly than as if spoken from heaven, "Choose ye this day whom ye will serve." We wait to hear from how many fervent lips a hearty response shall come back. "As for me and my house, we will serve the Lord."

The arguments which show that the present is the period for the manifestation of the last state of the church, and that the counsel of the true Witness, with the blessing if we heed it, and the penalty if we heed it not, applies to us, have been already presented; and therefore we need not repeat them here. It is to those who already admit this, and therefore need not a repetition of these arguments, that we speak. It is to them that the appeal comes home, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." To this appeal we hope for a different response than was given on the ancient mount of sacrifice. Then the people answered not a word; but shall we not now hear many responses from one end of the land to the other, "The Lord, he is God; we will follow him."

Will they rise from their lukewarm state? is the question proposed. Though it is a question which concerns the hidden future, yet conditionally we can respond: If they heed the counsel of the Son of God, they will. If they suffer not a deceitful feeling of spiritual security to blind their eyes to their true and necessities condition, they will. If they are willing to account themselves but pilgrims and strangers here, and have respect unto the recompense of reward, they will. If they are unwilling to attempt a journey to

heaven with a Bible in one hand, and a text-book of worldly policy in the other, they will. If they are unwilling to be among those who are ready to make large investments, verbally, in the bank of heaven, but who are nevertheless careful to secure a comfortable treasure here, apparently in case of failure there, they will. In short, if it does not "seem evil unto them to serve the Lord," if they are willing to count all things dross for heaven, if they realize that God and mammon can have no part together, and that an attempted compromise will deprive them of the joys of both, then will they arise and be wholly God's.

As we have said before, the definite answer to the questions we are now considering, each one must work out for himself. Time is hurrying us rapidly on to the result; and unless we shall each, by acts as well as words, give answer in the affirmative, fearful will be that result. If neglected privileges shall finally bear witness against any of us, that we would not heed the counsel of the True Witness, we have no reason to expect a commutation of that sentence, which says, "I will spue thee out of my mouth."

We have stated our hopes: we will also state our belief. We believe then that our brethren will heed the message, and speedily rise from their lukewarm condition. There are various reasons which we think furnish good ground for such an opinion.

1. That there will be a class of persons who will be redeemed from the earth is evident. As was shown to John in prophetic vision, there will be a company who, clothed in glorious immortality, will stand finally on mount Zion with the Lamb. In the short interval that that now remains between us and that period, therefore, there will be those who will struggle earnestly for, and assuredly gain, the victory.

2. From what church will there be overcomers? From the church of Laodicea. "To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne." Who, or how many these will be, is not for us to inquire. It is sufficient for our purpose that there will be some; while every one must ask himself this question, and for himself decide it. Shall I be one to sit with Christ in his throne, or shall I soon be cast off as a nauseous and disgusting thing?

3. Says the true Shepherd, "My sheep hear my voice." It is no less true now than anciently. Is the Shepherd, then, saying to his flock, "This is the way, walk ye in it?" and will they not heed it? They will; for he also adds, "And they follow me." Is he knocking at the door of their hearts? and will they not let him in? They will. We do not point to any individuals and say that they will do this. All we wish to state is the fact that the *true flock*, to whom it is the Father's good pleasure to give the kingdom, will heed the voice of the true Shepherd.

4. The fourth reason we have for believing that a move will now be made, and a reform effected, is the indications which we are already receiving of such a work. The testimony is taking hold upon the hearts of our people. As a representation of the feelings that are beginning to pervade our ranks, the following from our correspondence may be to the point:

Sr. Sarah Haselton writes from Berkshire, Vt., Nov. 24th, 1856:—"It is painful for me to think that the Laodicean church is to represent the condition of the remnant. I hope the little flock are not in that condition; but I fear it is a true representation. Can it be that the people who claim to be a peculiar people, zealous of good works, and through whom the message of the Third Angel is to be given to a wicked world; who are living in the time when the patience and the faith of the saints will be tried, and who soon expect to see Jesus coming in all his glory, should be lukewarm? O if this be so, if we have the Laodicean spirit, 'neither cold nor hot,' living with the door closed against our Saviour, O for his sake and for the sake of this perishing generation, and our own salvation, awake. 'Awake thou that sleepest!' lest thou drink at the Lord's hand the cup

of his fury. Let the earthquake of his threatenings shake thee. If he is knocking at the door, open unto him. Let not destroying hypocrisy be thy destruction. It has like a worm gnawed at the vitals of the church in all ages. I would rather be a zealous bigot, than a cold hypocrite; but I pray the Lord to save us from either; to open our eyes to see the truth, and stir us up to a new engagedness in his work."

Again: Bro. Leonard W. Hastings writes from New Ipswich, N. H., Nov. 27th, 1856:—"I believe the truth has been given us in regard to the Laodicean church. My spirit has been stirred by it. God being my helper, I will be zealous and repent. I want the tried gold, and the white raiment, and the eyesalve. It seems to me that this is the last call to the church. I expect it will produce a reform. The loved ones will be chastened, rebuked, and will repent. All others will be spued out. I want the kingdom, the blessed kingdom; and I feel like striving for it more and more."

These are but two from many testimonies that might be given. A greater spirit of sacrifice, also, if we rightly interpret certain indications, is beginning to be cherished in the bosom of the church. More attention is beginning to be paid to the injunction of the Saviour to love one another; and more attention to the wants and requirements of the cause of truth. A breath of life is beginning to animate the church; and may we not safely consider all these things as the preliminary movements of the marshaling of God's elect?

