

# 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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#### "THE END IS NEAR."

Clouds of darkness gathering o'er us, awful tidings with them bear;  
Scenes of misery spread before us—rumors reaching us from far—  
All in one loud piercing chorus, tell us that the end is near.

Hear's of men within them failing, for the coming woes they fear—  
All their efforts unavailing—no propitious signs appear—  
Sin increasing, crime prevailing, tell us that the end is near.

Selfishness is all abounding—gold, the idol, everywhere,  
Worshiped by a host confounding for all that's good and fair—  
Crowds, the mammon god surrounding, tell us that the end is near.

Lawlessness so vastly spreading, void of reverence, awe or fear—  
Sacred things beneath it treading stamped with God's own signature,  
Never once his vengeance dreading, tell us that the end is near.

War, that heaviest curse of nations, running on its dread career;  
While the mass its desolations listless or applauding hear,  
War, with its abominations, tells us that the end is near.

Saints of God all evil hating, faithful to the name they bear,  
For their coming Saviour waiting, caught up in the air:  
Thence their rest and blessing dating—tell us that the end is near.

Sinner, wouldst thou in the glory of that cloudless morning share?  
Wouldst thou have this hope before thee?—wear the crown that saints will wear?  
Now believe redemption's story—look to Christ—the end is near!

Let not earth, thy thoughts engrossing, cheat thee of that portion fair;  
Look to Christ; on him reposing thou shalt happy be, nor fear.  
Sinner haste! the day is closing—look to Christ—the end is near!

#### ON KEEPING THE HEART. No. 11.

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

X. THE time of doubting and of spiritual darkness constitutes another season when it is very difficult to keep the heart. When the light and comfort of the divine presence is withdrawn; when the believer, from the prevalence of indwelling sin in one form or other, is ready to renounce his hopes, to infer desperate conclusions with respect to himself, to regard his former comforts as vain delusions, and his professions as hypocrisy; at such a time much diligence is necessary to keep the heart from

despondency. The Christian's distress arises from his apprehension of his spiritual state, and in general he argues against his possessing true religion, either from his having relapsed into the same sins from which he had formerly been recovered with shame and sorrow; or from the sensible declining of his affections from God; or from the strength of his affections toward creature enjoyments; or from his enlargement in public, while he is often confined and barren in private duties; or from some horrible suggestions of Satan, with which his soul is greatly perplexed; or, lastly, from God's silence and seeming denial of his long depending prayers. Now in order to the establishment and support of the heart under these circumstances, it is necessary that you be acquainted with some general truths which have a tendency to calm the trembling and doubting soul; and that you be rightly instructed with regard to the above-mentioned causes of disquiet. Let me direct your attention to the following general truths:

1. Every appearance of hypocrisy does not prove the person who manifests it to be a hypocrite. You should carefully distinguish between the appearance and the predominance of hypocrisy. There are remains of deceitfulness in the best hearts; this was exemplified in David and Peter; but the prevailing frame of their hearts being upright, they were not denominated hypocrites for their conduct.

2. We ought to regard what can be said in our favor, as well as what may be said against us. It is the sin of upright persons sometimes, to exercise an unreasonable severity against themselves. They do not impartially consider the state of their souls. To make their state appear better than it really is, indeed is the damning sin of self-flattering hypocrites; and to make their state appear worse than it really is, is the sin and folly of some good persons. But why should you be such an enemy to your own peace? Why read over the evidences of God's love to your soul, as a man does a book which he intends to confute? Why do you study evasions, and turn off those comforts which are due to you?

3. Every thing which may be an occasion of grief to the people of God, is not a sufficient ground for their questioning the reality of their religion. Many things may trouble, which ought not to stumble you. If upon every occasion you should call in question all that had ever been wrought upon you, your life would be made up of doubtings and fears, and you could never attain that settled inward peace, and live that life of praise and thankfulness which the Gospel requires.

4. The soul is not at all times in a suitable state to pass a right judgment upon itself. It is peculiarly unqualified for this in the hour of desertion or temptation. Such seasons must be improved rather for watching and resisting, than for judging and determining.

5. Whatever be the ground of one's distress, it should drive him to, not from, God. Suppose you have sinned thus and so, or that you have been thus long and sadly deserted, yet you have no right to infer that you ought to be discouraged, as if there was no help for you in God.

When you have well digested these truths, if your doubts and distress remain, consider what is now to be offered.

1. Are you ready to conclude that you have no part in the favor of God, because you are visited with some extraordinary affliction? If so, do you then rightly conclude that great trials are tokens of God's hatred? Does the Scripture teach this? And

dare you infer the same with respect to all who have been as much or more afflicted than yourself? If the argument is good in your case, it is good in application to theirs, and more conclusive with respect to them, in proportion as their trials were greater than yours. Wo then to David, Job, Paul, and all who have been afflicted as they were! But had you passed along in quietness and prosperity; had God withheld those chastisements with which he ordinarily visits his people, would you not have had far more reason for doubts and distress than you now have?

2. Do you rashly infer that the Lord has no love to you, because he has withdrawn the light of his countenance? Do you imagine your state to be hopeless, because it is dark and uncomfortable? Be not hasty in forming this conclusion. If any of the dispensations of God to his people will bear a favorable as well as a harsh construction, why should they not be construed in the best sense? And may not God have a design of love rather than of hatred in the dispensation under which you mourn? May he not depart for a season, without departing forever? You are not the first that have mistaken the design of God in withdrawing himself. "Zion said, the Lord hath forsaken me, my Lord hath forgotten me." But was it so? What saith the answer of God? "Can a woman forget her sucking child?" &c.

But do you sink down under the apprehension that the evidences of a total and final desertion are discoverable in your experience? Have you then lost your conscientious tenderness with regard to sin? and are you inclined to forsake God? If so, you have reason indeed to be alarmed. But if your conscience is tenderly alive; if you are resolved to cleave to the Lord; if the language of your heart is, I cannot forsake God, I cannot live without his presence; though he slay me, yet will I trust in him; then you have reason to hope that he will visit you again. It is by these exercises that he still maintains his interest in you.

Once more. Are sense and feelings suitable to judge of the dispensations of God by? Can their testimony be safely relied on? Is it safe to argue thus: If God had any love for my soul, I should feel it now as well as in former times; but I cannot feel it, therefore it is gone! May you not as well conclude, when the sun is invisible to you, that he has ceased to exist? Read Isa. i, 10.

Now if there is nothing in the divine dealings with you which is a reasonable ground of your despondency and distress, let us inquire what there is in your own conduct for which you should be so cast down.

1. Have you committed sins from which you were formerly recovered with shame and sorrow? And do you thence conclude that you sin allowedly and habitually, and that your oppositions to sin were hypocritical? But do not too hastily give up all for lost. Is not your repentance and care renewed as often as you commit sin? Is it not the sin itself which troubles you, and is it not true, that the oftener you sin the more you are distressed? It is not so in customary sinning; of which Bernard excellently discourses thus: "When a man accustomed to restrain, sins grievously, it seems insupportable to him, yea, he seems to descend alive into hell. In process of time it seems not insupportable, but heavy, and between insupportable and heavy there is no small descent. Next, such sinning becomes light, his conscience smites but faintly, and he regards not her rebukes. Then he is not only insensible to his guilt,

but that which was bitter and displeasing has become in some degree sweet and pleasant. Now it is made a custom, and not only pleases, but pleases habitually. At length custom becomes nature; he cannot be dissuaded from it, but defends and pleads for it." This is allowed and customary sinning, this is the way of the wicked. But is not your way the contrary of this?

2. Do you apprehend a decline of your affections from God and from spiritual subjects? This may be your case, and yet there may be hope. But possibly you are mistaken with regard to this. There are many things to be learned in Christian experience; it has relation to a great variety of subjects. You may now be learning what it is very necessary for you to know as a Christian. Now, what if you are not sensible of so lively affections, of such ravishing views as you had at first; may not your piety be growing more solid and consistent, and better adapted to practical purposes? Does it follow from your not always being in the same frame of mind, or from the fact that the same objects do not at all times excite the same feelings, that you have no true religion? Perhaps you deceive yourself by looking forward to what you would be, rather than contemplating what you are, compared with what what you once were.

3. If the strength of your love to creature enjoyments is the ground of desperate conclusions respecting yourself, perhaps you argue thus: "I fear that I love the creature more than God, if so, I have not true love to God. I sometimes feel stronger affections toward earthly comforts than I do toward heavenly objects, therefore my soul is not upright within me." If, indeed, you love the creature for itself, if you make it your end, and religion but a means, then you conclude rightly; for this is incompatible with supreme love to God. But may not a man love God more ardently and unchangeably than he does anything, or all things else, and yet, when God is not the direct object of his thoughts, may he not be sensible of more violent affection for the creature than he has at that time for God? As rooted malice indicates a stronger hatred than sudden though more violent passion; so we must judge of our love, not by a violent motion of it now and then, but by the depth of its root and the constancy of its exercise. Perhaps your difficulty results from bringing your love to some foreign and improper test. Many persons have feared that when brought to some eminent trial they should renounce Christ and cleave to the creature; but when the trial came, Christ was every thing, and the world as nothing in their esteem. Such were the fears of some martyrs whose victory was complete. But you may expect divine assistance only at the time of, and in proportion to your necessity. If you would try your love see whether you are willing to forsake Christ now.

