

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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SUBMISSION.

"Heart, be still!
In the darkness of thy wo
Bow thee silently and low;
Comes to thee what'er God will;—
Be thou still!

Be thou still!
Vainly all thy words are spoken,
Till the word of God hath broken
Life's dark mysteries, good or ill,
Be thou still!

Lord, my God;
By thy grace, O may I be
All-submissive, silently,
To the chastenings of thy rod,
Lord, my God.

Shepherd, King,
From thy fullness, grant to me
Still, yet fearless faith in thee
Till, from night the day shall spring,
Shepherd, King!"

(From Hym. Sab. Churches, by T. Davis.)

A GENERAL HISTORY OF THE GERMAN SEVENTH-DAY BAPTISTS.

THE Reformation in Germany and Holland was productive of great and glorious effects, although it was not complete. Errors in doctrine, nearly or quite as incongruous with Scripture as those abandoned, were retained; ceremonies, nearly equal in absurdity to those prohibited, were still celebrated; and persecutions, exhibiting more similarity to the practices of Papacy than to the meekness and quietude of pure Christianity, were still prosecuted. The Reformation required to be reformed, and of this many pious and holy men were aware. At length, in 1694, a violent controversy arose in nearly all the Protestant churches of those two countries, in consequence of the attempts which were being made to promote a practical and vital religion. At this time the pious Spencer was ecclesiastical superintendent of the court of Saxony. He was likewise at the head of the party distinguished for its advocacy of reformatory measures. However, neither his dignified and important station, nor the fact that the tenets of his followers were predicated upon scripture according to its literal interpretation, could preserve them from falling under the odium of heresy, and incurring the effects of a virulent opposition. Their doctrines were examined by the ecclesiastical dignitaries, who, instead of instituting a comparison between them and Holy Writ, sought to discover whether or not they were conformable to the tenets deemed orthodox by the Consistory of Wittenberg. The decision was in the negative; hence they were suppressed in their public lectures and ministrations. This prohibition, while it shut up churches, and hushed the eloquence of public lecturers, savored of persecution, and consequently excited a spirit of in-

quiry in the minds of the multitude. In such cases as this, reverend divines would consult their own interest by bestowing greater attention upon the study of human nature. Persecution agitates the public mind, excites the sympathy of some, the curiosity of all, and promulgates the very sentiments it is endeavoring to restrain. Besides, persecutors are not omniscient, conventicles will be held, and to their other charms that of secrecy is then added.

In the year 1708, Alexander Mack, of Schriesheim, and seven others in Schwartzene, Germany, met together regularly, to examine, in a careful and impartial manner, the doctrines of the New Testament, in order to ascertain what obligations it imposes upon professing Christians. These inquiries terminated in the formation of the society now called the Dunkers, or First-day German Baptists. Persecution, while it scattered them, likewise led to the dissemination of their doctrines; some were driven to Crefelt, in the Duchy of Cleves, and the mother church voluntarily removed to Sevustervin, in Friesland, whence its members emigrated to America in 1719, and dispersed to different parts of Pennsylvania. In 1723 they formed a church at Germantown, under the pastoral care of Peter Becker. The rapid growth of this church has rarely been excelled, and it received continual accessions of new members from the banks of the Wissahickon, and from Lancaster County. In this County, another community was soon after established by Conrad Beissel, a native of Germany. He was a man of eminent piety and ability, much given to metaphysical speculations, and distinguished for his love of solitude. Being determined to seek out the true obligations of the word of God, independent of all pre-conceived opinions and traditional observances, he was soon led to perceive that the sentiments of the Dunkers were erroneous so far as they related to the day designed to be hallowed as the Sabbath. It appeared evident to him "that the seventh day was the command of the Lord God, and that day being established and sanctified by the Great Jehovah, for ever, and no change, nor authority for change, ever having been announced to man, by any power sufficient to set aside the solemn decree of the Almighty, he felt it to be his duty to contend for the observance of that day." These opinions he maintained, not only in many eloquent discourses, but, about the year 1725, he published a short treatise which entered into a full and very able discussion of this point. The publication of this tract formed, in more ways than one, an epoch in the community, and created so much stir and excitement among the Society at Mill Creek, that Beissel quietly retired from the settlement, and took up his abode in a small cell on the banks of the Cocalico, which had been occupied previously by one Elimelech, an anchorite. Here, retired from all the world, he sought, by prayer, fasting and meditation, to converse with superior intelligences, and to perfect himself in holy knowledge. But the community that had opposed his fervent and spiritual teachings when present, found his absence a great deprivation, and although many inquiries were made, it was a long time before the place of his retirement became known. By this time many members of the society at Mill Creek had become convinced of the truth of his proposition relative to the Sabbath, who now removed and settled around him in solitary cottages. They rested from secular labors and celebrated the public services of religion upon the original Sabbath, the seventh day of the week, which has ever since been observed by their descendants.

In 1728 they resolved themselves into an ecclesiastical body, and a monastic society was instituted in 1732, for the accommodation of which suitable buildings were erected. Other buildings were likewise erected by the community, and all together constituted the irregular, yet lovely village of Ephrata. Both men and women were admitted into the convent, and both appear to have been singularly attached to the monastic state. They wore the habit of the Capuchins, or White Friars, which consisted of a shirt, trowsers and vest, with a long white gown and cowl, of wollen web in Winter, and linen in the Summer. That of the sisters differed only in the substitution of skirts for trowsers, and some slight peculiarities in the form of the cap. All who entered the cloister received monastic names. Their first Prior was Onesimus, (Israel Eckerlin,) who was succeeded by Peter Miller, surnamed Jabez. Beissel, whose monastic name was Friedsam, received the title of Father—spiritual father—and subsequently that of Gottrecht, implying together, Peaceable God-right, from the brethren of the community. "In the year 1740 there were thirty-six single brethren in the cloister, and thirty-five sisters; and at one time the society, including the members living in the neighborhood, amounted to near three hundred." The government and arrangement of this little community were perfectly republican, and all the members stood upon the most fraternal equality and freedom. They were bound by no vows, neither had they any written covenant. The New Testament was their confession of faith, their code of laws, and their rule of discipline. Such property as accumulated with the society, by donation and from the labor of the single brethren and sisters, was held as common stock, but none were obliged to devote their personal property to this purpose or to resign any of their temporal possessions. A considerable income was derived from the farm, which, with the proceeds of the grist-mill, paper-mill, oil-mill, fulling-mill, and the industry of the brethren and sisters, sufficed to support the society in a comfortable manner.

The principles of this society appear to have been superficially understood and partially represented by most writers upon the subject, although there is nothing about them mysterious or intricate.

"They receive the Bible as the only rule of faith, covenant, and code of laws for church government. They do not admit the least license with the letter and spirit of the Scripture, especially with the New Testament, do not allow one tittle to be added or rejected in the administration of the ordinances, but practise them precisely as they are instituted and made an example by Jesus Christ in his word.

"They believe in the divinity of our Lord Jesus Christ, and the trinity of the Godhead; having unfurled this distinctive banner on the first page of a hymn book which they had printed for the society as early as 1739; viz., 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness on earth, the Spirit, and the water, and the blood; and these three agree in one.'

"They believe that salvation is of grace, and not of works; and they rely solely on the merits and atonement of Christ. They believe, also, that that atonement is sufficient for every creature; that Christ died for all who will call upon his name, and offer fruits meet for repentance; and that all who come to Christ are drawn of the Father.