To the fourth, fifth and seventh questions of the above series, we would append an emphatic *No*, and an affirmative answer, equally emphatic, to the eighth and ninth. That these are the correct answers, must, we think, be apparent to every one; and in the realization of this lies the hope of the church. Prophecy is rushing into fulfillment. All the elements, moral and political, which God has seen fit to use as precursors of the final crisis, are fast leaving their impress upon the nations and the world. And shall the church, those who alone bear the torch of truth, those who walk in the light, and are not in darkness that that day should overtake them as a thief—shall they alone be stupid and stagnant, and still? No: this must not, this cannot, this will not, longer be. Onward and overcome, is now the watchword. "Ye cannot," says Christ, "serve God and mammon." For the future it must be God or mammon. Every one must now choose his master, and to the master of his choice, henceforth give all his energies. Therefore we would say again, if there are any who are doubting and wavering, "Choose ye this day whom ye will serve. If the Lord be God, serve him; but if Baal, then follow him!"

FIRST CHURCH DEDICATED IN NEBRASKA.—The first church dedication in this Territory took place lately at Nebraska City. The dedication sermon was preached by Eld. Goode, after which a collection for the purpose of paying off the debts of the church was taken up. Our Eastern readers may be surprised at the fact that in our little church away off here in Nebraska, the sum of \$800 was raised on last Sunday morning by collection. The church belongs to the Methodist Episcopal denomination. It is 60 by 40 feet, and the inside of it has been finished off in a style which cannot be surpassed even in the older States.—N. Y. Tribune.

It may be thought by our First-day friends that the above contains an instance of compliance with the injunction of the Apostle in 1 Cor. xvi, 1, 2. But what particularly strikes us is the items which the writer has thought worthy of mention. It matters not whether the Spirit and blessing of God attended the preacher or the members on the occasion, but the house "has been finished off in a style that cannot be surpassed." It is another fact corroborative of what many church-members and divines have been ready to admit, that the popular religion of the day is a hollow shell of externals and formality.



## APPEAL TO SEVENTH-DAY BAPTISTS.

DEAR FRIENDS:—As I have from my youth been acquainted with you as a denomination, have been a member of your body, and still feel deeply interested for your salvation, I claim the privilege of speaking to you freely on the subject of present truth and present duty. It is no new doctrine to you, that the first day Sabbath is an institution of the papal beast, and that the mass of professed Christians are trampling under foot the holy Sabbath of the Lord, to keep that institution of the Man of Sin. Your prayers and mine have ascended in concert to the throne of grace, that God would set his hand to the work of restoring his own Sabbath to all his people—to all who, when they see the light, will leave the doctrines of men and of devils, to keep the Commandments of God.

My present object is to exhort you to watch unto these prayers with all diligence, so that when they are answered you may know it; for they will surely be answered, since they were offered in faith by some. And should they be answered in a way differing somewhat from your expectation, you may, unless you watch, be left to reject the blessing when it is given, and place yourselves in a position similar to that of the Jews, who were praying for the coming of Messiah, and yet rejected him when he came.

A Sabbath reform is now progressing which seems destined to be quite extensive; and who knows that the work is not of the Lord? If it is, our prayers and the promises of God are being fulfilled. And to suppose that it is not of God, is to suppose that the Enemy of all righteousness, who has ever delighted in persuading men to trample God's Commandments in the dust, especially the one which memorializes the great Creator, is now engaged in teaching them all. He was always willing that men should obey God in part, if he could persuade them to receive, with a portion of the truth, some damnable heresy. They may profess to keep all the Commandments, like the Jews, if they will only deny the Lord Jesus Christ that bought them, and thus bring upon themselves swift destruction. But this is not the case with the present Sabbath reform. No such heresy accompanies it. The great truth, that Jesus is soon coming according to his promise, is taught in connection with all the Commandments of God. Thus the prophetic message, *Here are they that keep the Commandments of God and the Faith of Jesus, is being fulfilled.*

How can you doubt when you see the messages of the three angels fulfilled in perfect harmony with the prophecy? What can God do to produce faith in you, if this fails? Only one message was given to the Jews to prepare the way for the manifestation of Christ in his first advent; yet those who rejected the preaching of John the Baptist, rejected the counsel God against themselves. Can we reject the testimony of three successive messages given in the order of prophecy, and be blameless? Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. Acts xiii, 40.

But perhaps you object to this work because the fall of the Protestant churches was announced as the fall of Babylon. To this I reply, that the term Babylon, which signifies confusion, cannot apply to one united church like that of Rome; and since the Catholic church is called the mother of harlots, she must have daughters somewhere which hold an unlawful connection and intercourse with the kings or powers of earth. Are not the various churches in this very condition? Are they not more engaged in politics than they are in religion? And are not the merchants of the earth made rich by selling to churches and church members their merchandise of gold, and silver, and precious stones, and of pearls, and fine

linen, and purple, and silk, and scarlet, and the whole catalogue down to slaves and souls of men?

Is there not also a mixing of worldly literature with religion, and is not the former more flourishing than the latter? When associations of churches meet, to be sure it looks best to report first on the state of religion, though the report on education which follows, may take the precedence in point of interest. Churches reporting on the state of education! why not on the state of agriculture? And why not pay some attention to mechanical arts, which are so much in requisition in building and decorating houses of worship?

I have no objection to education as long as it holds its proper place, and is held, not as a primary, but a secondary object. But I do object to this joining hand in hand with the world, in any of these earthly schemes.