4. Is the want of that enlargement in private which you find in public exercises an occasion of doubts and fears? Consider then whether there are not some circumstances attending public duties which are peculiarly calculated to excite your feelings and elevate your mind, and which cannot affect you in private. If so, your exercises in secret, if performed faithfully and in a suitable manner, may be profitable, though they have not all the characteristics of those in public. If you imagine that you have spiritual enlargement and enjoyment in public exercises, while you neglect private duties, doubtless you deceive yourself. Indeed *if you live in the neglect of secret duties, or are careless about them, you have great reason to fear.* But if you regularly and faithfully perform them, it does not follow that they are vain and worthless, or that they are not of great value, because they are not attended with so much enlargement as you sometimes find in public. And what if the Spirit is pleased more highly to favor you with his gracious influence in one place and at one time than another, should this be a reason for murmuring and unbelief, or for thankfulness?

5. The vile or blasphemous suggestions of Satan sometimes occasion great perplexity and distress. They seem to lay open an abyss of corruption in the heart, and to say there can be no grace here. But there may be grace in the heart where such thoughts are injected, though not in the heart which consents to and cherishes them. Do you then abhor and op-

pose them? do you utterly refuse to prostitute yourself to their influence, and strive to keep holy and reverend thoughts of God, and of all religious objects? If so, such suggestions are involuntary, and no evidence against your piety.

6. Is the seeming denial of your prayers an occasion of despondency? Are you disposed to say, "If God had any regard for my soul he would have heard my petitions before now; but I have no answer from him, and therefore no interest in him?" But stay: though God's abhorring and finally rejecting prayer is an evidence that he rejects the person who prays, yet, dare you conclude that he has rejected you, because an answer to your prayers is delayed, or because you do not discover it if granted? "May not God bear long with his own elect, that cry unto him day and night?"

Others have stumbled upon the same ground with you: "I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplication." Now are there not some things in your experience which indicate that your prayers are not rejected, though answer to them is deferred? Are you not disposed to continue praying though you do not discover an answer? Are you not disposed still to ascribe righteousness to God, while you consider the cause of his silence as being in yourself? Thus did David: "O my God, I cry in the day time, and thou hearest not; and in the night, and am not silent: but thou art holy," &c. Does not the delay of an answer to your prayers excite you to examine your own heart and try your ways, that you may find and remove the difficulty? If so, you may have reason for humiliation, but not for despair.

Thus I have shown you how to keep your heart in dark and doubting seasons. God forbid that any false heart should encourage itself from these things. It is lamentable, that when we give saints and sinners their proper portions, each is so prone to take up the other's part.—*Flavel.*

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

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

(Continued.)

##### THE JEWISH SABBATH.

Our attention is next called to the place which the sabbatic law occupies under the Jewish dispensation. Hitherto, so far as we know, it might have been dependent upon oral tradition for its safe transmission. But its exposure to mutilation and wrong in this channel, for the first twenty-five centuries of its existence, would be far less than is generally imagined. It is remarkable how few links were necessary to connect the progenitor of our race with Aaron and Moses, the leaders of the Jewish people. Adopting Calmet's Chronology, Adam could converse with Methuselah, who was two hundred and forty-three years of age at the death of Adam; Methuselah could converse with Shem, who was ninety-eight years old at the death of Methuselah; Shem could converse with Abraham, who was a hundred and fifty years of age at the death of Shem; Abraham could converse with Isaac, who was sixty-nine years of age at the death of his father; Isaac could converse with his grandson Joseph, who was carried into Egypt eight years before the death of that Patriarch, and who was at least seventeen years old before his brethren sold him to the "Midianite merchantmen;" and Joseph could converse with Amram, the father of Aaron and Moses, these being born, the former sixty-one, the latter sixty-four years after the death of Joseph. So that six persons would suffice to bear down the great primeval institution, from the hands to which it was first committed, until it was lodged with those who were honored to give it a more stable position amidst the ordinances and records of the Judaic economy.

But the time had now arrived for the separation of the "peculiar people." The patriarchal was to give place to a more elaborate and complicate religious regimen. Besides, the span of human life had

become greatly contracted, and the links of human descent were proportionally multiplied. It was, therefore, fitting that the divine statutes should be taken out of the sphere of human tradition, placed amidst the monuments of history, and committed to the archives of a nation that might act as conservators of the precious and holy treasure. Thus would these statutes partake of the benefits of written language, and in the end constitute a part, the most essential part, of the world's ancient literature and laws.

This being the case, we find that ordinance which in the beginning took the precedence of every other in the divine announcements (even of that prohibitory command, upon obedience to which the destinies of the whole race depended,) was now written by the finger of God himself, twice written upon tables of stone, emblazoned in characters of light and fire, and proclaimed by the voice of Jehovah out of the midst of that visible glory which descended and dwelt upon the mount; as if, by such external splendor, the divine majesty would supply some feeble symbol of the higher lustre of his law. "And all the people saw the thunders and the lightnings and the noise of the trumpet and the mountain smoking; and when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us and we will hear; but let not God speak with us, lest we die. . . . And the people stood afar off, and Moses drew near unto the thick darkness where God was." Such was the solemn and august enthronement of the divine moral code. And, embosomed in the midst of it, stands this great sabbatic law, taken up out of the past, like all the other "words" of the decalogue, and invested with the awful sanctions common to them all. Ex. xx, 8-11.

We say, taken up out of the past; for there is a continuity in the dispensations of God, which must not be overlooked by the student of either his works or his word. These commandments, thus uttered amid such overwhelming proofs of a present Deity, were not novel in their principles, though doubtless they were in their circumstances and form. No one who had rightly understood the genius of the patriarchal religion, or felt its spirit, would be conscious of entering a region essentially new, or of coming under a different jurisdiction, when he heard the "fiery law" issuing from the summit of Sinai. We speak of its ethics, its everlasting and immutable moralities. And it is utterly impossible to separate from these the essence at least of the precept in question, which appears, from its position and bearing, to combine, concentrate, and bring into practical form, the grand verities involved in the preceding portion of the first table of the law. It would, indeed, be a strange anomaly, if, associated with these, which in their essential elements are as old as the creation, and related to every age and nation alike, we should find a statute, belonging to a quite different category, of recent origin, and of temporary, limited authority; and which, while other regulations of the economy and ritual were inscribed upon the fragile papyrus of parchment, was thus engraven, and that not "by man's device," upon the solid and enduring stone, (thus symbolically intimating its more lasting character,) and in this form laid up and deposited in the ark of the covenant. We are not prepared for anything so wanting in harmony and order, so calculated to shock all the conclusions of the reason in the methods of the divine procedure. To this and kindred considerations we may have occasion to advert more fully at a subsequent stage of our argument. But, meanwhile, in accordance with the evidence already adduced, we hold that the sabbatic ordinance was embodied in the Jewish code, in part, at least, that it might have its rightful position among the very first and chief institutions of all religion; and that, invested with all the sanctions which could attach to a precept of its rank, antiquity, and importance, it should be handed down to future ages, in all its integrity, and with the peculiar advantages which belong to a written formula.

It is not denied that the due observance of the Sabbath was obligatory upon the Israelites; or that, as a people, their religious prosperity or decline greatly depended upon it. But it is denied that the promulgation of the sabbatic law upon Sinai



could have any relation to us, who are under a new and different economy. To this point it will be our duty to direct attention, when we come to examine the question of the permanent obligation of the ordinance, and its binding character in the present day.

It may tend, however, to clear our path and to facilitate our object, if we now advert to the important distinction which subsisted between the Sabbath law as a constituent part of the *ethical code* of the Jews, and the same law as introduced into their *civil code*. It should never be forgotten, in the discussion of this question, that the peculiar government established among this people, gave a special air to the whole of their national polity, forming, as it did, the basis of many regulations which could have had no existence apart from the theocracy. Thus it was that temporal rewards were annexed to obedience, and temporal punishments to disobedience, in cases where, otherwise, only the natural moral results would have followed the practice of virtue or of vice.

Accordingly, disobedience to the fourth commandment, under the Mosaic economy, was not only an *act of gross impiety* against God as the *supreme moral Governor*, but likewise an *act of daring rebellion* against him as their *theocratic King*. It is on this principle we are to explain the form in which it is presented, and the penalties by which it is enforced in Ex. xxxi, 13-15; xxxv, 2, 3. And such being the righteous penalties enacted and promulgated by the sovereign lawgiver, the infliction of them as revealed in Num. xv, 32-35, must not, as it need not, excite our wonder. Thus, to despise the word of the Lord and to break his commandments was a crime, a public, open violation of the social and civil law, and one which was no more to pass with impunity under the theocratic rule established among the ancient Israelites, than the daring transgression of the law of land is to be exempt from retribution, in any well-ordered state or commonwealth of the present day. Moreover, such an act was invested with an aspect of peculiar aggravation, because committed against a Sovereign who had claims to their love and fealty, such as God alone could prefer. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm; therefore, the Lord thy God commanded thee to keep the Sabbath." Superadded, then, to other considerations and inducements, there was this, which they were bound to enshrine in their "heart of hearts," that by stupendous displays of power, by "his wonders in the land of Ham," they had been rescued from the deepest degradation, from the intellectual, moral, spiritual degradation of slavery; and, from being no people, had become the people of the most high God. Nor was this all; for to them pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." From the most abject wretchedness they had been lifted to the loftiest pinnacle ever occupied by any people. If then it be alledged, by any one, that the punishment of Sabbath-breaking was greater than the offense, though our reply might simply be, "Who art thou that repliest against God?" yet we add, Canst thou measure the extent and enormity of his guilt who, in defiance of the plain, positive enactments of his God and King, and despite the majesty and mercy so frequently and so signally displayed in the history of this chosen people, and as it were in the very face of the Almighty seated upon his throne in the midst of them, could thus willfully and presumptuously transgress a law, binding alike as a religious and a civil statute, and one, be it observed, on which Jehovah had fixed as a special sign of the solemn and tender relations into which he had entered with that nation? Until we have found the scales in which such a crime can be adequately weighed, we may well bow to the divine award, mysterious though it may appear, assured that though "clouds and darkness are round about God, righteousness and right are the bases of his throne."