"They contend for the observance of the original Sabbath, believing that it requires an authority equal to that of the great Institutor to change any of his decrees. They maintain, that as he blessed and sanctified that day for ever, which has never been abrogated in his word, nor any scripture to be found to warrant that construction; it is still as binding as it was when it was reiterated amid the thunders of mount Sinai. To alter so positive and hallowed a commandment of the Almighty, they consider would require an explicit edict from the great Jehovah. It was not foretold by any of the prophets, that with the new dispensation there would be any change in the Sabbath or any of the commandments. Christ, who declared himself the Lord of the Sabbath, observed the seventh day, and made it the day for his special ministrations; nor did he authorize any change. The apostles have not assumed to do away the original Sabbath, or give any command to substitute the first for the seventh day.

"They hold to apostolic baptism—and administer trine immersion, with the laying on of hands and prayer while the recipient yet remains kneeling in the water.

"They celebrate the Lord's supper at night, washing, at the same time, each other's feet, agreeably to his command and example. This is attended to in the evening after the close of the Sabbath—the Sabbath terminating at sunset of the seventh day; thus making the supper an imitation of that instituted by Christ, and resembling also the meeting of the apostles on the first day to break bread, which has produced much confusion in some minds in regard to the proper day to be observed"

(To be Continued)

OLD MOSES. A Story of Every Day Life.

[The story of "Old Moses" will be read with much interest. We rather object to the mirthful style of some portions of it; but on account of the many excellent things in the story we set it before our readers. It is a good illustration of the power of true religion in its pure simplicity.—Ed.]

Mr. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning, as he was passing over the vessels that lay at the wharf, with their various commodities for sale, he stepped over the deck of one, at the stern of which he saw a negro man sitting, whose dejected countenance gave sure indications of distress; and he accosted him with—

"Hey, man, what is the matter with you this morning?"

"Ah, massa, I'se in great trouble."

"What about?"

"Kase I'se fetched to be sold."

"What for? What have you been doing? Have you been stealing, or did you run away, or what?"

"No, no, massa, none o' dat; it's because I didn't mind the audes."

"What kind of orders?"

"Well, massa stranger, I tell you. Massa Willum werry strict man, and werry nice man, too, and ebery body on the place got to mine him, and I break trow de rules; but I didn't tend to break trow de rule; but I forgot myself, and I got too high."

"It's for getting drunk, then, is it?"

"O, no, sah, not dat nother."

"You are the strangest negro I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard, you had better tell me what you did."

"Please, massa, don't trow de poor flicted nigger in de wata."

"Then tell me what you are to be sold for."

"For prayin, sah."

"For praying! that is a strange tale indeed. Will your master not permit you to pray?"

"O yes, sah, he let me pray easy, but I hollers too loud."

"And why do you hallow so loud in your prayer?"

"Kase de Spirit comes on me, and I gets happy for I knows it; den I gone; can't trol mersef den; I knows nuthin bout massa's rules; den I holler if ole Sattin husef come with all the rules of the quistion."

"And do you suppose your master will really sell you for that?"

"O yes, no help for me now; kase when massa Willum say one thing, he no do anoder."

"What is your name?"

"Moses, sah."

"What is your master's name?"

"Massa name, Col. Willum C ———."

"Where does he live?"

"Down on Eassin Shoah."

"Is he a good master? Does he treat you well?"

"O yes, massa Willum good, no better massa in de world."

"Stand up and let me look at you." And Moses stood up and presented a robust frame; and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

"Where is your master?"

"Yonder he is, just coming to the wharf."

As Mr. B. started for the shore, he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that B. was a trader and intended to buy him, and it was this that made him so unwilling to communicate to B. the desired information. Mr. B. reached the wharf just as Col. C. did. He introduced himself and said,

"I understand you wish to sell that negro man yonder on board the schooner."

Col. C. replied that he did.

"What do you ask for him?"

"I expect to get seven hundred dollars."

"How old is he?"

"About thirty."

"Is he healthy?"

"Very; he never had any sickness in his life except one or two spells of ague."

"Is he hearty?"

"Yes, sir, he will eat as much as any man ought, and it will do him as much good."

"Is he a good hand?"

"Yes, sir, he is the best hand on my place. He is steady, honest and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Why do you wish to sell him?"

"Because he disobeys my orders. As I said, he is my foreman; and that he might be available at any time I might want him, I built his quarter within a hundred yards of my house, and I have never rung the bell at any time, in the night or morning, that his horn did not answer in five minutes after. But two years ago he got religion, and commenced what he terms family prayer—that is, prayer in his quarter every night and morning; and when he began his prayer, it was impossible to tell when it would stop, especially if (as he termed it) he got happy. Then he would sing, pray, and hallow for an hour or two together, so loud that you might hear him a mile off. And he would pray for me, and my wife and children, and all my brothers and sisters and their children; and sometimes when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry, and the children would cry, and it would send me almost frantic; and even after I had retired, it would sometimes be nearly daylight before I could go to sleep; for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbid him praying so loud any more. Moses promised obedience, but he soon transgressed; and my rule is never to whip, but whenever a negro proves incorrigible, I sell him. This keeps them in better subjection, and is less trouble than whipping. I pardoned Moses twice for praying so loud, but the third time I knew I must sell him, or every negro on the farm would soon be perfectly regardless of all my orders."

"You spoke of Moses' quarters; I suppose from that he has a family."

"Yes; he has a woman and three children—or wife, I suppose he calls her now, for soon after he got religion he asked me if they might get married, and I presume they were."

"What will you take for her and the three children?"

"If you want them for your own use, I will take

seven hundred dollars. But I shall not sell Moses or them to go out of the State."

"I wish them all for my own use, and I will give you the fourteen hundred dollars."

Mr. B. and Col. C. then went to B.'s store, drew up the writing, and closed the sale, after which they returned to the vessel; and Mr. B., approaching the negro, who sat with his eyes fixed upon the deck, seemingly wrapped in meditation of the most awful forebodings, said,

"Well, Moses, I have bought you."

Moses made a very low bow, and every muscle of his face worked with emotion as he replied—

"Is you, massa? Where is I gwine, massa? Is I gwine to Georgy?"

"No," said Mr. B., "I am a merchant in the city here, and yonder is my store, and I have purchased your wife and children too, that you may not be separated."

"Bress God for dat! And kin I go to meeting sometimes?"

"Yes, Moses, you can go to church three times on the Sabbath, and every night in the week; and you can pray as often as you choose; and every time you pray, I want you to pray for me, my wife, and all my children; for if you are a good man, your prayers will do us no harm, and we need them very much."

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed right out with gladness, exposing two rows of as even, clean ivories as any African can boast, and his response was, "Bress God, bress God all time, and bress you too, massa. Moses neber tink bout he gwine to have all dese commodatations; it makes me tink bout Joseph in de Egypt."

And after Moses had poured a few blessings on Col. C., bidding him a warm adieu, and requesting him to give his love and farewell to his mistress, the children and all the servants, he followed B. to the store, to enter on the functions of his office.

The return of the schooner brought to Moses his wife and children.

Early next Spring, as Mr. B. was standing at the store door, he saw a man leap upon the wharf from the deck of a vessel and walk hurriedly towards the store. He soon recognized him as Col. C. They exchanged salutations, and to the Col.'s inquiry after Moses, Mr. B. replied that he was up stairs measuring grain, and invited him to walk up and see him. Soon Mr. B.'s attention was arrested by a very confused noise above. He listened, and he heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly; and when he reflected on Col. C.'s singular movements and the peculiar expression of his countenance, he became alarmed, and determined to go up and see what was transpiring.

When he reached the head of the stairs he was startled by seeing Moses in the middle of the floor down upon his knees, with his arms around the Colonel's waist, and weeping audibly. As soon, as the Col. could sufficiently control his feelings he told Mr. B. that he had never been able to flee himself from the influence of Moses' prayers, and that during the past year he and his wife, and all the children, had been converted to God.

Moses responded, "Bress God, massa C., do I wa up hea, I neber forgit you in my prayers—I allers put de ole massa side de new one. Bress God, dis make Moses tink bout Joseph in de Egypt agin."