And now let me ask you, is your denomination what it once was? Is piety and true holiness increasing or decreasing among you? Do you, as a people, hold the standard of truth high, as you once did? or is it, to gain a worldly influence, lowered down to the very dust of the earth?

Let me refer you to a single instance, as an illustration. You are aware of the fact, that at Alfred, N. Y., is an academy under the control of your denomination. Its professors profess to keep the Sabbath: not the Sabbath of the Man of Sin, but the Sabbath of the Lord our God. They are also accredited ministers of the gospel among you. As there is no church in the place but the S. D. Baptist, and as there is a large number of First-day students at the academy, a meeting is held and a discourse preached on First-day for their accommodation. A few weeks since I was present on one of these occasions. The lecture was given by one of the professors, and the subject was the Sabbath. The text was, *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and shalt call the Sabbath a delight, the holy of the Lord, &c.* Of course he did not feel at liberty to tell his hearers which day of the week is the holy of the Lord, in distinction from the rival institution of the Man of Sin. Therefore he could only inculcate the importance of strictly observing the day which they professed to keep, in a manner as if it made no difference whether it was the holy of the Lord, or the rival Sabbath of the Pope. Only think of a S. D. Baptist minister enforcing the observance of Sunday as "the holy of the Lord!" But his hearers were his patrons. And having descended from the high and holy position of a watchman on the walls of Zion, and laid down the torch of sacred truth to bear the dim lamp of science, worldly interest triumphs and hides the light of revealed truth under a bushel.

Let us imagine Elijah the prophet in a similar position. With a noble zeal to instruct the young, and thus qualify them to fill the holy offices of prophets and priests, he has established an institution for that purpose. To avoid sectarian exclusiveness, and with the hope of converting them to the true God, (not to obtain patronage,) he has received into his school the sons of the prophets of Baal. And feeling it a duty to look after the morals of his pupils, he has stated times to lecture them on all their various duties. On one of these occasions, he takes for his text, Deut. vi 5, *And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.* Of course it will not do for him to tell them who the true God is, in distinction from every false god, and that there is no agreement between the temple of God and idols. It will not do to make the earnest appeal: "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him;" as if it made some difference who received their love and obedience. Such a course would highly offend the priests and worshipers of Baal, who have entrusted their sons and their daughters to his care. And they must not be offended from whom he receives his chartered privileges.

Therefore the best he can do under the circumstances, is to exhort them to serve Baal faithfully, and love him with all the heart.

You can see at a glance that the two cases are parallel; the one involving the principle of the first and second commandments, the other that of the fourth. Or, rather, the same principle, love to God, is the foundation of the first four precepts of the decalogue.

But Elijah made no such compromise with sin. He received no charters or patronage from the worshipers of Baal, to seal his lips from the utterance of truth, and from the vindication of the Commandments of God.

The duty of Sabbath-keepers is just as clear as was his. There is no more doubt in regard to the fourth commandment, which requires the observance of the seventh day, than there is in regard to the first, which prohibits the worship of Baal or any other god but the Lord. And those who knowingly neglect the Sabbath of the Lord to keep that of the Man of Sin, are no better than the worshipers of Baal. But, say you, many honest First-day keepers do not know that they are worshiping the papal beast. Then it is our business, who do know it, to cry aloud and spare not, till we show them their transgression, and cause them to know it. We have no more lack of evidence on this point, than on the truthfulness of the Bible. Honest people can be made to see it.

These things show that your denomination, as well as others, are in a fallen condition. And it is no wonder that the kingdom of heaven should be taken from them, and given to a people bringing forth the fruits of it.

God guards and fulfills all his prophetic word. He has given a series of prophetic messages, in Rev. xiv, to precede the second advent. The first, proclaiming the hour of judgment, and the second, announcing the fall of Babylon, have been clearly fulfilled in the past Advent movement. And now the third is calling upon all to forsake the worship of the beast, and to keep all the Commandments of God. Will you believe the message, and engage anew in the work of the Lord? or will you reject the counsel of God against yourselves through your unbelief? Beware, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. If you close your eyes to the fulfillment of prophecy, and give heed to the siren song of the world's conversion, the day of the Lord will come upon you as a thief in the night, and the Scripture affords no hope to such, but assigns them their portion with unbelievers. And unbelievers they are, whatever their profession, who refuse to believe all the prophecies which are now being fulfilled, showing that the Lord is near, even at the door.

And now let me ask you, Can you fellowship that worldly, time-serving, applause-seeking policy which causes those who know the truth to degrade the Commandments of the great God to a level with the rival commandments of the antitypical Baal, the Pope of Rome? Can you willingly be partaker of their sins? Would it not be far better to heed the voice from heaven, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?

Those earnest, fervent prayers, that God would vindicate his down-trodden commandment, have been heard in heaven, and God has set his hand to the work. He is now restoring his holy Sabbath, which is a sign between him and his people forever, to the remnant of his people. Not to every one that says, Lord, Lord, but to those who are willing to do the will of our Father who is in heaven. And the work will be accomplished. Will you accept the answer of your prayers? Will you believe the Third Angel's Message, and zealously engage in warning men against the worship of the beast and his image? There can be no doubt of your duty in so plain a case. May God help you to do it. R. F. COTTRELL.

Mill Grove, N. Y.