Nor must it here be overlooked that, while this law was, in this peculiar manner, incorporated with the Jewish civil institutions, it was by no means, even under the Mosaic dispensation, restricted in its bearing to the Israelites. It was binding upon "the

stranger within their gates," and thus the soul of "the stranger" was to be "refreshed." In regard to the rite of circumcision, it is clear that it was optional with the stranger whether he would submit to it or not, though such submission was necessary ere he could partake of the Passover. But with regard to the Sabbath, there seems to have been no option allowed; it was binding upon all to whom the words of consecration would come. It was binding, however, be it remembered, as much in the form of a privilege to be enjoyed, as of a duty to be discharged. It would be doing great injustice to its celestial spirit, to represent it as clothed with austerity and scowling portentously upon an enslaved people. When rightly understood, and viewed in its higher relations, nothing could be more benignant than the aspect which it wore, both to the "home born" and "the stranger." To the former, God spake these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." To the latter, the Most High referred in these terms: "Also the sons of the stranger that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

Not a few of those features which have been connected with the Sabbath under the law, and which have been regarded as forbidding and ungenial, were in reality the result of human interference, abuses imposed upon it by that formalism which had been substituted for true piety and obedience. They were the incrustations with which ritualism evermore seeks to obscure and pollute the fair and heavenly form of religion, just in proportion as the genuine spirit of devotedness to God declines and decays. From the beginning, the Sabbath being "made for man," was designed and calculated to insure his happiness, to promote his interests for both worlds, to "scatter many blessings by the way, on its march to immortality," to throw its lustre upon his earthly dwelling place, while in the act of preparing him for that loftier world where its festive light and joy never terminate, and never suffer even the shadow of a cloud. Our Divine Saviour, in the days of his ministry, resolutely set himself to remove these false and pernicious views which had grown up and defaced the beauty of this sacred ordinance. But while, with just severity, he rebuked those who "bound heavy burdens and grievous to be borne," he honored the Sabbath, by investing it with the sanctions, and yielding to it the obedience of "God manifest in the flesh." In him the glory of the Jewish Sabbath might be said to reach its zenith, and not the less, but the more so, because of those works of benevolence, those miracles of mercy, which he wrought on this day, and by which he illustrated in the most signal manner the true genius of religion and of religious ordinances, under whatever dispensation.

(To be Continued)

TIME.—Time is the cradle of hope, but the grave of delusion. Time is the stern corrector of fools, but the salutary counsellor of the wise. Wisdom walks before it, opportunity with it, and repentance behind it. He that has made Time his friend will have little to fear from his enemies; but he that made time his enemy will have little to hope from his friends. Hear this, ye young! It is high time even for you to awake: for the hours of youthful hope and spirits bear but a small portion in "memory's backward view," to the whole of life. But be assured that they do bear to it a most important proportion, if even now you become formed to love and serve your God. O, happy, happy he, "whose

yesterdays look backward with a smile?" His tomorrow brightens with a "joy unspeakable and full of glory."

#### Syria and the Holy Land.

(Continued.)

It is impossible to describe one's feelings on falling on your knees (you do so involuntarily) on the stone of unction. You feel as if you were in the immediate presence of the great Saviour of mankind, You do not stop to think whether the localities pointed out to you, are really the places where the events described took place.

It was foretold of Jerusalem, that she should be a city of heaps, and it is literally fulfilled. Immense heaps of rubbish meet you everywhere. The church of England people, when laying the foundation of their church, had to dig through a heap of rubbish fifty feet in depth before they came to the rock. It is peculiarly a city of heaps.

Suppose you enter a large town and go into one house and find nobody there, then into another, and another, and so on, finding all empty. You go to the markets, to the halls, to the churches, and find them quite deserted, nobody to be seen. Will you not be astonished? There is a town in Syria, with its houses, theatre, columns, and gate-ways all there, but without a single inhabitant. That town is the wonderful Petra, the capital of Edom. The town is built at the foot of a hill, on a slope rising up from the valley. It was foretold of Edom that she should be made bare, and that no man should live in her. Can the fulfillment of this be all fiction? Can it be mere chance?

We come now to a point still more striking. Where Jericho once stood, the wild Bedouin encamps. It is an excellent site for a town for business, for commerce, for agriculture, and nobody lives there. You have read of the cluster of grapes which the spies which Joshua sent forth, brought from the brook of Eshcol. You talk of your grapes. Why, we would not call them grapes at all in Syria; we would not give them even to pigs! Our grapes are as large as walnuts, very juicy, and grow in great abundance. I remember my brother John and myself bringing home a bunch one day, on our way from school, which was so large that we were obliged to carry it home on a stick between us. Thousands of pilgrims visit Jericho every year, and it would therefore be an excellent place for a hotel. If a large hotel were built, other houses would necessarily follow, and a town would soon rise up, but notwithstanding this, and all the natural advantages of the place, no hotel is built. Two American farmers went to Syria some years ago to settle. They went over the whole country, and visited Jericho, but finally settled, one of them at Etam, and the other at Jaffa. I asked them why they did not settle in Jericho. They said they did not know. I asked them if it were not a good place for business, if they could not have made money there. O yes, they said, plenty of money could be made there,—excellent stand for business. I asked them again, why they did not settle there. Their answer was, "Sir, we cannot tell you why we did not settle there." But I can tell you, friends. The Lord says, "Cursed is the man that re-builds Jericho," and no man dares to re-build it.

Let us now come to the people of Syria. They are still more interesting than the country itself. There ought to be three races of people in Syria—the Canaanites, the Hebrews, and the Ishmaelites. Now, I am a native of Syria, but I cannot tell you to what race I belong. Our country has been overrun, over, and over, and over again. It has been re-re-re-conquered, and each successive band of invaders has settled down in the country, and has intermarried with its inhabitants.

One of our most remarkable races is the Bedouins or Ishmaelites. They will rob you wherever they meet you, but still will indignantly repel the charge of being robbers. They consider that they are merely taking back the share in the property of Abraham, of which their father Ishmael, as they think, was unjustly deprived by his brother Isaac. Still, with all his faults, the Bedouin is an

honorable man. If you put your hand on the pole of his tent he will do everything in his power to serve you. If you have eaten bread and salt with him, (their term for taking a meal with you,) he will fight for you, and if need be, die for you.

(Concluded next week.)

## THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. JAN. 1, 1857.

### OUR RULE OF LIFE.

A DISCOURSE BY E. MILLER, JR., REVIEWED.

(Concluded.)

THE point which next claims our attention is the manner in which Eld. Miller carries out the instructions which Paul gave to Timothy, as found in 2 Tim. ii, 15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He first laid down as a substratum of his whole discourse, the proposition that we were to judge of the intent of any portion of the Bible, by considering to whom it was addressed. With this preparation he proceeded to "divide" the word of truth as follows;

The first books of the Bible are historical, containing accounts of events more or less minute from the beginning, to the latest date of which they treat; but they are purely historical, and therefore do not particularly concern us, so far as regards instruction how to regulate our lives. Therefore he slashed off these, and threw them away. Thus the first "division" was effected.

The Psalms, he told us, were divine songs, given under the Jewish dispensation, and for those who then lived. The Proverbs were axioms, and the remaining portions of the Old Testament were mainly prophecies; but the main fact he wished to impress upon the mind was that it was all given to the Jews, and we had nothing to do with it as far as moral obligation was concerned, whatever. Thus the Old Testament was "divided" and thrown away. But doubtless being instinctively admonished that he had thus done violence to the word of truth, he endeavored to palliate his position by admitting that the Old Testament nevertheless contains some good things! Poor subterfuge! That would indeed be a strange book that did not contain some good things. Doubtless the Koran and the Book of Mormon could sustain a good claim to as much credit as this.

Having thus disposed of the Old Testament, those scriptures in which Paul told Timothy to continue, as they were able to make him wise unto salvation, [2 Tim. iii, 14, 15.] the New Testament comes next in order. The four Gospels he tells us are biographical sketches; and therefore we are not to look to them for a rule of duty. Christ's memorable sermon on the mount, and all his instructions to those who were, or should ever after be his disciples, are thus conveniently disposed of. The Acts, he continued, is the only place in the Bible where we learn how to make a Christian; and there never was a Christian made, till Peter's sermon on the day of Pentecost. As the definition of Christian, is, one who is a disciple of Christ, we had supposed that all who followed him while on earth, and Peter among the rest, were Christians; but it appears they were not; that is, E. Miller, jr., says so.

We now come to the epistles, that part of the Bible which, according to M.'s theory, really has claims upon us, and places us under moral restraint. These, exclaimed the speaker, holding up his Bible and embracing with thumb and finger the epistles from Romans to Revelation, "these are addressed to Christians, and tell them how they ought to do. The Epistles are the whole rule of Christian life." Thus rightly(?) dividing the word, we find nothing left to direct our conduct, but a few epistles. Is this the work of a workman "that needeth not to be ashamed?" Verily the epistles themselves would do us but little good if we were to act upon all their instructions as M. acts upon 2 Tim. ii, 15.