The Col. then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that it was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty-five years of age.

Moses was not far from right in his reference to Joseph. For when Joseph was sold in Egypt, God overruled it to his good, and he obtained blessings far beyond his expectations; so with Moses. Joseph eventually proved the instrument of saving the man's soul who sold him.

Old Moses is still living and doing well. He long since obtained his freedom, and at present occupies a comfortable house of his own; and I suppose he sings and prays, and prays and shouts, to his heart's content.—Selected.

Communication from Bro. Frisbie.

DEAR BRETHREN: We truly live in perilous times. There is deception enough in the world to deceive if possible the very elect. But we feel thankful that the Lord has a great care and love for his people. If the Lord had forsaken us, ere this time we should have fallen out by the way. The Lord has been sifting his people, by testing them on every hand. Many have already fallen, and more are in danger. I feel this danger. What shall I say? It has been the plainness of the truths we have believed that has kept us so long. Our love and care for each other have not been any too great.

The cause we did not know, until God in great mercy led us to see the cause. Behold, we are the Laodiceans, and should have been a just people in the judgment. But instead of this we were lukewarm, neither cold nor hot, neither dead nor alive to God, and boasting of our rich knowledge of divine things, and thought we had need of nothing; not knowing that we were miserable, and wretched, and poor, and blind, and naked, and were in danger of being spued out of the mouth of God, which is the remnant church. Jer. xv, 19. "If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them."

Still there is mercy if we return unto the Lord; and those who do, will be under the necessity of making a separation between the precious and the vile, in order to be the mouth of God. Lord is it I? 1st. "I (Jesus) counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

We have been earnestly inquiring to know what this gold is. One brother says it is love, another faith, &c. May it not be also the grace of God, [2 Cor. xii, 9,] and a growth in grace. 2 Pet. iii, 18. Thus, Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind. 2 Pet. i, 5-9.

For the lack of these things we were blind. He that has these things must see. But it is impossible to abound in these graces without the help of God's Spirit. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v, 2-5.

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. James i, 2-4. Rich in faith. James ii, 5. That the trial of your faith, being much more precious than gold that perishes, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. 1 Pet. i, 7.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi, 17-19. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Luke xii, 32, 33. "True riches." Luke xvi, 11. "So is he that layeth up treasure for himself, and is not rich towards God." Luke xii, 21. "Author and finisher of our faith." Heb. xii, 2. This gold tried in the fire, is fiery trial of faith by sacrifice, by patience in

tribulation through grace. "That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. ii, 7, 8. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness." Mal. iii, 2, 3.

2. "White raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Fine linen is the righteousness of saints. Rev. xix, 8. We are to have the righteousness of Christ by following him as a pattern. "It was imputed to him (Abram) for righteousness." Rom. iv, 22.

3: "Anoint thine eyes with eye-salve that thou mayest see." "But the anointing which ye have received of him abideth in you and ye need not that any man teach you, but as the same anointing teacheth you of all things and is truth and is no lie." 1 John ii, 27. "God anointed Jesus of Nazareth with the Holy Ghost." Acts x, 38. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph. i, 18.

4. "As many as I love, I rebuke and chasten." "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii, 5-8, 11. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii, 12.

We feel rebuked of the Lord when we do wrong and feel condemned. If on self-examination of our past life we can see our wrongs, then can be humble enough to confess them, we may be forgiven. In the law when one sinned, and it came to his knowledge, he was to confess it. Lev. v, 5; Num. v, 11.

The wise man says, "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. xxviii, 13. "Confess your faults one to another, and pray one for another." James v, 16. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i, 9.

It is well to set in strict judgment upon ourselves. "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. xi, 31, 32.

How good it is to set in judgment in our own cases and feel rebuked of the Lord in our own consciences, and feel chastened for our sins that we may not be condemned with the wicked world. But if we have beams in our own eyes, and then try to pull motes out of our brother's eye, it makes sad distraction. What a state, to feel that I am about right and you are all wrong. This has made sad wounds often among brethren. A fault-finding spirit, speaking evil one of another, will cause wars and fightings among brethren. These things ought not so to be.

Wherever brethren will get into habits of self-examination and of confessing their own faults, they will stand a good chance to get the eye-salve to see their own faults, and become zealous and repent, and get every hindering cause out of the way that the door of the heart can be set open and Jesus come in and dwell there. May we hunger and thirst for righteousness that we may be filled. May Christ dwell in the hearts of the remnant by faith, and be formed within the hope of glory.

I thank the Lord for what my eyes have seen, and ears heard, and heart has felt for about two weeks past, while visiting in the towns of Locke, Meridian, Delhi and Windsor. I found that the brethren

had generally received the message to the Laodiceans written out in the Review.

The Spirit of the Lord manifested itself in every place to the uniting of the hearts of the brethren to love as Christians. And while endeavoring to feed I was fed, as also was Bro. Lowree, who accompanied me.

The "Age to Come" had distracted some who had partially fallen under its influence; and in seeing its deleterious influence, I came to the conclusion that the Age to Come doctrine has and will prove as fatal if held on to any great length of time as arsenic is to rats—it is sure death.

By the fruit we may know that the doctrine is not of God or of the Bible. Most every leader has his own Age to Come. We find Eld. Storrs, Dr. Thomas, Joseph Marsh, D. P. Hall, J. M. Stephenson, &c., &c., have each one a different view, hardly any two agreeing. It is much like learned men on the Sabbath: scarcely any two agree as to the cause of change.

The "Age to Come" is much like an old brass kettle worn out and patched; and while one is trying to tinker one leak, he creates another worse still.

Whoever loses sight of the glorious Sanctuary in heaven, for the "Age to Come," he leaves a certainty for an uncertainty; for surely we have never seen any light in the so-called Age to Come since our faith caught a sight of the heavenly Sanctuary, and the work of our High Priest there, after the ending of the 2300 days in 1844, the seventh month and tenth day. When Christ shall finish his work of atonement, and the judgment of the righteous ends, there will be no more mercy for sinners, as we learn from Prov. i, 24-31; Isa. lix, 16-20. "No Intercessor." He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still. And behold, I come quickly. Rev. xxii, 11, 12. A little time before Jesus comes probation ends. Let us beware of hewing out to ourselves broken cisterns, that can hold no water. Jer. ii, 13.

My heart rejoices to know that the church is rising in spirituality. The time to the day of trouble looks shorter than ever before. No sacrifice looks too great to be made for salvation. Now appears to be the time for all wrongs to be made right. We must worship God in spirit and in truth. It is right to be zealously affected in a good cause. Let our hopes be strong in Israel's God who made the world. May the Lord help his people to be all engaged for salvation.

We hope the time will soon come that every lover of truth will feel like a missionary in the place in which they live, so as to be looking around them for honest souls who may be induced to read or hear. How much good can be done in this way if it is done in the right spirit. We find that many feel when they first see the truth as if they wanted to preach. This is all right, if every one will preach in his or her own gift, either by the fireside, by being examples of piety, by scattering our publications, or by getting their friends to take our papers, &c. There are many other ways to preach besides public lecturing to the people. Has not every lover of truth some influence over a friend, at home or abroad, that they may do good in different ways, as the Lord in wisdom may direct?

There is a great work to be done, and a great High Priest at the head of his church, and may the Lord send by whom he may send; but let instruction be given in the kindest spirit, in meekness and love at all times. A harsh, denunciatory spirit will do no good, but will irritate and disgust. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. iii, 15.

Your brother in the hope of the soon coming of our Lord.
J. B. FRISBIE.

A TEST.—How can I tell whether I am a real christian? He who can truly say that he seeks the favor of God above every earthly good; that he delights in his service more than in anything else; that to obey him here, and so enjoy his presence hereafter, is the prevailing desire of his heart; that his chief

sorrow is, that he loves him no more, and serves him no better. Such a person needs no other evidence that his heart is changed and his sins forgiven.