P. S. EDITORS SABBATH RECORDER: Please copy.  
R. F. C.

## GOD IS LOVE.

THERE sat a radiant, white-winged Bird—  
I listened, but no sound I heard—  
And then I spake: "Sweet Bird," I said,  
"From what far country hast thou fled?  
Whence cam'st thou—and why cam'st thou here?  
Canst thou bring aught my soul to cheer?  
Hast thou strange news?—speak, gentle Dove!"  
And the Bird answered—"God is love."

"They tell me so," I faintly said,  
"But joy has flown, and hope is dead,  
And I am sick, and sad, and weary,  
And life is long, and dark, and dreary—  
Think not thy words my spirit move!"  
Still the Bird answered—"God is love."

"Some dearly loved are far away,  
And some, who fondly near me stay,  
Are sick, and sad, and suffering,  
While I am weak and murmuring,  
Each for the other grieves, and tries  
To stay the tears that fill his eyes—  
Why comes not comfort from above?"  
Firmly, but mournfully, the Dove  
Distinctly answered—"God is love."

I started up—"The world," I said,  
"Though beautiful it once was made,  
Is full of crime and misery now;  
Want sits on many a haggard brow;  
The warrior wields his bloody sword,  
Slaves tremble at the tyrant's word—  
Vice honored—virtue scorned—we see,  
Why are these ills allowed to be?"  
He raised his head, that soft-eyed Dove,  
As though my boldness he'd reprove,  
Then bowed and answered—"God is love."

"Forgive," I said, in accents mild,  
"I would I were again a child,  
I've wandered from the heavenly track,  
And it is late to journey back;  
My wings are clipped, I cannot soar,  
I strive to mount, but o'er and o'er  
My feeble wings I raise in vain—  
I flutter, sink and fall again!"  
In low, but earnest tones, the Dove  
Still softly murmured—"God is love."

"Thou mov'st me strangely, wondrous Bird!  
My soul is strongly, deeply stirred—  
My heart grows lighter—may I still  
My mission upon earth fulfill,  
Proving my love to God sincere,  
By doing ALL my duty here?  
Shall past omissions be forgiven?  
And shall the weary rest in heaven?"  
He spread his wings, that radiant Dove,  
And cheerily answered—"God is love."

Thou blessed type of joy and peace,  
My hope and faith thou'lt still increase—  
Be ever near me, gentle Dove,  
I know, I feel, that "God is love."

Matt. iii, 16; John iv, 8.

[Register.]

## Seek Righteousness.—Seek Meekness.—Zeph. ii, 3.

THIS is the warning of one who was called to declare the whole counsel of God; and as he looked down the stream of time to these our own days, when evil men and seducers should wax worse and worse, deceiving and being deceived, [2 Tim. iii, 13,] when the wicked should do wickedly, [Dan. xii, 10,] when men should be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, when men would have a form of godliness, but deny the power thereof, [2 Tim. iii, 2-5,] when iniquity should abound and the love of many should wax cold, [Matt. xxiv, 12,] the prophetic warning is to "seek righteousness, seek meekness." Why? Answer: "It may be, (if ye do this,) ye shall be hid in the day of the Lord's anger."

This also shows the chronology of this prophecy to be in the last days, just before the day of the Lord. Who, or what class of people is it, that are here warned to seek righteousness and meekness? They are all the meek of the earth. And who are the meek of the earth? They are those who have wrought his judgment, performed the Lord's will, done justice and judgment. They are the Lord's people, [Ps. xxv, 9; lxxvi, 9,] those that shall dwell in the new earth. Isa. xxxvii, 11; Matt. v, c. They are those against whom there is no law. Gal. v, 22, 23; 1 Tim. i, 9, 10. Why is not the law against them? Because they are keeping it. Rev. xiv, 12; xii, 17. These are the meek of the earth, the ones

that are here warned by the Prophet to seek greater meekness and humility.

This prophecy is wonderfully applicable to the Laodiceans, to those who are neither cold nor hot, but are lukewarm and careless. Be zealous therefore and repent, is the admonition of the Saviour: Seek righteousness, seek meekness, is that of the Prophet.

Dear brethren and sisters, let us profit by this timely warning, and seek the Lord with our whole heart. A half-hearted work will do us no good. We must enter into this work of repentance with zeal. O that we all might manifest as much zeal in the work of the Lord as Paul did when the scales were removed from his eyes! O seek righteousness, seek meekness, seek patience and humility of soul, seek that burning love of God that we may not be barren nor unfruitful, that we may be begotten to a lively hope, that we may be no longer lukewarm, but hot, and zealous, in the cause of Christ.

The prophets admonish us, the Son of God admonishes us, the signs of the times admonish us, to seek for these things. We need them greatly. We must have them if we would be hid in the day of the Lord's anger.

When are the meek of the earth warned to seek greater meekness? Just before the decree bring forth, ("He that is filthy let him be filthy still, and he that is righteous let him be righteous still." Rev. xxii, 11;) before the day pass as the chaff; before the fierce anger of the Lord come upon you; before the day of the Lord's anger come upon you. Zeph. ii, 2.

We see by this that the meek of the earth are called to seek for righteousness and meekness before the decree brings forth, before the day of the Lord's fierce anger come in the seven last plagues. Rev. xvi. What will the Lord do for those that obey? He will hide them in the day of his anger; he will lift them up. Ps. cxlvii, 6. He will beautify them with salvation, [Ps. cxlix, 4,] and give them an inheritance in the earth made new. Ps. xxxvii, 11; Matt. v, 5; Rev. xx, 1-7; Rom. xi, 31. Peter says, But we according to his promise look for new heavens and new earth in which (margin) the righteous dwell. (Whiting.)

