

Advent Review,

AND SABBATH HERALD.

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

VOL. IX.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 19, 1857.

No. 20.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.,

BY

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

URIAH SMITH, Resident Editor.

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

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 25 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

A LETTER TO A FRIEND, ON THE SEVEN CHURCHES.

BY J. N. LOUGHBOROUGH.

DEAR BROTHER:—You ask me in your letter for "the evidence from the Bible that the seven churches of Rev. ii, and iii, succeed one another." Or, "in other words, Where is one candlestick removed, and another put in its place?" I will try, by the help of the Lord, to look at these questions, hoping to be guided in the investigation, by the Spirit which seems to accompany this message wherever it is advocated.

Seven is a number used many times in the book of Revelation. Inspiration has seemingly selected it as a number which signifies the whole of that to which it is applied. That whole being divided into seven parts, either applying to seven different periods, and a work accomplished in those periods; or to seven different manifestations of the one thing spoken of. "The seven Spirits of God" are spoken of, [Rev. i, 4; iii, 1; iv, 5; v, 6,] and yet "the Spirit of God" is definitely spoken of in other portions of scripture as one Spirit. Paul says, [1 Cor. xii, 11,] "All these worketh that one and the selfsame Spirit, dividing to every man severally as he will." "The seven Spirits of God" probably refer to seven different manifestations of that Spirit. In several instances where the number seven is used, it applies to a series of events to transpire in consecutive order during seven different periods. The seven angels with their seven trumpets, and the seven seals, are instances where it occurs in that manner.

How do we ascertain that the seven seals and seven trumpets are consecutive? You may reply, Because they are numbered. But I understand the best evidence we now have that the seven seals and seven trumpets are consecutive, is, that they are prophetic, and have been fulfilled in consecutive order. Now to look at the testimony concerning the seven seals, (without an understanding of the facts brought out by them,) we see nothing very definite in the first four seals to give their chronology; but when we come to the sixth seal, events are there introduced as transpiring under that seal, which we learn by other scriptures, are signs immediately to precede the second coming of Christ. In noticing the seven trumpets, (aside from their fulfillment,) we see in the seventh that we are carried to the setting up of Christ's kingdom. So we might infer (before tracing out the events under each trumpet, or each seal,) that they cover the whole gospel age.

The strongest evidence I had that the seven churches in Asia signify simply seven literal churches was that there were seven such churches in Asia, and John was commanded to send his testimony to them. The testimony to John, [chap. i, 11,] "What thou seest write in a book, and send it unto the seven churches which are in Asia," I now understand

applies to the whole book of Revelation. Those seven churches in Asia could get some information and help from the book; although most of its teaching might have its definite application to other ages of the world.

It would seem singular indeed if seven churches in Asia only are designated by this testimony, [chap. ii, and iii,] that those churches all living (as we claimed) within a territory one hundred miles in length, and fifty miles in breadth, having enjoyed the labors of the same Apostle, holding like faith, and fellowshiping each other, should be so widely different in their character. This is not generally the case; but those churches situated in such a manner rise or fall together. We as a church of Sabbath-keepers have shared alike in going into a lukewarm state, and a general move is now being made to arise.

A strong argument I now rely upon as proof that the seven churches apply to seven states, or seven different periods of the church, is that events are introduced in the testimony to some of those churches, which could not have their fulfillment in Asia; but have their fulfillment in the close of time; and therefore some of the members of those churches exist down to the close of time. Christ's second coming is one event. The time of trouble is another. Christ says to the Thyatirans, "Hold fast till I come;" to the members of the Sardis church, "If therefore thou shalt not watch I will come on thee as a thief;" to the Philadelphians, "I will keep thee from the hour of temptation, (time of trouble,) which shall come upon all the world, to try them that dwell upon the earth."