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. FEB. 12, 1857.

THE SEVEN CHURCHES, SEVEN SEALS, AND FOUR BEASTS.

"The book of Revelation," says Wm. Miller, "has been called by thousands a sealed book; and many a dear saint, while in this imperfect state of vision and knowledge, has wept much, because they could not read and understand the book. For it is very evident that the book of Revelation is not only interesting in its symbolical and mystical descriptions, natural scenery, and figurative language, but it is rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men, many ages to come. John has written this book after the laws of nature; that is, he has seemed to copy after some of the richest and most picturesque scenes in nature's laws. He has, in revealing truths to our minds, followed the same steady course that fountains of water do in their course to the sea. He begins as it were back upon the mountains, where the head may be but a fountain, and there gives us a description of the source. He then glides gently along through the vale below, winding between hills and mountains, visiting in his course the hamlets of the peasant, the villages of men, the populous towns and cities of commerce, until he lands us or leaves us in the ocean of eternity. At first, he appears to be describing some bubbling fountain or gentle spring, and swelling in importance as he proceeds, brings in and adds every important stream of events, deepens and widens in his course, until he makes his prophetic history like a deep-flowing river, bearing upon its bosom the gallant ships and galley with oars. At first, he describes a pebbly brook murmuring along the hills, now and then bursting into view with some gentle fall, then gliding softly away, until it meets some rugged head-land, shifts its course, and almost seems to retrace its path; then, suddenly bursting from the hills in cataracts of foam, bounding from rock to rock, leaping into the vale below, he again seems to follow the alluvial flats and receives his tributary streams, winds on his way, until it falls at its mouth by a tremendous leap into a gulf of waters, and is swallowed up in the waves of the sea."—*Miller's Lectures.*

Three times, at least, the Revelator brings us down in this manner, as though he had begun on one mountain, and had traced three different streams of history down to the great ocean of eternity. The seven churches of Asia present a history of the church of Christ in her seven forms, in all her prosperity and adversity, from the days of the apostles, down to the end. The seven seals are a history of the transactions of the powers and kings of the earth over the church and God's protection of his people during the same time.

There are other prophecies of this kind in the book of Revelation, which do not cover the entire ground of the Christian age, but are equally important with these mentioned; such as the seven-headed, and two-horned beasts of chap. xiii, and the angels of chap. xiv.

How wonderfully strange, that professed ministers of Jesus Christ should call the book of Revelation a mystery, when the Revelator has in the prophecy of this book spanned the whole length of the Christian age with many prophetic descriptions not only pertaining to earthly governments, but delineating the character and condition of the true church in her changes of prosperity and adversity. Line upon line, line upon line is thus given to point out to the Christian traveler his whereabouts on the highway of time.

We will now follow down two of these prophetic streams for near 1800 years, and compare them with the four beasts of chap. iv. They cover four distinct periods, and reach to within less than a century of the present time. They are the first four churches of Rev. ii, and the first four seals of chap. vi.

FIRST PERIOD.

First Church. "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Rev. ii, 1-3.

This was true of the witnesses of Jesus Christ in the days of the apostles. That church was noted for its works, and labor, and patience. One of its praiseworthy traits was faithfulness. It tried false apostles, and found them liars. That church viewed sin in all its sinfulness, and could not bear them that were evil. Christ could dwell with such a church and manifest his power in their midst, and go forth with them to battle with principalities, powers, and spiritual wickedness.

First Seal. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Chap. vi, 1, 2.

The personage riding forth, conquering and to conquer, upon the white horse, represents the Lord Jesus Christ leading on the apostolic church, as they went forth in the power of the gospel, and gained great victories by the power of the Holy Ghost. See Acts of the Apostles.

First Beast. "And the first beast was like unto a lion." Chap. v, 7. It is said at the opening of the first seal, that one of the four beasts said, "Come and see." This beast evidently represents the church in the same period as the first seal, and the first church. This beast was like a lion, bold and strong, fitly representing the apostolic church.

SECOND PERIOD.

Second Church. "And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty, but thou art rich; and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan. Fear none of those things which thou shalt suffer: behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Rev. ii, 8-10.

This testimony describes scenes of persecution, tribulation, poverty and peril to the followers of Jesus Christ; yet the church in this period was rich in faith, and good works. This state covered most of the period called by some historians, the ten persecutions, which closed about A. D. 313. Charles Buck, in his Theological Dictionary, pp. 332, 333, speaking of this period of dreadful persecution, says:

"Historians usually reckon ten general persecutions, the first of which was under the emperor Nero, thirty-one years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First, those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the day-

light failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens; and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women burning to ashes supplied music for his ears. 2. The second general persecution was under Domitian, in the year 95, when 40,000 were supposed to have suffered martyrdom. 3. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for several years. 4. The fourth was under Antoninus, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned. 5. The fifth began in the year 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. Perpetua had an infant at the breast, and Felicitas was just delivered, at the time of their being put to death. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed, before an insulting multitude, to a wild cow, who mangled their bodies in a most horrid manner; after which they were carried to a conspicuous place, and put to death by the sword. 6. The sixth began with the reign of Maximinus, in 235. 7. The seventh, which was the most dreadful ever known, began in 250, under the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c. 8. The eighth began in 257, under Valerian. Both men and women suffered death, some by scourging, some by the sword, and some by fire. 9. The ninth was under Aurelian, in 274; but this was inconsiderable, compared with the others before mentioned. 10. The tenth began in the nineteenth year of Diocletian, 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned."

The tribulation of "ten days" mentioned in the testimony to the Smyrna church, may well apply to the last of the ten persecutions, which continued ten years.

Second Seal. "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

The red horse denotes blood and carnage, and refers to the times of persecution suffered by the Smyrna church. "Given unto him a great sword," denotes that the persecuting power would have great authority, and that the slaughter of the church of Jesus Christ would be very great.

Second Beast. "And the second beast was like a calf." It is also said at the opening of the second seal, "I heard the second beast say, Come and see." This second beast is the representation of the church. It was like a calf, and shows that the church would be given to the slaughter like a calf fatted for the market, during the Smyrna period of the church, and the second seal.

THIRD PERIOD.

Third Church. "And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you,

where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. ii, 12-16.

This period reached from Constantine, about 313, down to the rise of anti-christ, about 538. During this period the church became very earthly, having her worldly policy, and, like the church of this day, attending to the ceremonies and forms of religion, and neglecting inward piety, the graces of the Spirit, and the life and power of the religion of Jesus. Here was the falling away mentioned by Paul. 2 Thess. ii, 3. Much fault is found with this church, and it is here called upon to repent. This was the age that prepared the church to receive to her bosom the monster, "man of sin," "son of perdition."

Third Seal. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

"This seal," says Wm. Miller, "was opened in the days of Constantine, when religion became popular, and was a stepping-stone to power; and this seal agrees with the Pergamos church as to time and place. The black horse denotes error and darkness; and when the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted, in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of any thing for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested, by all historians, that the prosperity of the church in this age produced the corruptions which finally terminated in the falling away, and setting up the anti-christian abominations."

Third Beast. "And the third beast had the face of a man." At the opening of the third seal it is said, "I heard the third beast say, Come and see." This third beast which represents the church under the third seal, had a face as a man, and shows that the church in the Pergamos period, and period of the third seal, would be like a natural man, proud, haughty, independent, selfish, ambitious, covetous and worldly.

FOURTH PERIOD.

Fourth Church. "And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: I know thy works, and charity, and service, and faith, and thy patience and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to

seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden; but that which ye have already, hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star." Rev. ii, 18-28.