Dear brethren and sisters, these are indeed great inducements that are held out to us to seek greater humility and holiness without which no man can see the Lord; and may we embrace them without delay.

Meekness signifies mildness of temper. The people of God have not that meekness, that mildness, that patience, that they should and must have. Therefore those holy men of old who spake the will of God as they were moved by the Holy Ghost, have left their exhortations, reproofs and warning, upon record that we "upon whom the ends of the world are come" might be profited by them, and induced thereby to seek for those graces of the Spirit—[Gal. v, 22-26; Eph. v, 9; Col. iii, 12-17,] that should adorn the character, lives and profession, of every follower of the meek and lowly Jesus.

Behold I stand at the door and knock, says the Son of God; and if any man hear my voice, (the still small voice of the Spirit,) and open the door, (door of the heart,) I will come in to him. O bar him out no longer! His locks are wet with the drops of the night. Arise and let him in, lest he withdraw himself from thee and the shame of thy nakedness appear. Rev. iii, 18;

From this we learn that the Lord is not in the hearts of his people, although we might have supposed him there; therefore the Prophet says, "Seek ye the Lord, all ye meek of the earth which have wrought his judgment, seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 3.

Joel says, "Therefore also now saith the Lord, Turn ye even to me with all your heart and with fasting (for the Spirit of God and the return of his power,) and with weeping, (for our past sins and careless manner of living,) and with mourning, (over our lukewarm and miserable condition,) and rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful,

slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent and leave a blessing behind him." Joel ii, 12-14.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord. Say unto him take away all iniquity, and receive us graciously." Hosea xiv, 1, 2.

"Therefore turn thou to thy God. Keep mercy and judgment, and wait on thy God continually." Hosea xii, 6.

"He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" Micah vi, 8.

Dear brethren and sisters, let us be zealous and repent, and turn to the Lord with a pure, a humble and contrite heart. O let us turn to him with our whole hearts and give ourselves unreservedly to him. Let us do justly and love mercy, and walk humbly with God. Let us present our bodies a living sacrifice, holy and acceptable to the Lord, which is our reasonable service. Rom. xii, 1. For the Lord is now purifying unto himself a peculiar people, zealous of good works; [Titus ii, 14; Eph. ii, 10,] Let us maintain good works; for by our own works (fruits) we are known; [Matt. vii, 20,] and according to our deeds (works) we shall be justified and rewarded. Ps. xxviii, 4; Jer. xxv, 14; 2 Tim. iv, 14.

The axe is laid at the root of the trees; and every one that beareth not good fruit will soon be cut down and cast into the fire. Matt. iii, 10; vii, 19; John xv, 6; 2 Thess. i, 7-9.

A little way ahead, between us and mount Zion, is a time of trouble such as never was since there was a nation upon the earth even to that same time. Dan. xii, 1. The vials of God's wrath will be poured out on the wicked. "The mighty man will cry there bitterly." The wicked will famish from hunger and thirst; [Rev. xviii, 8; xvi, 4-7,] but those who have sought righteousness and meekness have nothing to fear. Ps. xci, 4-12. Their bread and water shall be sure. Isa. xxxiii, 16. They shall be hid beneath the wings of the Almighty in the time of trouble, in the day of the Lord's fierce anger. Ps. xvii, 8, xxvii, 5. The apostle John, when God showed him in vision this time of trouble, exclaimed, "And who shall be able to stand?" Rev. vi, 17. David says, "Thou, even thou, art to be feared, and who may stand in thy sight when once thou art angry?" Ps. lxxvi, 7; Nahum i, 6. Answer: "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, he shall receive the blessing." Ps. xxiv, 4, 5. J. M. McLELLAN.

Hastings, Mfth., Nov. 21st. 1856.

## Extracts from Letters.

Bro. J. F. Case writes from Monterey, Mich.: "I feel to rejoice that the servants of God are waking up to their eternal interests. I believe truly that we are the Laodicean church; but, thank the Lord, there are a few that will give heed to the message, and repent before it is too late. I sometimes fear that, a promise being left us of entering into that rest, I should by any means seem to come short. At such times it is that I am enabled to feel the importance of having all upon the altar of love; and so I am determined to do. One thing I am assured of, and that is, the road that leads by the cross is the one that leads to the crown. And praise God, if we ever get to the crown, I believe that we shall think that it is cheap enough. Bro. Smith, go on. Although you may have trials and difficulties, remember that you are engaged in a great and glorious cause. Remember too that although there may be some who are slack and indifferent about paying for their paper, yet the *Review* is a welcome messenger to many a poor soldier of the cross, as it comes richly laden with truth and precious words of consolation. Yes a welcome messenger it is indeed; and O with what love it fills my soul as I read the communications from the saints scattered abroad; and with what affection is my heart drawn out towards them! and with what tenderness do I regard them! But why is it that my heart rejoices as

I think of these things? Praise the Lord, it is because the *Review* is the medium through which I am permitted to converse with my Father's family.

"Though we were aliens from the common wealth of Israel, now I trust we are fellow-citizens with the saints, and of the household of God, and are built upon the foundation—the moral law—of the apostles and prophets, Jesus Christ himself being the chief corner stone. Once more let me say to you, Go on. Although the brethren in Monterey have not much to give, yet we can pray to God to send help and strength; we can pray him to open the hearts of those who have means, that they may give of their abundance to sustain the paper, and to send the truth forth that others may hear the glad tidings that Jesus is coming."