The reader will here perceive that the view that the epistles were given for a new rule of duty for Christians, presupposes another view; namely, that every rule of life in force previous to that time, had been abolished. For this position M. delights to contend. His language is that all law of every kind, ten commandments and all "went by the board" at the death of Christ. This point demands a word. And first we are led to wonder at the

views which such must entertain of the plan of Salvation! Why was it necessary that Christ should die? To make a way of escape for man. But what is the trouble with men. They have transgressed God's law; not a few, but all; for says Paul, "ALL have sinned and come short of the glory of God; and again, "that every mouth may be stopped and ALL THE WORLD may become guilty before God." Rom. iii, 19, 23. Sin is the transgression of the law: [1 John iii, 4:] all have sinned; and the law demands the death of its transgressors; for the just sentence is, The soul that sinneth it shall die. Man being in this condition, one of three things must follow: they must all die, or the law must be taken back, and they thus released from it, or a ransom must be paid. It was God's purpose to devise means whereby man might live. But he could not take back his law, as that would be to deny his own moral character as expressed in that law; therefore he gave his beloved Son a ransom for them. Hence the Saviour says in the very commencement of his ministry, "I came not to destroy the law, but to fulfill." He fulfilled it by rendering perfect obedience to all its requirements. "I have kept my Father's commandments." John xv, 10. "Who did no sin." 1 Pet. ii, 22. He fulfilled it by meeting the demand which it had upon making as transgressors, by dying, the just for the unjust. Now can we suppose that by giving his life to meet the demands of the law he abolished the law? It is the height of absurdity to suppose this. We might just as well say that every time a man is hung he abolishes capital punishment. It would be an exact parallel. Further, all can see that if the law could have been abolished, the Saviour need not have died; and we may be assured that it was no trivial demand that called the Saviour from glory to give his life a ransom for man.

Christ died. We avail ourselves of the merits of his sacrifice by faith in him. When we exercise that faith in him, his righteousness is imputed unto us; [Rom. iii, 22; 2 Cor. v, 21:] and thus we are freed from the claims which the law has upon us for past transgressions. And here, Paul, as if anticipating the attack which some would make upon the law of God, puts the question direct: Do we through this faith which we exercise in Christ, make void the law, that law from which Christ died to redeem us? God forbid! exclaims he in reply; and by this answer annihilates all the theories which all the law abolishes in the land have ever been able to rear. Yea we establish the law. Rom. iii, 31. The mass of testimony on this point we have not space to present, but refer the reader to our numerous publications.

Look again at the scene which took place, according to Eld. M.'s theory, at the cross of Christ. 1. God lost his only and beloved Son. 2. He lost his perfect and holy law. 3. By abolishing his law he denied his own moral character, and abolished the principles of his own moral government. They all went down in a crash together! But what is now to be done? The Saviour is dead, the law is abolished, and the disciples, scattered like sheep without a shepherd, have repaired to their sorrowful abodes. The field is now open to all intents and purposes for Eld. Miller to tell us how to make Christians. O, he will tell us, the apostles, being instructed by the Lord while alive, immediately set about repairing the ruin which God wrought at the crucifixion, by promulgating a new law. But how do you know? Who says this? Where is it written? Where is the first inch of firm footing for such a position? Where is the first glimmer of light to show us where to tread? Thus stands the anxious inquirer, under such teaching as this, wildly reaching forth in fruitless efforts to find something tangible, and gazing bewildered into utter emptiness blacker than the shades of Erebus. It may be answered, that they have given us the new law in their epistles. But we find that nearly all of the epistles were written between the years 54 and 66, A. D., in the neighborhood of 30 years this side of the crucifixion. What were men to do during all that time? Were they left to live by guess? and form a kind of chance morality?

We have now arrived, in the course of our inquiries, to the time when it is proper to seek an answer to the question at first proposed; namely, What must I do to be saved? for we have now reached the gospel dispensation; and this question was proposed by many in the commencement of this dispensation, and to those, too, whom Eld. Miller himself will acknowledge to be divinely authorized to make Christians. Said Peter to the inquiring multitude, [Acts ii, 38.] Repent and be baptized. Now might they not have asked with astonish-

ment, Why, sir, we understand you that the law "all went by the board," some fifty days ago; now, pray, what are we to repent of for a dead law can have no claims upon us. Thus Peter's exhortation to repentance would have been detected as untimely and useless, and all his efforts to make Christians, proved a failure. Then one of two things must here be true: either Peter exhorted them to repent when they had nothing to repent of, or he believed the law of God was still binding and held them to obedience. Those who are prepared to take so absurd a position as the former, are at liberty to do so: we have nothing to say. But if the latter be true, which alone accords with reason and revelation, it follows that the law was not abolished at the death of Christ.

Christ died to redeem men from the curse of a law which existed previous to his death. The first victim that was offered this side the gates of paradise, pointed to him who was to die for the transgression of a law which had then been committed. Every one will admit that the merits of Christ's sacrifice, reach as far back as to the time when offerings were instituted in view of his death. But immediately after man's fall we find offerings instituted; and in view of this fact what becomes of Eld. M.'s assertion that no sin was imputed till Moses? Why do we find them continually offering up sacrifices, and thus signifying their faith in a coming Saviour who would redeem them from sin? To limit their transgressions to a few independent personal commands given as occasion might require, notwithstanding God declares that he had during those days, statutes and laws, [Gen. xxvi, 5.] is taking a position which there is no necessity for taking, and which is both antiscriptural and absurd.

But Christ died not only for transgressions that were then past, but to provide a way of escape for those who should sin or transgress the law in the future. What law? That law, of course, which caused his death. And here we would remark that no circumstance could be more calculated to impress men with the immutability and perpetuity of God's holy law, than the fact that the Son of God himself had to die in order to open a way whereby men might be released from its inflexible grasp. Those who can see no force in this, must be callous to all impression.

But if it was left to the apostles to promulgate a law among men as fast as they could after the Saviour's death, it follows that Christ died to redeem men from the transgression of a law which had not then been enacted! This would be about equal to the idea of granting pardon for sins before they are committed—a favor which none but the popes and their legates have ever presumed to dispense. There is one Lawgiver, [Jas. iv, 12.] and there is one sacrifice to cover all transgression from beginning to end. Heb. vii, 27; ix, 26, 28. Now to say that this Lawgiver let the world for a while run at large without law, that he then enacted one, but found it "weak" and "unprofitable," so that he had to abolish it, and in abolishing it put to death his only and beloved Son, and then, after suffering another break in the divine government, that he left it to men to enact a law which should be suited to the condition of mankind in the future;—to say this, is casting the foulest imputations upon the wisdom and justice of the Ruler of the universe; and "shall not the Judge of all the earth do right?" Gen. xviii, 25. Surely the mind that can see light in all this, must be darker than ten thousand midnights.

But, says one, Christ abolished some law? To be sure, he did; but he did not come to abolish it. It was first a fact that he was coming to die; and in view of this fact, a law of types and shadows was instituted. When he came therefore this law would of course cease, and be nailed to the cross, as the shadow had then reached the substance. Of this the Apostle speaks in the following instances: Eph. ii, 14-16; Col. ii, 14-17; Heb. vii, 18. On the other hand the moral law has run parallel with the existence of man. By it the world has been required to develop moral character. By its principles all are to be judged; and transgressors, either side of the crucifixion, are to look to Christ for justification; to avail themselves of the merit of his shed blood by faith in him.

What then are we to do to be saved? Repent, (of our transgressions of God's law,) believe, (that the blood of Christ can cleanse from all sin,) and be baptized. So said Paul and Silas to the jailer, "Believe on the Lord Jesus Christ." Acts xvi, 31. Said Christ to the young man, "If thou wilt enter into life, keep the commandments." Matt. xix, 17. Says James, "If ye fulfill the Royal Law, &c, ye do well;" and that we may know what he means by the royal law, he proceeds to specify



some of the ten commandments. Jas. ii, 8-12. And in Matt. xxiv, 20, and all through the book of Acts, the Sabbath is recognized as an institution fully binding in this dispensation.

M. tells us that by keeping the commandments we are going about to establish our own righteousness; [see Rom. x, 2-4;] and he reads verse 4, as though it said, Christ is the end of the law, and nothing more; but Paul adds an important specification. In what respect is Christ the end of the law? Ans. For righteousness; that is, Christ having by his death satisfied the claims of the law, when we avail ourselves of his righteousness by faith in him, the law ceases its claims upon us; we are made free from its sentence. Thus Christ is the end of the law for righteousness. But are we at liberty on this account to continue to transgress the law? Hear Paul again: "What shall we say then? Shall we continue in sin that grace may abound? God forbid!" Rom. vi, 1. Now if keeping the commandments, which we have shown to be binding, is going about to establish our own righteousness, any act of obedience is equally so; and consequently we may not do anything but continue in all sorts of disobedience and transgression, relying upon the righteousness of Christ, lest we be accused of doing something to establish our own righteousness. This is the very idea that Paul, with abhorrence, forbids. As often therefore as Eld. Miller accuses commandment-keepers of laboring to establish their own righteousness, Paul in Rom. vii, 1, rebukes him. Thus rebuked we leave him.

#### WE HAVE A MESSAGE.

BRO. SMITH:—We have a message for God's people that will move them. The holy Spirit witnesseth. The subject of the Seven Churches is deeply interesting, and most clearly gives an outline of the Christian Church from its origin to its close. The testimony to the Laodiceans, with its most cutting reproof, its affectionate counsel, its touching entreaties and its blessed promises, will reach the heart of every Sabbath-keeper that can feel. Only those whose consciences are seared as with a hot iron will remain unmoved, after the subject is fully set before them.