This testimony well applies to the church of Jesus Christ during the 1260 years of Papal supremacy. This age of dreadful cruelty, and martyrdom of the true church, improved her real condition. "I know thy works, and charity, and patience, and thy works; and the last to be more than the first." How necessary to the purity and prosperity of the church, has been persecution and affliction; how corrupting and destructive to holiness has been worldly prosperity!

Verse 20 is strong testimony that we have correctly applied these churches. Jezebel is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the Papal abominations. See 1 Kings xviii, xix, xxi. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the Papal monks to preach and teach among them. In verse 25 is the charge, "Hold fast till I come." Here is evidence that some who lived near the close of this age of the church would live until the Lord should come. The signs in the sun and moon were fulfilled in 1780, very near the close of this period; and in reference to these signs the Saviour said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi, 28. The time had come for the church to look up and expect her coming Lord in the clouds of heaven; hence it is said to some in Thyatira, "Hold fast till I come."

The "end" mentioned in verse 26, can refer to but one event; namely, the end which is elsewhere in Scripture spoken of in connection with the second advent of Jesus Christ. These facts, in the testimony to the church in Thyatira, furnish the strongest proofs that the testimonies to the seven churches are prophetic, covering the whole Christian age.

Fourth Seal. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The fourth seal evidently opened with the Papal supremacy, about A. D. 538. And what language could better illustrate the dreadful cruelties of the Papal power on the church of Jesus Christ than the above? Christians were killed with the sword. They were imprisoned and stoned to death. The most cruel and bloody means of torture were invented to inflict death in every possible shape that men and devils could invent. Tens of thousands suffered death under the most excruciating torments that the Inquisition could devise. And after the Papal bloodhounds had glutted their thirst for blood, thousands were thrown to ferocious beasts. The time and place of the opening of this seal cannot be mistaken. It was during the period of Papal supremacy.

Fourth Beast. "And the fourth beast was like a flying eagle." At the opening of the fourth seal it is said, "I heard the voice of the fourth beast say, Come and see." This fourth beast, which represented the true church under the fourth seal, was like a flying eagle.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Rev. xii.

Here "a time, times, and half a time" is explained to be 1260 days. These days used in symbolic prophecy are years, and refer to the 1260 years of Papal supremacy. The fourth beast represents the true church during that period. Whiting translates beast in Rev. iv, "living being."

We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering the same periods of time. The seals are seven in number, the beasts but four. And it may be well here to notice, that at the opening of the first, second, third and fourth seals the first, second, third and fourth beasts are heard to say "Come and see;" but when the fifth, sixth and seventh seals are opened, there is no such voice heard. Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do. But, as we have shown, the churches, seals and beasts do agree, as covering the same time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time. Here we close our remarks on this subject for the present. At some future date we shall endeavor to follow down through the remaining seals, and say more respecting the last three churches. J. W.

THE CAUSE IN WESTERN NEW YORK. The Seneca Indians.

BRO. SMITH: Bro. Ingraham has been with us in this vicinity four Sabbaths. Two were spent in Olcott, and two in this place. One in Olcott embraced the truth, and some others, we hope, will soon be enabled to take a stand with the little flock there.

The church in this vicinity are rising, and we hope it is rising never to decline again. We hope this is the case everywhere.

Bro. Ingraham and myself visited a little settlement of the Seneca Indians, on the Tonawanda Creek, about ten miles from here. There are some fifty or more professors of Christianity among them, constituting a Baptist church. We gave two lectures through an interpreter in their chapel. They manifested much interest. Their elder and deacon, and those among them who can read English seemed anxious to read, and we distributed some of our tracts among them gratuitously. Some said they believed from the signs that the coming of the Lord was near. We have reason to believe that the Lord has precious jewels among the red men, and some of them on the Tonawanda. We have reason to hope that the minister of that church, who is a man eloquent in the Seneca tongue, will embrace the truth. Should this be the case, the Message would soon go to their brethren on other reservations.

May the Lord raise up some there to sound the Message in the Seneca tongue. I intend to visit them again soon, and give them further light on the prophecies, and on the Commandments of God.

R. F. C.

Mill Grove, N. Y., Feb. 2d, 1857.

TRUE WISDOM.—He is a wise man, who knows the way of salvation, and is found in it; the path of duty, and walks in it; the dangers of the way, and avoids them; the provision of the way, and enjoys it.

Born of Water.

BRO. SMITH: As I have been an attentive reader of the *Review* from time to time on the subject of the new birth, I think there is light in the position taken by yourself and others as to the time and nature of this birth: i. e., the birth of the Spirit. And while I was reading your arguments I was in hopes of meeting with something that would show what the Saviour meant by being "born of water," and as I met with nothing touching this point, permit me to advance a few thoughts upon it for your consideration.

I have read and re-read the arguments of Messrs. Barry and Pinney upon this point, but cannot see any light in them as yet. I think there is great force in the expression of the Saviour, "be born of water." As it stands in our Bible it says, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John iii, 5. Here the Saviour positively declares that unless a man "be born of water . . . he cannot enter into the kingdom of God." This shows, if it shows anything, that a birth of water is just as necessary as a birth "of the Spirit," to secure an entrance for us into the kingdom of God. That the birth of the Spirit takes place at the resurrection, when the people of God are "born from the dead," is plain. But when does the birth of water take place? It must, in my mind, take place previous to the "birth of the Spirit," for Christ says, "Except a man be born of water, and of the Spirit," &c., showing that there are two births, and that both are necessary to make sure the entrance into the kingdom. The first of these births I think signifies conversion or baptism, the one being necessary to the other; and the other the resurrection. The reason why I think so, is because there will be none adopted into the family of God at the resurrection, [Rom. viii, 23,] only such as have previously "received the spirit of adoption," which prepares those who receive it, and hold fast the profession of their faith, for the birth of the Spirit, the first resurrection; for none but those who are "begotten by the word of truth," and are in possession of the spirit of adoption, will have part in the first resurrection.

That conversion and baptism are closely connected together, will be seen by consulting numerous passages of scripture. See John iv, 1, 2; Acts ii, 38-41; viii, 12, 13, 36, 38; ix, 18; x, 47, 48; xvi, 15, 33; xviii, 8. And that they receive the spirit of adoption at that time is also plain from Acts ii, 38; ix, 17, 18; x, 44, 48, as well as our own experience; and this I think is what our Saviour meant when he said, "Except a man be born of water," &c. When convicted of sin we are slain by the word of God, and are dead to sin. It is then the willing and obedient heart sees and feels its duty, and follows in the path marked out by the Son of God. Mark i, 9-11. And the person is "buried with him by baptism into his death that like as Christ was raised from the dead by the glory of his Father, even so we also should walk in newness of life." (Born of water into new life.) And this prepares believers, who hold out faithful, either till death or the coming of Christ, for the spiritual birth.

At conversion we receive the spirit of adoption whereby we cry, Abba, Father, and move forward in the ordinance of baptism, or are born of water. And Paul says if the righteous are not raised, "What shall they do which are baptized for the dead?" 1 Cor. xv, 29. What are they baptized for? To secure a part in the first resurrection. Rev. xx, 4-6. To make sure the spiritual birth. 1 Co. xv, 46-55.

Conversion and baptism prepare the way for spiritual birth into the kingdom of God. That baptism, in connection with repentance and faith, is a saving ordinance, see 1 Pet. iii, 20, 21. Noah and his family were "saved by water," and Peter says, "The like figure whereunto even baptism doth also now save us." See Acts xvi, 30, where the jailer cried out, "Sirs, what must I do to be saved? Mark the answer, 'Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.'" And what next? "The same hour was baptized, he and all his, straightway."

There are three steps in an individual's experience.