Sister C. B. Spaulding writes from Metamora, Ills.: "There are no Sabbath-keepers in this vicinity that I know of, not even any of my own family. I sometimes feel almost discouraged living all alone, with no one to associate with of like precious faith; but still the truth is precious. Feeling thankful that I ever heard the Third Angel's Message, and that I have been enabled to try to keep all the Commandments of God, I mean also to have the Faith of Jesus, that I may be permitted to stand on the mount Zion with all the blood-washed throng, never more to be separated from those we love. It is a consolation to me to think that I can have the prayers of the saints, although I cannot meet with them."

Sr. Alpha I. Yorty writes from Fairwater, Wis.: "I often look around and see how popular opinion of the day prevails, and wickedness abounds, and wonder how long the probation of man can extend. In my opinion the Lord will come unawares, and take this people as he did the antediluvian world. But few souls were saved then: can there be many saved now? O then sound the alarm, some souls may hear and obey the truth."

Sister Laura A. Jewett writes from Palmyra, Me.: "Bro. SMITH, Permit me to add my testimony with those of like precious faith. We receive the weekly *Review* with feelings of grateful thanks to the kind friends who provide us with such a paper. May the Lord prosper you in your labor of love in holding up the great truth of the last message of mercy to this fast falling world. Great indeed and many are the afflictions and troubles for the people of God to pass through in these last days of temptation and peril; but truth is mighty and must prevail. We believe Jesus will soon return and, according to his promise, take his waiting disciples to himself. Let us then endure to the end. Though it may be our lot to bear the scoffs and scorn of a great many who were once our friends and associates, Jesus is better than they. We hope to be remembered in the prayers of the saints."

Bro. O. Davis writes from North Berwick, Me.: "I do not think the minds of the people here, are entirely shut up from the influence of God's Spirit. I feel to indulge a hope that some may yet be brought into the Message of the Third Angel. May the Lord lead and guide us. The *Review* comes to us cheering and encouraging our hearts. May God bless and prosper those that have the burthen of its publication, and guide you in the right division of his word, that the flock may be fed with that which will nourish for the Kingdom. I was glad to see that Bro. J. C. Day was finding his way back. May the Lord preserve all his people from the many scattering and dividing influences that surround them."

Bro. C. B. Preston writes from Glenmore, N. Y. "Surrounded by opposers of the truth and the constant clamor of political hirelings, it seems necessary that we should have the stability of purpose that Noah had in the apostate age in which he lived. Those who are privileged with meeting on the holy Sabbath with those of like precious faith, are hardly prepared to sympathize with those who are not permitted to

meet with any for months and years. Experience teaches me that those are the ones that need sympathy and help and encouragement from the church, being surrounded with those and those only who oppose the truth and breathe forth nought but wickedness and a worldly spirit. Were it not the Lord were on our side discouragement might well seize upon us. But if we can overcome the world, the flesh and the Devil, the sweet society of saints and angels are secured to us forever."

Bro. Wm. Russell writes from Mauston, Wis.: "I can say with many of the brethren and sisters, that the *Review* still comes a welcome messenger, bearing many precious truths founded upon the word of the Lord. There are a few here who are trying to keep the commandments of God and the faith of Jesus. We would be very glad to have some of the preaching brethren call this way and give a series of lectures on Bible truth and the soon coming of the Saviour. Brother Joseph Bates was within twenty-eight miles of us in the early part of the season when he was at Baraboo; and we would be highly gratified to have him come and spend part of the Winter with us; or any other of the brethren that the Lord has chosen to preach his word."

Bro. H. W. Dodge writes from Stoddard, N. H.: "It is cheering to hear from so many brethren and sisters who all seem to tell the story of salvation alike. O this great truth that has been and is being revealed, is from no other than God; and I cannot reject it. We have had blessing upon blessing since we have been trying to follow all the Commandments of our divine Master. He kept his Father's Commandments, so must we also. We can but know that time is about drawing to a close; for almost everything that is going on in the world, shows plainly to any true believer in prophecy, or in what our Saviour said, namely, that just such things should be going on when the world was about to be destroyed, that in a short time all things that are of a worldly nature will have an end."

#### SELECTIONS.

##### Never Despair.

T. S. Cuyler gives in the *Christian Intelligencer* an incident in point:

I am for ever done with church-going and preaching, said a sceptical husband to his pious wife after listening to a pungent sermon on infidelity. But the wife prayed. That is what every wife can do. She prayed. "My dear!" said she one evening, with gentle voice, "will you grant me one little request? Go with me to-night to meeting." "I will go to the door, but no further," he replied. "That will do," said the amiable wife. They went together. They parted at the entrance, her heart absorbed, as she took her seat, in fervent prayer for her beloved partner. Some minutes elapsed; service had commenced, when suddenly the door opened, a heavy step advanced, and to her unspeakable joy her husband calmly seated near her.

That night Mr. H——was interested and affected. The next evening as they sat conversing at their pleasant fireside the husband rose, and while a tear trickled down his cheek, "wife" said he, "is it not time to go to church?" She sprung from her chair, and although it was early by a whole hour she feared delay. Taking hat and cloak they went. That was the happiest night of their wedded life, for Mr. H——took his place among the inquirers, and for the last ten years has sat beside his wife at the communion table. Reader, have you done all your duty to your unconverted friends?—*Sel.*

##### The Spirit Resisted.

How long have you resisted the Spirit?