Christ is without, knocking. Our lack of faith, lack of consecration, lack of humility, lack of zeal and courage to fight the battles of the Lord, and lack of the spirit of sacrifice has shut Jesus out. For a few years past the glory has been departing from the remnant, and Jesus has been without, knocking till his locks are wet with the dews of night.

The remnant will hear his voice, and open the door and let the Saviour in. But, dear brother, it is of the greatest importance that all should understand what it is to prepare the way for the dear Saviour. He will not come into that heart where pride dwells. He will not dwell where the love of the world is. Where the love of the world is, there the love of the Father is not. And where is the brother or sister who has not more or less of the love of this world? There may be a few; but the eagerness with which very many strive to get more of this world, shows their love for it. This love for the world must die, before Jesus will come in. The hands must be clean and the heart pure before Jesus will dwell with any one. A great work is to be done right here for those who profess the Third Message. But those for whom this work is to be accomplished evidently do not realize it. O Lord, let thy word wake them up to see that their condition is as described, "wretched, and miserable, and poor, and blind, and naked."

Some will say that this description of the Laodiceans is too bad for the Sabbath-keepers. The reason is, because they are still saying in their hearts, "I am rich and increased with goods, and have need of nothing." Others acknowledge the application of this testimony, talk and write about it, who have hardly begun to feel over it, and to see what it is to be zealous and repent, and to buy gold tried in the fire, white raiment and eye-salve.

True repentance is not only a sorrow for past

wrongs, but a change of future course. The command to the Laodiceans is to be zealous and repent; or as A. Campbell translates, "be zealous and reform." An entire change is here required. Now to acknowledge the testimony, and talk of reforming, and still go on denying faith by works, will certainly render one's case doubly offensive in the sight of Heaven. Such a course will add sin to sin.

There has already been so much talking and so little living the truth, that our position is disgusting, nauseous, to the Lord, and unless we repent, he will spue us out of his mouth. And now to talk the solemn testimony to the Laodiceans, and still go on loving the world, its treasures, its pride and customs, is adding double insult to the dear Saviour who stands at the door knocking, pleading, counseling. Let those who have the message, talk it; but those who have not, let them first get it in their hearts, and be ready to live it, as well as to talk it.

J. W.

#### WESTERN TOUR.

BRO. SMITH:—We are now with the brethren at Green Vale, blocked up by snow-drifts. We hope to be able to break through, and pursue our journey toward Wawkon, Iowa, in a few days. Bro. Hart and Everts are with us, taking us through with their team.

Our Conference near Round Grove was not attended by any from a distance, in consequence of storm, yet the house was filled on First-day with very attentive hearers. Our meetings with the Brn. there, we hope, will result in much good. We trust they will speedily deliver themselves out of the snare of this world in which they have become entangled. Our last meeting with them was a searching time. God manifested his power, and searched out and exposed the condition of those whose works deny their profession of faith.

On our way to this place we put up for the night at Bro. Mitchell's, at Genesee Grove. They are believers of the Lord's make. One copy of the "Midnight Cry" was sent to sister Mitchell's father, who was then Post Master. He read and believed. Took it to Bro. and Sr. M., who also read and believed, and have since advocated the faith and hope of the gospel. About two years since, they embraced and confessed the Lord's Sabbath before their neighbors, at the close of the first discourse they heard on the subject. Bro. Mitchell has been prospered for a few years in cultivating the soil. May God give him success in preparing for the work, and entering the gospel field. Man-made teachers almost destitute of experience, can do but little in these perilous times. The battle is coming, and the contest demands God-made soldiers, humble, sacrificing, yet bold and unyielding on the field of battle.

The Lord is giving us a testimony for this people, which seems to be taking a deep hold of them. But the inquiry comes up, Will they continue? If they fully obey the testimony to the Laodiceans, they will hold on their way, and grow stronger and stronger. There are young men and women in this church who may be pillars in the church if they will die to this world and follow Jesus Christ. Our greatest fears for them are that they will not fully see their condition, and repent zealously, and hold their consecration. An entire change must be made, or the Lord will spue them out of his mouth. But those whom God loves will be zealous and repent, and receive the Saviour into their hearts, Jesus will sup with them and they with him.

For the past year we have greatly desired health sufficient to enter this Western field which indeed seems white for the harvest. God has been answering prayer. We endure the exposures of the season on this journey much better than we had dared to hope. Glory to God, for what he has done. We are able to preach much without injury. It is good to trust in the Lord. If the brethren in Illinois wake

fully up to the work, we shall endeavor to join them with a tent next Summer.

It is fully time for the remnant to awake to the great work before them. We fully believe that all that is necessary to introduce the loud cry of the Third Angel, is for the remnant to arouse and perfect their faith by corresponding works. Then Jesus (who is now without, knocking) will come in. The gifts will revive in the church, and the mighty truths of the Third Message will be set home to the honest in heart by the power of the Holy Ghost.

With this hope growing and burning within, we remain yours for the whole truth, and its sanctifying power.

J. W.

Green Vale, Ills. Dec. 15th, 1856.

#### HOW SHALL WE RISE?

Has been the language of many hearts, since the true condition of the Laodiceans was made manifest. Many have realized their lost condition, and have made some effort to extricate themselves from the darkness, but have failed, and some are now sinking in discouragement; how to rise they know not. Darkness prevails. O how sad is the condition of many at the present time. After all that has been written concerning our forlorn state, some among us receive no burden, and do not seem to be in the least troubled. As the prophet says, "Were they ashamed when they had committed abomination? nay they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall," &c. Jer. vi, 15.

There are others that have mourned over their wretched condition, but have made only very faint efforts to rise; have not heeded the admonition to "be zealous and repent."

Some have manifested much zeal and have moved out earnestly, but not in the right direction; they have a zeal without knowledge. How exceedingly mortifying and discouraging it is to us when we have made a zealous effort to get into the light, to find, alas, that our move was entirely wrong.

It is important that we should have humility enough to begin in the right place, when we commence to remove stumbling-blocks; lest we sink into worse confusion, and greater darkness.

"Be zealous and repent," is an individual work; our attention is directed homeward. "Thou art wretched, and miserable, and poor, and blind, and naked." The beam is in our own eye, and we should not be looking at the faults of others, before our own eyes are anointed. By looking in the gospel glass we may see how we stand and by continuing therein may be blessed in the deed. The glass is "exceeding broad," comprising all that God has revealed for the remnant, first and last. "Confess your faults one to another, and pray one for another that ye may be healed." This requires humility and meekness, therefore the Prophet says:

"Before the decree bring forth, seek meekness," &c. If we would rise, we must begin in the right place, and in the right manner, and then persevere with all diligence until we have gained the victory.

My past experience in some of these things has been sad indeed. I desire henceforth to move in the light or not at all. I would not try to steady the ark without directions, or in my zeal overlook the weightier matters.

I am glad the Lord is still giving his servants the burden to write out our present condition in the Review. Its result will soon be told, and it will be known who are on the Lord's side,

"O spare thy people, Lord,  
And give them full salvation."

M. E. CORNELL.

Allegan, Mich., Dec. 19th, 1856.

If you do not keep pride out of your souls and your souls out of pride, God will keep your souls out of heaven.—Dyer.

Divisions are Satan's powder-plots, to blow up religion.—Watson.

## COMMUNICATIONS.

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

From Sister Sanders.

BRO. SMITH:—I read the *Review* with interest; but I cannot say that I do with the same interest that I did two years ago. I am striving to overcome through the blood of the Lamb and the word of my testimony. The evidences of the near coming Saviour, remain the same; the evidences of life through Jesus, the same; the obligation to remember the Sabbath to keep it holy, and the necessity of the transgressor's having also the Faith of Jesus. But when I look for a people whom I think worthy to be called the church of God, I do not find any. I see inconsistencies in the faith and practice of both branches of the Advent people, and I thank God that salvation or his favor, does not depend on believing whatever peculiar ideas either of them may hold; that his word is in our hands in language that we can read and understand for ourselves. I dare not be led by man; neither dare I trust to visions which I honestly think contradict the word of God. I have been severely tried by the bickering strife and disunion among Adventists, and I cannot see that it looks any better in one branch of the church than the other. Politicians assail the personal character of members of the opposite party; so do professed ministers of the gospel. Well, so far they are not like their Master; but I suppose they are but men and must be saved or lost on the same conditions as the flock over whom they would bear rule.

O how earnestly I wish I could find a body of Christians where the love of God would run from heart to heart, subduing pride and vain glorying, and bringing every thought into subjection to the will of God. But alas for earth's inhabitants, I never expect to see them thus obedient to the King of heaven. It does seem to me now that true Christians are few, and like to be more so still.

The *Review* has been very irregular the past volume. Several times I have concluded it was stopped. I enclose one dollar for the past. You may for the present discontinue it. I would like it, for I wish to hear what they are doing; besides, there is much in *Review* which I deem profitable to read; but I cannot fall down and worship, or say that I could not live without it. It sometimes looks to me as though God had let darkness upon the people that they might learn not to worship men or papers. I may send for it again; but for the present I cast myself at Jesus' feet, and ask to be saved from error in every form. And if it is possible that any body of professors are owned of God, I hope in time that they may shine forth, so that I may recognize them. If each must stand alone, God's strength is sufficient for all.

Your sister in the hope of the gospel.

N. G. SANDERS.

Fond du Lac Co., Wis.