1st. At conversion he is convicted of sin, is slain by the word, repents and turns to God with a weeping and contrite heart. This is what the scriptures term, being dead to sin, dead to the world. Rom. vi, 2-11; 2 Tim. ii, 11; 2 Cor. iv, 10; Rom. vii, 4-6; Eph. ii, 1-5; Col. ii, 12, 13, 21; iii, 3; 1 Pet. ii, 24. 2d. Being dead, is "buried by baptism," in a watery grave. Rom. vi, 3-5. And, 3d. "Rises to walk in newness of life," having received the spirit of adoption. And all who have this spirit dwelling in them to witness with their spirits that they are begotten of God, will have their mortal bodies quickened (made alive) by it in the bright morning of the resurrection. Rom. viii, 11-17.

Hastings, Mich.

J. M. McLELLAN.

COMMUNICATIONS.

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

From Bro. Barrows.

BRO. SMITH: I am still striving to keep all the Commandments of God and the Faith of Jesus; still I see a great deal in me yet to overcome in order to be made like the blessed Pattern. I want to heed the counsel of the true Witness, and buy of him gold tried in the fire, that I may be rich in faith and good works, and the white raiment that I may be clothed. O is it possible that any of the remnant will bar the Saviour out while he is knocking at the door for admittance? By the grace of God assisting me, I mean to strive to open to him immediately, that he may come in and sup with me and I with him. Then I believe that my eyes will be anointed that I can see.

I mean by the grace of God to set about the work in earnest, and strive to overcome, that I may sit down with the dear Saviour in his throne, as he has overcome and sat down with his Father in his throne.

We have had some good meetings here and in our vicinity of late. The church is coming up. The Lord's children seem to be taking hold of the right thing, confessing their faults one to another that they may be healed. God's truth is mighty and it will prevail. The Third Angel's Message is destined to prevail, and God's honest children will be searched out.

Two in this place have of late decided to keep the Lord's Sabbath. Some others seem to be interested in the present truth. Praise the Lord! The Message will soon go with a loud voice.

I am glad to hear from Bro. Holt and Rhodes through the *Review*. Where is Bro. Edson? It seems he has kept silence too long already. I hope we shall hear from him soon.

The spirited epistles we have from the dear brethren and sisters are truly cheering to the hungry soul. The *Review* is a welcome messenger to us, as it comes weekly laden with the rich truths of God's word.

My prayer is, May the Lord sustain you, and all connected with the Office, in your labors of love for the church of God.

Yours expecting eternal life when Jesus comes.

JESSE BARROWS.

Irasburgh, Vt., Jan. 18th, 1857.

From Bro. Orton.

BRO. SMITH: The Lord has been at work for us in a powerful manner, in the little church in this place of late. He, as I believe, sent his servants, brother and sister White, and brethren Everts and Hart, richly laden with light and truth found in the message to the Laodicean church, the last church that is to be on earth. Rev. iii, 14. "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works; that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth; because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

This is the awful backslidden state this message found us in, not being sensible of our condition. We

gave heed to the counsel of the blessed Jesus, "I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me."

O what counsel this is, brethren and sisters! What condescension! Do we realize it? Shall we accept this counsel, and buy gold tried in the fire, and white raiment, and eye-salve that we may see, and get out of this blind and naked state? I feel grateful to God for such thoughts of mercy towards us in sending his servants to us with this light and truth to help us out of our backslidings, and help us into favor with God. And he sent down his Spirit upon us to witness with the truth, as powerful as we ever felt it. I got very much blessed in confessing this truth. Truly I felt that with the mouth confession is made unto salvation.

I would say to my brethren and sisters, Confess the truth, take the counsel, buy the gold, white raiment and eye-salve, get ready to work for God, and cast an influence for his truth and cause. I believe the time has come that God's children must do their duty. "The willing and obedient shall eat the good of the land." Yes, in a little while, if we are zealous and repent of all our backslidings, and are willing to obey God in all his requirements, we shall not only enjoy much of the blessing of the Lord as we go along the journey, but we shall soon see Jesus, and be made like him. Do we realize that we are in the last church? Does not this bring the coming of the Lord very near? This truth is to prepare God's children for the work of the loud cry of the Third Angel's Message. Glory to God in the highest, for his goodness to us! Brethren, he does let us see our way out of the dark place that we have been in.

I would say, The Lord is still to work for us in Waukon in power, and I believe will bring us all up together to his truth and work. He blessed us powerfully on the last Sabbath. Praise his holy name! O let us live so that we can say, This is our God, we have waited for him.

J. T. ORTON.

Waukon, Iowa, Jan., 1857.

From Bro. Chapel.

BRO. SMITH: I sit down this evening to let you know how we are getting along in this place. We have felt for some time that we were in a cold, backslidden state, almost destitute of the Spirit of the Lord; but did not realize that we were in the Laodicean state of the church. But finding ourselves in that state we have been trying to follow the counsel of the true Witness, to be zealous and repent, and buy that gold that is tried, that gold that will stand in the trying time, the time that will try all souls. I have felt for some time that the church had, as a body, almost lost sight of the faith, that faith that was once delivered to the saints. We feel that the time has fully come for the church to arouse. And all who do not obey the teachings of the true Witness, will be left to their own ways, to be filled with their own doings.

O that the Lord would give his people to see the position they occupy, and feel the importance of the time in which they live. Did we realize the great work there is to be done for the church of God before it will answer the description given by Paul, [Eph. v, 27,] and the short time there is for that work, I think we should set about it in good earnest. We should be striving to overcome all our besetments, and humble ourselves, getting down at the feet of Jesus, having all upon the altar, all that we have and are, striving to know what duty is, and striving to have willing hearts to obey God.

Worldly-mindedness has almost imperceptibly got into our hearts, and as time has continued so long, we have in a great degree lost sight of the present truth, the near coming of the Son of man, and the time of

trouble such as never was. I greatly fear that unless there is a mighty effort on the part of the church to arise, that they, or many of them, will come up to that time unprepared. But the Lord is at work for his people, and all that step in when the waters are troubled, may be healed of their backslidings, and find a shelter in the day of the Lord's fierce anger.

The Lord has of late been working for the church in this place, separating the vile from the precious, and uniting the hearts of his children. I think a stronger union prevails than has for months, and I might say for years.

Our meeting to-day was one of the best we have attended in some time. The Lord manifested his willingness to answer prayer by letting down his Holy Spirit upon us. We felt to praise the Lord for his goodness to us, his unworthy children. I feel to say with the prophet David, "God is our refuge and strength, a very present help in trouble; therefore will not we fear though the earth be removed, and though the mountains be cast in the midst of the sea; though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof." Ps. xc, 1-3.

From your unworthy brother, waiting for the revelation of Jesus Christ. L. R. CHAPEL.

Palermo, Jan. 17th, 1857.

From Bro. Brown.

BRO. SMITH: With a grateful heart would I acknowledge the mercies of God in sparing my unprofitable life until this time, and in granting me a day of probation, a time to repent of all past sins and besetments. How merciful the Lord has been to me, to ever show such a wicked, miserable creature his truth, and then after professing it for nearly two years, to show me that I was in nearly all my works, denying him. In causing me to hear the admonition to repent, is mercy beyond comprehension. O that God would impress upon our minds the importance of improving the time! His love and mercy still extend to us.

It rejoices my heart to hear what the Lord is doing for his people in other places, and to hear that the Holy Spirit is with Bro. White in his travels among the scattered flock. My heart's desire and prayer to God is, that we may be zealous in seeking for eternal life, by repenting in very deed of all our wrongs, and lay hold with an unyielding grasp upon the hope set before us, and raise a standard of truth; that is, by raising our examples to our professions. We profess that our Lord is soon coming to gather his elect, which shall be without fault before him; but are we seeking a preparation with that zeal that so important a work demands? O may the eye-salve be applied to our eyes. HENRY W. BROWN.

Richfield, Springs, N. Y.

From C. E. Austin.

BRO. SMITH: It is very humiliating to me after being so abundantly blessed of God for so many years, to find myself in a state of lukewarmness.