This question speaks to your conscience, dear reader. You alone can answer it; you alone can tell when you began to realize the solemn truth that you were a sinner, and that you need the blood of Christ to be sprinkled upon your guilty soul. Perhaps you can

hardly say when your religious impressions first commenced; the time is so distant in the past that years must be numbered, and your thoughts carried back to the sunny hours of childhood. God has striven with you a long while, and you will not be subdued. He has called you again and again, but it has all been in vain. You have fought against him with all your energy. It has cost you a struggle to maintain the warfare. You have found it a hard battle to resist the spirit, and if you are lost you will have suffered severely in procuring your perdition.

Why will you strive against God? What do you mean? Do you desire to be ruined? You are acting as if you did.

You can never be saved, except by yielding to the blessed influence of the Holy Ghost. He begins the work of salvation in every soul, and you cannot even think a good thought without His aid. In driving him away, you part with every hope for eternity. Abandoned by Him you must be ruined for ever. Perhaps you have just commenced to think about the great duty of preparing to meet your God. You have just begun to be anxious. You have but lately felt your true position, and the Spirit of grace is now striving with your heart. The process may be unpleasant, but believe me it is necessary. He conceals nothing from you, in order that, having shown you your danger, you may be led to flee, to take refuge in Christ. You may quench the Divine spark, you may force him to abandon you in your folly; but it will be at the expense of your soul. Whether the struggle has been long or short, thank God if it has not ceased. Close in at once with the offer of salvation. Yield yourself to the guidance of the Holy Spirit. Pray God to make your heart a temple of the Holy Ghost. He will lead you into all truth. He will bring you to the foot of the cross. He will give you joy and peace in believing. He will sanctify you wholly and make you meet to be a partaker of the inheritance of the saints in light.—*Ex.*

##### Perpetual Truth of the Scriptures.

THERE is something grand and divine in the perpetual and universal truth of the Word of God. Take an admired passage of one of the great poets of ancient times. It is local. It bears the imprint of the age, the race, and the state of the society in which it was produced, and its truth is somehow circumscribed and limited by those conditions. But take for example the 90th Psalm, one of the oldest works of the human mind, dating more than five hundred years before Homer. Every verse of it is true, not only then, but now and in all ages.

The prayer of Moses, the man of God, is a most appropriate and comprehensive prayer at the present day, and may be offered up by the devout soul as a fit and full expression of his thoughts, emotions and desires. There are thoughts of Him "who inhabiteth eternity." They are conceived at an elevation which exalts them far above the changing objects, persons, scenes and events of earth and time. They shine down upon this world like fixed stars, unvarying in their position, and undimmed in their light. It is well to be conversant with thoughts thus immutable and sublime. The familiar contemplation and rumination of them expands, exalts and strengthens the mind. It lifts us above our own age into the clear and cloudless regions of unchangeable truth; the aeronaut while he is passing through the clouds is swept this way and that by gusts and currents of wind, drenched in vapor, pelted by hail, and deafened by thunders, but when he emerges beyond them, he reaches a clear and untroubled region, so the soul uplifted by contemplation and faith, may leave the earth, break through the clouds which environ it, and dwell in a bright and serene atmosphere, above the reach of those passions, cares and controversies which perplex the region below. O! blessed be God, who has prepared such an element for us storm-tossed mortals in his holy Word, and given us wings to rise to it.—*Ex.*

No subject is of more importance in the morality of private life, than that of domestic or family life.



## THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, DEC. 4, 1856.

## INDIVIDUAL RESPONSIBILITY.

IN the great and important work of bearing the last Message of mercy to this unbelieving and sinful generation, nothing can be more necessary than that each member of the true Church should fully realize his individual responsibility. We should ever bear in mind that all are to be laborers in the vineyard of the Lord, who have received the light of the present truth.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are under no less obligation to heed this injunction than were those who listened to the words as they fell from the lips of the Saviour.

Said Christ, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house."

Dear brethren and sisters, if you have received this solemn Message in the love of it, your heart has been made to rejoice beyond expression often. The day when I decided to leave a fallen church, and take a stand with Commandment-keepers, (though friends have since forsaken, and enemies persecuted,) lives in sweet remembrance in my heart. O, praise God for truth! Bible truth.

But have we at all times done our duty to each other? to our friends and our enemies? I fear not. That we as a Church have been lukewarm, and that the true light is shining at present upon the Laodicean state of the church I doubt not.

Now is the time to "buy gold tried in the fire, and white raiment," and to anoint our eyes with eye-salve. O may our efforts in this work be proportionate to the glorious object before us. The Lord hasten the time when a great and happy change shall take place among the remnant, is my humble prayer—when the truth shall reach every one hungering for the word of God.

That humility, faithfulness and the spirit of sacrifice, which once characterized us, have in a great measure departed from our hearts, and that pride, with the love of the world, have taken their place, we cannot deny. But I am grateful to-day, for the counsel of the faithful and true Witness, "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and be with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

It will be but a short time before Christ will receive his throne. Let it be our firm purpose, our chief and constant aim, to secure a seat with him there. "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

"I long for that land whose blest promise alone is changeless, and sure as eternity's throne."

It was far from my expectation when I embraced the truth of the immediate coming of the Just One, and receive the light upon the Commandments of God, that any one who had seen or should see and receive the light upon these subjects, would ever "draw back," and become scoffers with others, but in this I have been sorely disappointed.