REMARKS.—Every one has of course a right to express their own feelings; but we would make a few suggestions to the writer of the above, and to any others (if there are any such) who may entertain similar views and feelings. It is certain that God has a church on the earth; he always has had, and he always will have. It is certain also that his church will, as a body, go through to the kingdom. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Now when we look abroad, suppose we do not find any church which appears to be perfect, which we think appears to deserve the name of the church of God; what is our next duty? It is to see who are striving to become such. Now we as a body do not claim to be perfect, but we are striving to become so; we do not claim that we have yet come into the unity of the faith, but we are laboring for that object; and what are the means that God has appointed to this end? The Apostle tells us: "Prophets, evangelists, pastors, and teachers, [Eph. iv, 11,] and other gifts of the church, [1 Cor. xii,

7-12, 28,] for the perfecting of the saints, for the edifying of the body of Christ, till we all come into the unity of the faith," &c.

It is true we have the Bible in our hands in language that we can understand; but we presume that Sr. S. would not abolish the office of teachers which Christ has instituted in his church; and this teaching is to edify the body of Christ. Now we must not be so afraid of being led by men, and adopting the opinion of others, as to reject the good and correct teaching which is in accordance with God's word; and all true teaching and every true gift of the church, is, and will be, in accordance with that Word. But if Sr. S. would attribute to those who are connected with the *Review*, the desire to lead any by our own authority, and have them adopt opinions merely because they are ours, she misconstrues our motives entirely; we do not so understand our mission. Is it not almost a standing declaration of the *Review* that we claim no infallibility, that we ask no one to take our "ipse dixit" for any thing, but to cling to the Word, and by that try and determine all questions? If we can aid any in arriving at truth, and progressing in spirituality, our object will be accomplished.

The idea of going to heaven alone cannot be sustained. No one need think that he can make such progress as to leave every body else far behind. It reminds us of an anecdote which we will here mention:

"Col. Blair told us at the commencement of the battle of Waterloo there was some trouble to prevent the men from breaking their ranks. He expostulated with one man: 'Why, my good fellow, you cannot propose to beat the French alone? You had better keep your ranks.' The man returned to his place, saying, 'I believe you are right, sir, but I am a man of a very hot temper.'"

It is some so in religious matters. We must not cherish such a hot temper in spiritual things, as to think individually to outstrip the church at large. We are all members of one body. Then we had better keep our ranks. The enemy will have far less opportunity to sow discord and distraction among us, if we stand shoulder to shoulder, laboring together for that great object, unity and perfection. We would not here convey the idea that belonging to the church alone will save any one.

We are sorry the *Review* has retrograded so far that our sister does not peruse it with the same interest as formerly; though we may judge from the testimony we are frequently receiving, that many will be disposed to consider that the change has taken place in her, instead of the paper. If she thinks we demand the adoration and worship of any, she misapprehends again: these are not embraced in the catalogue of our requirements.

Again we would recommend for her consideration the people who are making the greatest efforts to conform to the Bible pattern of the true church. Such are certainly entitled to present consideration. And we are firm in the belief that the Lord's people, whether we are the ones or not, will soon emerge from the shadows that now hover around them, and come forth clear as the sun, and fair as the moon.—Ed.

From Bro. Wilson.

BRO. SMITH: I would say to the brethren and sisters that there is a small number of us trying to keep the Commandments of God, and the Faith and testimony of Jesus.

We feel somewhat encouraged when we read the testimony of God's children who are scattered over the land. Though we have been in a lukewarm state for some time, God has been with us of late. We have had some good meetings. The Spirit of God has been poured out upon us, and I trust we all feel like pressing on to the end; for he who bears the cross shall wear the crown.

My prayer is that we with all those who keep the commandments of God may be kept faithful until death or till Jesus comes; for I feel that the time is fast approaching.

Brethren and sisters, are we getting ready? are we trying to follow Jesus? are we laying up our treasure in heaven? If we are all is well; but if we are laying it up on earth, it will condemn us at the last day.

I feel that we are the Lord's stewards, and if we squander the means that God has put into our hands, we shall have to give an account of it. Let us do what we can for the spread of the truth among poor perishing sinners.

I feel that he is sifting his people, and will continue to sift them till he shall have a people zealous of good works. And though we are surrounded by enemies on every side, and tempted, and tried, and persecuted, let us rejoice.

I feel that we live in perilous times, and need to heed the Saviour's warning, "Watch and pray lest ye enter into temptation;" for the Devil is going about as a roaring lion, seeking whom he may devour. Let us seek to know and do our duty that we be not found sleeping.

I trust that by the grace of God I may hold out to the end, and have a right to the tree of life and enter in through the gates into the city.

Yours in hope of eternal life.

JOHN WILSON.

Bozette, Mich., Dec., 1856.

From C. Boomhour.

BRO. SMITH: I am often cheered with the communications from the brethren and sisters. It is almost three years since I heard those truths which the *Review* advocates. Then Bro. Cornell came here and presented them under the sound of the Third Angel's Message. I received it gladly.

I have kept the Sabbath for twelve years. I had felt for a long time as though I must leave the church. I acted accordingly, so I am alone, having no one of like precious faith to associate with.

Bro. C. told us something about the little book's being eaten in 1844; but I thought it was not all eaten; for I think that I have had a taste of it. I am willing to take the bitter with the sweet.

I have had many trials, perplexities and temptations, but my prayer is, Lord, what wilt thou have me to do? O for that wisdom that comes from above! O that the Lord would give me his Holy Spirit to guide me into all truth! I want that meek and quiet spirit which Peter said was in the sight of God of great price.

There is one thing that I do covet, which is that kind of riches that James speaks of, Rich in faith, heirs of the kingdom, which God has promised to those who love him.

I am one of those who are looking for the blessed hope, the glorious appearing of the great God and Jesus Christ who has given himself for us that he might present unto himself a peculiar people, zealous of good works.

C. BOOMHOUR.

Milton, Rock Co., Wis.

From Sr. Patten.

BRO. SMITH: I have been deeply interested in what I have seen in the *Review* on the subject of the Laodicean state of the church. I believe it to be the truth, "meat in due season" for the remnant. I have long felt that something was wanting. While I read the cutting testimony to the Laodiceans, I will try to take it to myself. The truth is too plain that we have suffered cares and trials to shut Jesus out, and have not had that sweet communion with him that we once had.

O that we may heartily repent of our lukewarmness, put away everything that shuts Jesus from our hearts, and make speedy and thorough preparation for the coming of the Lord! I want my heart clean and filled with the love of God. My prayer is, Create in me a clean heart, and renew a right spirit within me.

I do believe that we must make haste or it will be too late! I am alone here, and have not seen a Sabbath-keeper since the Princeton tent-meeting, and may not see one again for many months; but I am thankful for the *Review* to read, and know not how I could do without it.

I love the prospect of the saints' home. My heart and my treasure are there, and I cannot be left with those who love this world. I realize more than ever that it is through much tribulation that we shall enter the kingdom of God.

Great trials await the remnant, but the grace of God is sufficient, and I desire strength and a willing heart that I may endure to the end and be saved. I choose rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season. I mean to be an overcomer and meet all who are redeemed from among men, in whose mouth is found no guile, on mount Zion with the Lamb.

Yours in the patience of the saints.

OLIVE M. PATTEN.

Groton, Mass., Dec. 6th, 1856.

From Sr. Dodge.

BRO. SMITH, I wish to say that the *Review* is a welcome visitor to us. We read it with delight, and especially the communications from the dear brethren and sisters, which are a comfort to us. We are alone in keeping the Sabbath, there being no one else in the place who keeps it, and yet we are not alone, for the Lord is with us to comfort us in our loneliness.

Let us be of good comfort, and hold out with patience a little longer; for I believe the time is near at hand, when we shall all be gathered home in one family. There will be no lonely ones there.

My dear brethren and sisters, let us strive to be prepared for the coming of the Lord. Let us awake out of sleep, and come up to the help of the Lord against the mighty; let us be zealous and repent, that we may have the tried gold, and white raiment.

What we do, must be done quickly; O that we might all be found, clothed in white raiment, at the Lord's coming!

From your unworthy sister.

L. A. DODGE.

Stoddard, N. H. Dec. 16, 1856.

From Sr. Burwell.

BRO. SMITH: I have long felt it my duty to write a few lines through the *Review* to the brethren and sisters scattered abroad that they may know something of the dealings of God with us, in the year that is past. It is now almost one year since we left our home in Vermont, our friends and relations, and those of like precious faith, and sought a home in the town of Parma Michigan, among strangers, in a strange land.

We have within the past year been called to pass through deep waters of affliction. Sickness and death have entered our family, and taken from our embrace two dear children, an only son aged 18, and our oldest daughter aged 20. Thus has this world become a dark and dreary wilderness to me. Everything of a worldly nature, even our very dwelling, is sad and gloomy. My mind was not in a state to endure such afflictions, and it seemed for a while that I must sink under them, and as though the grave would be a relief. But the Lord has thus far sustained me, and praise his holy name he has promised to be with us in six troubles and in the seventh will not forsake us, if we trust in him. And although these afflictions may seem severe yet we know that he hath done and will do, all things right. I feel now to say with Job though he slay me yet will I trust in him; and I do desire to live so near the Lord that I may learn what he designed I should by these afflictions and to know and do the will of God in all things.

I see truly it is a strait and narrow way to the kingdom; and it is through much tribulation that we enter there. I hope we may all heed the last call, to be zealous and repent, and not think because we have a theory of the truth, and have professed to believe the Third Angel's Message, that we need nothing more; that we are rich and increased in goods, but remember that it is the faithful alone that will reign with Jesus.