Before I was ten years old I made a solemn covenant with God to be his servant forever; and he has always treated me as a father would a child. His tender mercies and loving kindness manifested to me have been very great.

His Spirit has always been near, pointing to that "rest that remaineth to the people of God," as an encouragement to persevere. And when the cares of life, or the pleasures of this vain world, have overcharged the heart, and turned my feet astray, it has pointed to the narrow path hallowed by our Saviour's sacred feet, as the only way by which the heavenly city could ever be reached.

The blessings which I have received from his hand all the way, have been without number. And when the angel of Rev. xiv, 6, flew on his mission, I was permitted to listen to the solemn announcement, "The hour of his judgment is come."

And now within three years, the solemn and awful threatening of the Third Angel has fallen upon my ear, and has been received into my heart as the last message of mercy to a guilty world.

But what is my life? and what is the state of my

heart? Does it show that I believe what I profess? My heart has often been pained within me, when I have looked at the example given us to follow, and have seen how far I was from living up to it. And I have sometimes asked myself if I really believed that we are living in the great day of atonement. O yes, I know I firmly believe it; but why so indifferent? I had felt for some months that I was a great way from what I should be, and what I desired to be, and when I read Bro. White's first article on the Laodicean state of the church, I felt and said that it was too true, as far as self is concerned, and I feared it was the case with the children of God as a body.

O it is an agonizing thought that after the blessed Saviour has let the glorious truths of the Bible, which have been buried under papal tradition, shine out so clear, and sent three special messages to prepare the way for his coming, and filled our hearts with joy and gladness at the prospect of meeting him so soon, should now have to stand without and knock for admittance, because the room that belongs to him is filled with other objects. Praise his holy name that he has not cut us down as cumberers of the ground, but is still extending his arm in mercy to receive us. And his voice is still heard in earnest entreaty and affectionate counsel to us. May the Lord help us to heed the counsel, and open the door, and so prepare our own hearts to receive him, that he may come in and sup with us, and take up his abode with us, never more to be crowded out.

I feel as though the race could not be given up here, and I want to so humble myself before God, that my sins may be washed away in Jesus' blood, and be blotted from the book of his remembrance, and I be permitted to stand with those that overcome on the Mt. Zion. C. R. AUSTIN.

Berkshire, Vt., Jan. 17th, 1857.

From Sister Hawley.

BRO. SMITH: I feel it a duty as well as a privilege to write a few lines for the *Review*. It is about two years since my mother first commenced to keep the Sabbath of the Lord. Bro. Frisbie, Cornell, and Waggoner came to our house in Parma, Mich., by invitation of Bro. Dodge, who had called at our house on business; and it was at mother's request that he brought two of his brethren at our house.

By then she was convinced that she was violating the fourth commandment, and felt it her duty to keep the laws of God, rather than those of men. I felt that I had rather the Advent ministers would keep away. I thought that they were not popular enough for the world's people; and for this I did not like to have my mother change from Sunday to Sabbath.

About one year ago my husband and I with my father's little family, came to Round Grove, Ills. Here out of regard for our parents' feelings, we consented to keep Saturday, as we deemed it.

During this Summer I was convinced that my parents were right on the Sabbath: so I kept it as any other unconverted person would, because other people did. But, thank the Lord, I am now trying to keep it in spirit; and with the help of my God I will be his humble follower. I long to see my dear Saviour, and reign with him in the new earth.

My prayer is that I with my little family may meet with the little flock of the redeemed on mount Zion. P. A. HAWLEY.

Round Grove, Ills., Feb. 1st, 1857.

From Sister Hutchins.

BRO. SMITH: It is encouraging to read in the *Review* the testimonies from so many who are striving to heed the counsel of the faithful and true Witness, "Be zealous therefore and repent." And I am deeply anxious to unite with them in this work of reform.

I feel that we have reached a very important crisis. Much depends upon what we now do. With the threatening of God before us, to spue us out of his mouth unless we repent, how can we be careless! Yet not notwithstanding this, I greatly fear for myself at times, lest for lack of zeal, and true heart-felt repentance, I may be left to fall with those who fall.

When I embraced the Third Angel's Message, I felt like giving up all to God. I believed nothing short of this would be accepted. And since then it has been my desire to serve the Lord with faithfulness. But I now see, in my efforts to glorify him, I have greatly failed. I have wanted much for energy in the cause of God. But I am thankful that still Jesus waits to have mercy, and to abundantly pardon his erring children. He says, As many as I love I rebuke and chasten: be zealous therefore, and repent. O may we not count the chastenings of the Lord grievous; nor faint when we are rebuked of him. But rather count them as tokens of his love to us, and improve them as special blessings from his hand.

Can it be, dear brethren and sisters, that one of us will be left finally to bar the Saviour from our hearts! But we are doing it now, so long as we neglect to heed this message, and rest satisfied with a theory of the truth, without feeling the Spirit's power. May the Lord help us to see our wretched condition, and buy gold, white raiment and eye-salve, that we may be prepared to stand in the conflict before us.

The promised inheritance to those that overcome, never looked more desirable to me than now. And though the way be thorny, and self-crucifying, it is just as it should be. I feel that with God's people I can toil, and suffer if need be, if I may be permitted to share with them in the consummation of their hope. E. M. HUTCHINS.

Panton, Vt., Jan. 25th, 1857.

Extracts from Letters.

Bro. I. D. Cramer writes from West Milton, N. Y., Jan. 19th, 1857: "Myself and companion have professed to be guided by the voice of the Third Angel's Message nearly seven years, and I can truly say, We have ever found the *Review* a faithful messenger. I desire to grow in grace daily, with its increasing interest. I am satisfied that true light is shining out from the word of the Lord, to give edge to the Message. I feel that the message to the Laodiceans is what I need to give heed unto, that I may have the gold, the raiment, and the eye-salve, that I may see all the light."

Sisters N. G. Sanders and S. J. Grant write from Rush Lake, Wis.: "We are glad to see so many are heeding the message to the Laodiceans, whether they are Laodiceans or not; but from the similarity between the Laodicean and the Advent church at the present, we are inclined to think the application a safe one, and hope by God's help to obtain eye-salve gold, and white raiment, that being clothed by the righteousness of God, we may be prepared to meet our coming Saviour and King. We wish humbly to be where and what God would have us to be, and wish to see, understand and live, in accordance with all his will."

Bro. C. W. Stanley writes from Giddings, Wis., Jan. 27th, 1857: "Bro. SMITH, Myself and companion are trying to be zealous and repent. We want to buy gold tried in the fire, and white raiment, and eye-salve that we may see; for the Saviour says, Behold I stand at the door and knock. We are striving to open the door and let him in. O may the Lord help us to overcome and sit with him in his throne. We feel to thank the Lord that he has kept us humble, and given us a desire to seek the truth and to acknowledge the messages. We praise the Lord that we did not denounce the *Review* and *Review* party under D. P. Hall's teaching; for the paper has ever come to us bearing precious truth. We are glad to see the church taking higher ground."

Sister C. B. Spaulding writes from Metamora, Ills., Jan. 25th, 1857: "I am encouraged in reading the cheering epistles that the *Review* contains; and I have read with interest those pieces on keeping the heart. I hope it will be profitable to me, and I do pray that I may be enabled to give the more earnest

heed to the things that I have heard, lest at any time I should let them slip. I feel that it is high time that we awake from our stupidity. May the Lord help us one and all, to be zealous and repent, and buy white raiment that we may be clothed, and anoint our eyes with eye-salve that we may see. That the Lord may have mercy upon us according to the multitude of his tender mercies, and not according to our iniquities, and blot out all our transgressions, that we may be permitted to stand on mount Zion with the hundred and forty-four thousand that shall be redeemed from among men, is the prayer of your unworthy sister."

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, FEB. 12, 1857.