Some have admitted the claims of the fourth commandment to be binding upon us, and for a season have observed the Bible Sabbath. But when other truths of the Bible have been brought before their mind, they have manifested an unwillingness to receive them, and in actions have said, "I am rich and increased with goods, and have need of nothing," and have soon turned back. Others have strongly opposed the faithful, devoted and self-sacrificing servants of God, while they themselves have professed to keep the Commandments of God; but their fully has been and still is being manifested. But notwithstanding all this the people of God are coming into the "unity of the faith."

David, looking forward to this point of time, says, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. cxxxiii, 1.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv, 11-13.

But in view of the perils which surround us, we have great need of constant watchfulness. Repeated admonitions are given in the sacred Word, to watch. "And what I say unto you I say unto all, Watch." "But the end of all things is at hand: he ye therefore sober, and watch unto prayer." We need to watch not only for our own advancement and growth in the cause of truth, but we should exercise a constant and Christian watch-care for each other. All are to be interested in this work. Here is individual responsibility, whether we have five talents, two, or one; for if there be first a willing mind, it is accepted according that a man hath, and not according to that he hath not. 2 Cor. viii, 12.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. vi, 1. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." 2 Tim. iv, 2. "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James v, 19, 20.

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men." 1 Thess. v, 14.

A. S. HUTCHINS.

Barton Lading, Vt.

## Conference at Monterey, Mich.

THIS meeting convened according to appointment in the REVIEW. Brethren from Cooper, Otsego, Trowbridge, Allegan and Grand Rapids, came to join with the church in Monterey, to offer thanksgiving and praise to the Most High for the good work which he had so recently accomplished in bringing so many from darkness to the glorious light of the Third Angel's Message. We found Bro. Cornell laboring with the church when we arrived to attend the appointment.

Our hearts were made glad, and our resolutions renewed to continue our labors in the wide-spread harvest field of our dear Redeemer for the salvation of souls, while listening to the fervent prayers, pointed exhortations and cheerful songs of the brethren and sisters rejoicing in the Lord, who but a few months ago were entirely ignorant of their position in the Third Angel's Message. Truly God is good and merciful, "and his going forth is prepared as the morning." He is giving edge to the pointed, cutting, burning truths of the Third Angel's Message, and mustering his host to stand in the battle in the day of the Lord.

The word of the Lord was listened to with deep interest, and the meeting continued to rise to its close. When the subject of our lukewarm position in the Laodicean state of the church came up, there seemed to be almost a universal response to "bring all the tithes into the storehouse, and prove the Lord to open the windows of heaven, and pour upon his waiting children the promised blessing."

The presentation of the sure word of prophecy concerning the speedy coming of our blessed Lord and Saviour Jesus Christ, and the immediate preparation of his living saints to meet him at his coming, aroused and quickened his dear children in the meeting, to come up to the standard, and move forward in the great crowning work of God; and be in readiness for that auspicious hour.

After the meetings closed, we witnessed the deep anxiety that some of the believing parents felt for the salvation of their children, and the deep contrition of the children, seeking forgiveness of their past wrongs and prejudices, in hindering each other in their progress and holy living before God. It seemed like the dawn of that day so long foretold by the prophet Malachi in the close of his prophecy, just before the great and dreadful day of the Lord.

Satan manifested his "wrath," [Rev. xii, 17.] through the compulsion of a brother who had come to the appointed place for baptism. She in a most unbecoming blasphemous manner attempted in every way to prevent her husband from being baptized, while he was most decidedly determined to obey his Lord and Master. After he was baptized, contrary to her repeated declarations, she returned home with him, and (I learn,) has confessed the very wrong course she pursued. The non-resistant spirit manifested by the husband has caused Satan to be ashamed of his work.

Since the conference I have been holding meetings in Trowbridge where some good I trust has been done in the name of Jesus. I have now just returned from baptizing four who manifest a strong desire to keep all the commandments of the Lord.

After the conference Bro. Cornell left to commence a series of meetings at Three Rivers. I am now preparing to go to Newark on the Lake Shore. I feel encouraged to go forward in this great crowning work of God.

JOSEPH BATES.

Trowbridge, Mich., Nov. 23th, 1856.

## "Universalism against itself ;

"Or, an Examination and Refutation of the Principles Arguments claimed in support of the Final Holiness and Happiness of all Mankind."

Such is the title-page of a work, by A. Hall, a copy of which, through the courtesy of the publishers, Messrs. Applegate & Co., we have received. This is a work of which Universalists may well say, as Ahab said to the prophet Elijah, "Art thou he that troubleth Israel?" We have now before us a work by "J. Henry Jordan, M. D.," claiming to be a "Review of Hall," which, we understand, is one of three failures which Universalists have made in attempting a reply. Having examined most of the work, we can commend it to any who are in any wise troubled with those sophisms which Universalists have learned to use in support of their theory. Most of the points, as far as we have examined, are answered in harmony with the views entertained by our readers generally. We consider the language of a contemporary in describing this book, no exaggeration: "It is an armory of weapons, of suggestions, of Scripture truths for the controversialist, and for every private Christian."

Those who wish to obtain a copy of "Universalism against itself," will address their orders to Messrs. Applegate and Co., Publishers, Cincinnati, Ohio. Price \$1. Postage 15 cts.

## "The Bible Student's Assistant."

We would say to those who are sending in their orders for this work, that we shall as soon as possible issue a second edition, and then they will be promptly attended to. Let not any withhold their orders because the first edition is exhausted; for the second will soon be ready.

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## Letters.

L. A. Jewett, Gertrude Gobb.

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