Jesus has said, 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. Will we let pride, selfishness love of the world or any

thing else shut the dear Saviour from our hearts, or will we open the door and welcome him in, that he may sup with us. I mean to seek earnestly for a deeper work of grace in my heart, that I may be prepared for the solemn scenes that are just before us. O let us all awake from stupidity and heed the exhortation of the dear Saviour, to watch lest coming suddenly he find us sleeping.

The *Review* has always been a welcome messenger to me; but I never knew how to prize it as I do now. It is a source of satisfaction to receive a letter from a friend; but when I get the *Review* I expect to hear from quite a number of my brethren and sisters, which truly affords comfort and consolation in this time of trial.

The Sabbath-keepers here number twelve, who are striving to keep all of the Commandments, that they may have right to the tree of life. The visits from Bro. and Sr. White, and Brn. Bates and Frisbie, have not been altogether in vain. There appears to be quite an interest to hear on the part of some; and I hope the time is not far distant when our number may be increased by such as will be saved in the day of the Lord Jesus. And, dear brother, that you, and others engaged with you in sending out the truth to the world, may be sustained in your arduous labors, is the prayer of your unworthy sister in affliction.

A. B. BURWELL.

Parma, Mich., Dec. 24th, 1856.

P. S. If any of the brethren coming to Battle Creek or traveling on the cars past here would make us a visit we would be very thankful. We live one mile and a half west of the Depot at Parma Station.

A. B.

From Sr. Clafin

BRO. SMITH: I think I can make the required response, I can speak but for one, that "as for me" I will serve the Lord; for I believe that the Lord he is God, and I will follow him, his grace assisting me.

How gladly did I receive the light, showing our whereabouts in the stream of time. How often have I wondered, when I looked upon the church and have seen our love growing cold, and severe trials coming in on every hand, and said, what is the matter! I thank God, that he is yet mindful of us, and is showing us what the matter is. Truly it is sad to tell, we are in a deplorable state: about to be spued out of the mouth of God, because we are lukewarm.

Are we not admonished, by this message of the Angel of the church of the Laodiceans. Will we not all take heed to his counsel, that there may none be left behind, or spued out of his mouth.

O, I greatly fear, some will reject the light, as others have done in former days, and be left in darkness, and left to believe strange doctrines and to have their portion in the last plagues, and second death. The people of God have always had something to molest them, and while we look back in the past, we see that second Advent believers have been tested and tried in many ways. The first great test was the disappointment in 1844. We all understand how sorely they were tried then. And the Third Angel followed, with his Message, and light began soon to shine upon the commandments, and the messengers began to proclaim through the land, saying, The Seventh day is the Sabbath of the Lord thy God.

O, then another trying time had come, more cutting than ever before seemingly, not only to leave brethren and sisters, but the whole world; for they nearly all keep the first day, and how can I come out here alone? we would say, and keep the seventh day. But hard as it was, thank the Lord, a goodly number got strength to step out upon it. Who among us now will reject the light which shows the condition of the church and draw back? I hope none will be left to draw back to perdition, but that we all shall believe to the saving of the soul.

NANCY CLAFIN.

Norfolk, N. Y. Dec. 18, 1856.

#### Extracts from Letters.

BRO. S. WARNER writes from Providence, R. I., Dec. 21st, 1856: "I would at this time send to you, and

all the brethren who love our Lord, and consent to, and try to keep, the Commandments of God, and the Faith of Jesus, my fraternal love and greeting, and do herein express that I do feel to desire and pray to our God, that your, (and our,) faith may be strengthened, and that your mind may be enlightened, your health preserved, and usefulness increased, that you may be enabled to bring to light, and to the understanding, of all the readers of the *Review*, things new and old, from the only fountain of truth, yet given to man, for his instruction, i. e., the Holy Bible.

"As I have never had the satisfaction of being personally acquainted with you, and I might say the same of nearly all the true Sabbath-keepers, with the exception of our beloved Bro. Joseph Bates, you will therefore know that it is the cause and the persons I feel the most for. Yet it would be esteemed by me as a great blessing, if I could have the privilege of meeting with others of like precious faith for the worship of God from time to time. But this little spot on the face of the globe seems to be a place where all created beings are constantly and entirely engrossed with the love of gain, and enjoyment of momentary pleasures.

"I do most humbly pray, that myself, your unworthy brother in Jesus, I trust, may be more faithful, more obedient to the commands and will of God, having the mark of the living God, which I understand to be the keeping of God's holy day, the seventh day of the week, the Sabbath of the Lord, or the 'Lord's day.'

"Blessed be God that he gave me to realize that the mark of the beast, &c., was the obedience of the will to the commands of the beast, Papacy, in keeping the 'Sunday,' and profaning God's Sabbath."

Bro. C. W. Standish writes from Milan, Ohio:—

"Though I am but a poor Laodicean, I feel encouraged to hope; (for the same Faithful and True Witness says, As many as I love I rebuke, &c.,) and I am resolved to heed the admonition to be zealous and repent. I believe the time is soon coming when this Message will go with a loud voice, and all lovers of truth will be engaged in advancing the last Message of mercy to a rebellious house."

#### "A Day for a Year." Eze. iv, 6.

WHO may say that the "days" brought to view in Hosea vi, 2, will not admit of a similar exposition, as those in Daniel's prophecies, which, to us are of so much importance, in the right understanding of the prophetic scriptures; if they admit of the same interpretation, they would seem to take their date from the call to the Laodicean Church. Notice the first verse of the above chapter, namely, Hosea, vi. Verse 3, also, affords strong evidence that the prophet would, direct our mind to the last great outpouring of the Holy Spirit, as the first is in the past. Counting then, two full years, or prophetic periods of time, from the past Fall, where the call is given, as we believe in truth, to the Laodicean church, we would be carried by "the third day" into the year 1859, and near its close, and if "this generation," which doubtless had its beginning in the year, A. D. 1780, on the 19th of May, closes 19th, May 1860, as I believe from the testimony of David as seen in Psalms xc, 10, then certainly this exposition of Hosea cannot be rejected; as all is to be done, the saints, both living and dead gathered up before the generation closes, or passes. For proof, see Matt. xxiv, 31; 1 Thess. iv, 16; Rev. xx, 5, 6.

Now, taking into the account the present state of the world, and considering the progress of spiritualism in this country; the dominion of the two-horned beast, and location of the false prophet, and also the state of the "True Church," in the hour of his judgment, I would close with the language of the Prophet.

"Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." So shall we be prepared for the change from this mortal to immortality. Here is the text; "after two days will he revive us; in the



third day he will raise us up, and we shall live in his sight."

Brethren, and sisters, let us consider it; for I believe that we must have yet a clearer sense of the shortness of time. O Lord revive us now in my prayer  
Yours in love, JESSE DORCAS.

Freemont, Ohio, Dec. 16, 1856.

#### Communication from Bro. Hart

DEAR BRETHREN AND SISTERS:—I feel it my duty to speak to you through the *Review* at this time. I am now fully convinced that my course since I moved west has not been such a one as has been calculated to shed a good influence on the side of truth. That is, my course in the affairs of this life has gone to show that my affections were placed on the earth. And in view of the past, I feel to say to my brethren and sisters scattered abroad that I sorrow for my course, and mean to heed the admonition to the Laodiceans, to be zealous and repent.

This testimony has shown me my true condition in the sight of that God who knows my heart. Here light shines from his word like the sun at noon-day. It is a most solemn and awful threatening from the mouth of Jesus, that if we are not zealous he will spue us out of his mouth. Who will heed this warning? Who will give all for the pearl of great price? Who is it that will turn about, and give all for the kingdom? On this message hangs our eternal destiny. Christ is in earnest with his people. It is evident that the Lord is requiring great zeal at this point. Our coming so near the time when the Lord will make his appearing, and our stupidity and great lack of spirituality, demand of us to be awake, and here begin to act like men who wait for the Lord.

Brethren and sisters, what shall I say? Can I say any thing to arouse you from the stupidity that has been so long on us, and has lulled us into a perfect sleep? This sleep, I fear, many will never awake from, until it is for ever too late, the last note of warning being past, and then awake only to receive the wrath of God in the seven last plagues.

My soul is drawn out after you while I write. This is truly a testing truth, and also a very humiliating truth. Poor, miserable, blind and naked, and knew it not. O what a testimony to the remnant! Who will buy gold tried in the fire? (It costs something.) It will cost us all we have. I ask again, Who will give all for the kingdom? Who will sacrifice all for the Lord and his truth?

I do not feel it my duty here to go into the argument to prove that we are in the Laodicean state of the church. Examine what has been written on this subject by J. W. It seems to me as though we were near that point of time when the cases of all the living saints were coming before the Judge of all the earth. Are we in that state of affliction of soul that is required of us according to the type? I think not. That required the affliction of their souls. And if we are not found in that state of affliction, that is, humility, sobriety, self-sacrificing and mourning for our sins, God will spue us out of his mouth.

The inquiry may arise, What shall I do? The testimony comes home to us from our Saviour, [Luke xii.] Be like men who wait for the coming of their Lord. No longer let your works deny your faith. Step out upon the truth with your whole soul. It will bear you. Brethren and sisters, lean upon the arm of God for strength. His arm is mighty, and he will never let those who trust in him fall.