Young Men and Women,

HELP us in our enterprise to benefit the youth and children. But you inquire, How can we do this? Answer. In several ways:

1. Take the *YOUTH'S INSTRUCTOR* yourselves, and read it. This will help us, and will help you too. We design to make the *INSTRUCTOR* a paper that may be read with much profit by young men and young women.

2. Send the *INSTRUCTOR* one year to your young friends. Be the means of causing rays of pure light to shine into many young hearts. Nos. 1 & 2 alone are worth 25 cents to send to that dear boy, or that gentle girl, of your acquaintance, whom you love. Don't be covetous, but try to do some, yea much, good in the world.

3. Write. Yes, write one short article for the *INSTRUCTOR* each month. Many thanks to those who have favored this little sheet the past year. We shall expect them to continue. But let others write also.

In this way you can help the publisher, help others, and help yourselves. May God bless the young men and women among us, and enable them to work while the day lasts. J. W.

Who will Try it?

TRY what? Answer. Try the plan of taking packages of ten, seventeen, twenty-four, or forty, of the *YOUTH'S INSTRUCTOR* for their young friends around them. Send your orders immediately, and if you are not prepared to send the pay with your order, send it as soon as convenient.

Those who wish packages of the *INSTRUCTOR* for those who are not subscribers, can have them at the following rates: 10 copies, \$2.00; 17 copies, \$3.00; 24 copies, \$4.00; 40 copies \$6.00. J. W.

A Variety.

THE *INSTRUCTOR* is designed for youth and children, hence it contains a variety. The easy lessons and much other matter are for small children. Parents should read the entire little paper to their small children and explain to them. Excellent evening employment this! We were never in favor of printing "baby-talk" for children. As they increase in years and intellect, they should be led along up above cradle talk; therefore their reading should be such as to elevate the young mind.

A large portion of the reading matter in the *INSTRUCTOR* will be just adapted to the wants of the youth, from fifteen to twenty years of age, and what they should read. It should be in every family of Sabbath-keepers, and be circulated into as many families where they do not keep the Sabbath as possible. J. W.

Meetings in Ohio.

BRO. SMITH: The work is still moving on here in Ohio. Last Sabbath and First-day we held meetings in the town of Jackson, Sandusky Co., where several had commenced keeping the Sabbath. Our meetings were in the Baptist meeting-house. Some of their members seemed deeply interested, and have commenced an investigation of the Sabbath question. Solemn conviction rested upon several, as was indicated by the falling tear. Several good testimonies were given; two of them were public resolutions henceforth to keep the commandments.

While on our way to the meeting-house on First-day, a little boy came running out to the road with the cry, "Mother don't want you to start the meeting till she comes; for she wants to hear every word." Several there manifested an interest in the Bible for the first time. Our interview with Bro. Hodgson's family was truly pleasant. We shall long remember the melting season we had the morning of our departure. May the Lord

direct those dear parents, especially in their duty to their children, that they may all be saved at last.

Most of the time I have spent in company with Bro. Holt. He feels much encouraged. By the blessing of God, which comes alone through the prayer of faith, his health is fast improving, and he is being led out somewhat by the Spirit of the Lord. Our union thus far has been sweet, and we can truly say, The Lord has been with us, for which we give him glory.

That the Lord may be with us as we go through the churches in Mich. to comfort, strengthen and build them up, is my fervent prayer. M. E. CORNELL.

Milan, Ohio, Feb. 4th, 1857.

APPOINTMENTS.

Conference in Hillsdale.

THERE will be a Conference in Hillsdale, (in Waldron's Hall,) commencing on Sixth-day, Feb. 13, at 10 o'clock A. M., continuing over Sabbath and first day.

Brethren and sisters, let us have a "solemn assembly," and come to this meeting to unite our cries unto our Father in heaven to spare his people, and pour out his blessing upon us, that we may be enabled to arise and overcome, and receive the Saviour. Rev. iii, 18-21.

I feel it duty to say that in past meetings of this kind too much attention has been paid to eating and drinking; we have nourished our hearts when we should have afflicted our souls, and prayed with fasting. It is hoped that the spiritual wants of the church will receive our whole attention.

Bro. Cornell, and Bro. Holt of Ohio, will attend this meeting. For the church. J. H. W.

Conference at Oswego, N. Y.

PROVIDENCE permitting there will be a Conference at Oswego, N. Y., commencing Feb. 27th, at 2 o'clock P. M., to continue until the Holy Spirit may seem to dictate a close. We hope to meet Bro. Ingraham and Cottrell at this Conference. The Tent operation for the coming season will probably be taken into consideration at this Conference. We hope the churches in Central N. Y. will be fully represented at this meeting.

The brethren generally will need to come prepared to take care of themselves, as there are but few now in Oswego prepared to accommodate those who may come.

S. W. RHODES.
F. WHEELER.
H. EDSON.

PROVIDENCE permitting, we will hold Conferences in Eastern and Northern Mich. as follows:

At Saline, Washtenaw Co., commencing Monday evening, Feb. 16th, and hold over two days.

At Shelby, Macomb Co., commencing Friday, Feb. 20th, at 1 o'clock P. M., and hold over Sabbath and First-day.

At Tyrone, Livingston Co., commencing Monday evening, Feb. 23d, and hold over two days.

At Locke, Ingham Co., commencing Friday, Feb. 27th, at 10 o'clock A. M., and hold over Sabbath and First-day.

At Meridian, as Bro. Corey may appoint, commencing Monday evening, March 2d, and continue till Thursday evening following.

At Delhi, Ingham Co., commencing Friday, March 6th, at 1 o'clock P. M., and hold over Sabbath and First-day. From this point we may visit Ionia, Portland, Vergennes and Grand Rapids as the way may open.

Will the Brethren in these places write us at Williams-town, Ingham Co., Mich., that we may know how to make our arrangements.

The above Conferences are for the special benefit of the Church. We suggest that no rich food be prepared for these meetings; but that by fasting, prayer and confession of faults, we may return unto the Lord, and obtain lasting spiritual good, and be prepared for the great work before us. M. E. CORNELL.
G. W. HOLT.

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. Money for the paper is not in due time acknowledged, immediate notice or the omission should then be given.

FOR REVIEW AND HERALD.

J. C. Parker 2.00, xi, 22. Giles S. Ray 1.00, xi, 11. Jno. L. Hayner 1.00, xi, 14. L. Priest 2.00, xi, 1. Jas. Heald 1.00, xi, 1. A. G. Wilbur 1.00, xi, 14. Geo. Leighton 1.00, xi, 20. M. Dennis 1.00, xi, 1. Danl. R. Wood 1.00, xi, 1. F. J. Card 1.00, xi, 14. Jos. E. Hool 2.00, xi, 1. Jno. Francisco 1.00, xi, 1. C. Aldrich 1.00, xi, 1.

FOR REVIEW TO POOR.—J. L. Palfray \$0.50. C. M. \$0.85. Jno. P. Rathbun \$1.

FOR OFFICE RELIEF.—S. W. Rhodes \$1.

FOR BOOK FUND.—E. Scribner \$1. A. W. Curtis \$1.50. P. Davis, R. Smalley, each \$2. B. D. Townsend, J. Laughhead, each \$5. J. L. Baker \$4.

WE are happy to hear of the prosperity of Bro. Bates in the Lord's vineyard. The Brn. will hear from him by next week's Review. J. W.

BOOKS SENT.—A. Osborne, Ind. Sarah Bell, N. Y., D. T. Evans, Vt., L. Kellogg, Mich., R. Hicks, R. I., R. Luce, Jr., Wis., Chas. T. Euran, Ills., A. M. Curtis, Iowa, Mary L. Priest, Mass., H. W. K. Eastman, Mass., A. G. Bliss, Wis., Frances Strong, N. Y., L. Gould, N. H., C. W. Barber, R. I.

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