I feel like giving all for the truth, and mean also to be zealous in this matter. Shall we be among that class of servants who say in their heart, My Lord delays his coming, and our portion at last be found among the hypocrites? Remember that our lives are an index to our hearts. What has the world learned from this index the few past years? They have learned that we have an inheritance on this earth that we esteem dear to us. Yes, they have learned that we really love this inheritance. Has it not been so? The testimony our Saviour is, [Rev. iii.] that we are blind. What has blinded us? Paul testifies that the god of this world blinds men. O let us remember that this world has a thousand charms to draw our minds away from the truth, and that there is danger of our being drawn into the pit at last. Let us arise and lay aside the world. It is a garment of unrighteousness. Let us put on the garment of righteousness. The zeal that will be manifest by God's children, under this message, I think will bring the loud cry. Not the wars of the old world; not the troubles of this country; but a consistent life with our profession will meet with

the approbation of God, and prepare his children to give the loud cry of the Third Message.

J. HART.

Round Grove, Ills.

#### Communication from Bro. Everts.

DEAR BRETHREN: I am passing through a solemn train of thought. The question with me is, Where are we? I answer, More than twelve years past the proclamation "The hour of his Judgment is come." Rev. xiv, 6, 7. We have been the same length of time in the cleansing of the Sanctuary. Dan. viii, 14. I inquire, What was the cleansing of the Sanctuary under the first covenant? It was a day of judgment. What did it typify? The work in the antitypical Sanctuary, which has been going on since A. D. 1844; since the announcement, "The hour of his judgment is come." O how much weight and solemnity in the word, *Judgment!* It should cause every one to ask, When does it take place? "To the law and the testimony," is our motto. It was future from Paul's day; for he "reasoned of a Judgment to come." Acts xxiv, 25. Our Saviour declared that his words would judge men in the last days.

I understand that judgment must be rendered before Christ comes; for when he comes it will be to raise the righteous saints, and change the living saints, in a moment, in the twinkling of an eye, at the last trump; [1 Cor. xv, 52.] which, being an instantaneous work, would allow of no time at that moment for judgment. Judgment must be passed upon all who share in eternal life at the coming of Christ, before he comes, and during the existence of the last generation on earth. As proof of this, we quote the words of the Apostle, which show that the dead are judged while some are alive: "Who shall give account to him that is ready to judge the quick [living] and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according [in like manner] to men in the flesh, [living men.] but live according to God, in the Spirit." 1 Pet. iv, 5, 6.

When this judgment is rendered, I understand that the solemn declaration will be announced, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." Then Christ exclaims, "Behold I come quickly, and my reward is with me." Rev. xxii, 11, 12.

Therefore, my dear brethren, believing that Christ will soon come, I inquire again, Where are we? I answer, In the judgment of the saints; for Peter says that judgment first begins at the house of God. Chap. iv, 17. It appears that the order is, that the righteous dead have been under investigative judgment since 1844. And now the message that we passed from the sixth phase of the gospel church, which was the Philadelphia, or brotherly-love state, in 1844; and that we are in the Laodicean or judging-of-the-people condition, and are lukewarm. The appeal of the Faithful and True Witness is a perfect antitypical parallel to that which decided in solemn judgment the fate of the Hebrew church on the tenth day of the seventh month, near the close of all their sanctuary scenes, which shadowed the great decisive judgment in the end of the world. What are they? "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. xxiii, 29. Be zealous and repent, [afflicted,] or I will spue thee out of my mouth; [cut thee off from among the people of God.] Rev. iii, 14, 19.

My dear Brethren, from the scripture referred to I solemnly believe that the judgment has been going on in the Heavenly Sanctuary since 1844, and that upon the righteous dead, from "righteous Abel" down through patriarchs, prophets, martyrs, and all the saints who have fallen asleep in Jesus, judgment has been passing. How solemn the thought, that perhaps, our companions, our children, brother or sister, has been passing the great momentous review that will entitle them to a glorious immortal body at the coming of Christ.

The solemn declaration that the Laodiceans know not that they are wretched, and miserable, and poor, and blind, and naked, and that they are exhorted, yea, commanded, to be zealous and repent, under the awful penalty of being spued out of the True Witness' mouth, has thrilled my whole being.

I call to mind, What have I been about! I find by serious reflection that my poverty comes upon me like an armed man. I look back to the Philadelphia ground on which I stood in 1844, my heart filled with brotherly love, the full hope of salvation like a powerful anchor or

a dazzling helmet, on my head, walking softly before the Lord, dead to the world, looking only for a heavenly inheritance and with deep shame and regret, I see that I have taken a journey into a foreign land, and wasted all that blessed portion that my heavenly Father bestowed on me. I confess with shame and regret, that my worldly mindedness and conduct has made me a citizen of this world, and I have filled myself with nothing better than husks, till I am perishing with starvation.

My dear brethren, I humbly confess that I have ensnared and loaded down myself and others around me with cares to a degree unbecoming and unfitting to one who professes to be living and hoping for a better inheritance. I confess that I have sinned before my dear brethren and heaven, and I mean by the grace of the Lord assisting me, to be zealous and repent by turning about immediately.

I have placed my lands, my entire earthly substance, on the altar anew, (if I am not deceived,) and throw myself on to the consecrated altar, and pray that the Lord will direct me by his unerring and heavenly wisdom, and lead me by his opening providence until the sacrifice is entirely used up in the cause of God. I know that there is bread enough and to spare in my heavenly Father's house.

E. EVERTS.

Round Grove, Ills., Dec. 17th, 1856.

#### APPOINTMENTS.

PROVIDENCE permitting there will be a Conference at Rouse's Point, N. Y., commencing February 6th, at 10 o'clock A. M., and continue as long as thought best. Will not the brethren come to this meeting prepared to take hold in earnest, on this last note of warning, and observe February 6th as a day of fasting and prayer, that the Lord may give us the eye-salve to see the importance of securing the white raiment and the gold tried in the fire, by which we shall stand the conflict that is before us.

In behalf of the church.

C. W. SPERRY.

A. S. HUTCHINS.

There will be a general conference held at the house of Bro. John Stowell in Washington, N. H., commencing sixth day evening Jan. 23d, and continue over Sabbath and first day. Will Bro. Hutchins, Sperry, and Stone, make an effort to attend and as many other brethren from abroad as have a mind to work.

As it is not convenient for Bro. Stowell to accommodate as many as formerly, it will be necessary for brethren from abroad to come prepared to take care of themselves as far as they can, and thereby help bear the burden of this meeting which is designed for the especial benefit of the saints that are zealous to repent.

In behalf of the church.

E. L. BARR.

D. PHILIPS.

PROVIDENCE permitting, I will commence a course of lectures at Cutler's Corners, town of Adams, Hillsdale Co., Mich. in the Wesleyan Church, on First-day, Jan. 4th, 1857, at 2 o'clock P. M.

J. H. WAGGONER.

#### Business Items.

Huldah Mott.—What Post Office and State?

BOOKS SENT.—G. W. Holt, (by express,) S. Warner, I. B. Puffer, Wm. B. Pierce, H. C. Lewis, S. B. McLaughlin, M. Courter, Mrs. M. Ashbaugh, Wm. A. Raymond, W. Chapman, A. S. Hutchins, B. D. Townsend.

#### Receipts.

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

#### FOR REVIEW AND HERALD.

R. Godsmark \$1.00, x.1. J. Pemberton 1.00, x.1. S. Warner 1.00, x.1. S. A. Street 1.00, x.1. O. B. Jones 3.00, xi.14. M. Burritt 2.00, x.1. J. Dorcas 1.25 (25 cts. each for H. J. Kittle, M. Freet, T. J. Kenyon, E. Doup, H. Hudson, each to ix, 20), John Brown 2.00, xi.1. S. B. McLaughlin 1.50 (50 cts. each for E. R. McLaughlin, D. Staples, & Jno. Young, each to x, 9), S. W. Bean 1.00, x.1. D. C. Elmer (for I. Smith) 1.00, xi.4. H. Main 2.00 (1.00 each for A. Miner & W. Newton, each to xi, 8) A. G. Phelps 1.00, x.14. R. Beckwith 0.50, xi.1. D. Philips 0.50, xi.14. O. Frizzle 1.50, x.14. S. H. Peck 1.00, x.1. A. R. Morse 1.50, x.14. E. Lothrop 1.00, xi.1. W. Grant (for G. Hostler) 0.25, ix.20. J. M. McLellan 1.00, x.1. L. McLellan 1.00, x.1. Mrs. M. Ashbaugh 1.00, x.1. R. Barnes 1.00, x.1. Jos. Thomas 1.00, xi.1. S. W. Flanders 1.50, x.14. L. F. Barnes 1.00, xi.1. A. Barnes 1.00, xi.1. Sr. B. Bryant (for J. Warner) 1.00, xi.1. Jas. Wheeler 1.00, xi.10. B. D. Townsend 2.35, xi.17. G. W. States 1.00, xi.1. G. P. Cushman 2.00, xi.1. Jno. Powell 1.00, x.10. W. C. Smith 0.25, ix.21. C. A. Abney 0.25, ix.21. J. W. Morgan 0.25, ix.21. A. H. Lewis 0.25, ix.21. A. Lewis 0.25, ix.21. F. Bingham 0.25, ix.21. Wm. Gleason 0.25, ix.21. S. Francisco 0.25, ix.21. J. Hughes 0.25, ix.21.

FOR REVIEW TO THE POOR.—I. Babcock \$3. P. E. Ferris, W. D. Williams, a Friend, each \$1. M. B. Pierce \$0.70.

FOR OFFICE RELIEF.—R. Godsmark, M. Burritt, S. H. Peck, E. M. L. Cory, each \$1.

FOR GERMAN TRACT.—Sr. H. Godsmark \$1.