You perhaps will say, if those churches in Asia had continued faithful, they would have existed till Christ's second advent. But, we answer, the Lord who "knoweth the end from the beginning," must have known that they would fall away. This testimony to the Philadelphia church, "I will keep thee from the hour of temptation," is a fallacy, if the view is correct that the testimony to the seven churches have their definite application in Asia. Where (with that view) is the hour of temptation? Just before us, in the future. Where are the members of the Philadelphia church? In their graves. "They hear not the voice of the oppressor." Job iii, 18. Then they are not kept in the hour of temptation. We cannot claim that this promise to keep the faithful ones in the Philadelphia church was on condition that the church existed till the time of trouble; but the testimony shows that when the time of trouble and hour of temptation come, some who were members of the Philadelphia church will still exist and be kept by the power of the Lord. The sum of this reasoning is this: Some members of the Philadelphia church are to be kept in the time of trouble; but those who are kept in the time of trouble are those who have been faithful up to that time; therefore the Philadelphia church has its application just prior to the time of trouble.

Perhaps you will still contend that those churches apply in Asia, and are ready to refer to the testimony of Paul to the Corinthians and Thessalonians concerning the coming of Christ, as a parallel to the above. If this testimony applies to the seven literal churches in Asia only, and those who find themselves in similar circumstances are to heed the testimony given to them, then it is not similar to the testimony referred to in Corinthians or Thessalonians; for the events there spoken of have their definite application at the coming of Christ, and yet the Thessalonians and Corinthians could get some information from the testimony. The testimonies (spoken of) in the epistle to the churches of Corinth and

Thessalonica, have their definite application to those who will live just prior to the coming of Christ. I understand that these churches have their definite application where the events specified in the testimony to those churches were to have their fulfillment. Let those who read the testimonies given to those churches, prior to the time of their definite application, heed the exhortation given to them. I understand that there are prophecies in the Bible that have a two-fold application. So I understand the seven churches. The exhortation in such prophecies should be heeded by any who find themselves in similar circumstances; but the definite application of such prophecies must be on that people where the events introduced by those prophecies are about to be accomplished. Peter says, [1 Pet. iv, 7,] "But the end of all things is at hand; be ye therefore sober and watch unto prayer." It was a duty to be sober and watch unto prayer in the days of Peter, but was the end of all things then at hand? No. The end of all things is now at hand, and the testimony of Peter now has its definite application.

The Philadelphia church has an open door set before it, by him who hath the key, (power, or throne,) of David. This refers to the open door of the Sanctuary in heaven, which (in vain) many have tried to prove was not open, but they cannot shut the door. According to the type, that door can be open for no other purpose than to cleanse the Sanctuary, which we firmly believe is a work that commenced in 1844.

In my remarks thus far I have assigned some reasons why I consider that the seven churches cannot apply definitely to seven literal churches in Asia.

Before passing to give the chronology of the seven churches, or as you inquire, "show where one candlestick is removed and another takes its place," it may be proper to notice some things which we formerly considered objections to the view that the seven churches apply to seven states of the gospel church.

The first position we took was, that the testimony of Rev. i, 19, divided the book of Revelation into three parts. I cannot now see how that verse divides the book into three parts. Whiting says, "Write the things which thou hast seen, and the things which are, and the things which shall take place hereafter." The Rheims' Testament, published by the English College, translates it, "Write therefore the things which thou hast seen, and which are, and which must be done hereafter." I understand from this testimony that John was to write what he had seen, a portion of which was then before him, and a portion should afterward take place. We cannot claim that what was shown him after chap. ii and iii, was then all in the future, for in having those views, he runs back many times into the past. Neither can we claim that what he had seen related to the past; because in what he had seen, [chap. i,] he had a view of the second coming of Christ. This testimony, instead of dividing the book into three parts, shows that three classes of events are given in the book. Events of the past, events then fulfilling, and events of the future. We cannot claim that all the events of the past were in the first chapter, or that all the events then transpiring were in chapters ii and iii, or all which occurs after those chapters, refer to the future. But we find that in nearly every chain of prophecy in the book events are introduced which occurred prior to A. D. 96.

I now understand the whole of the book of Revelation.

lation as prophetic. With the view I had before of the seven churches, applying them only to the time that John wrote the Revelation, I did not look on chapters ii and iii as prophetic, but merely a description of things as they then existed. But in the three verses at the commencement of the book we have a preface to the whole book, followed by John's introduction.

"The revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

This third verse certainly calls the whole book a prophecy. We read, [chap. xxii, 10,] "Seal not the sayings of the prophecy of this book." Verse 18. "For I testify unto every man that heareth the words of the prophecy of this book." Verse 19. "If any man shall take away from the words of the book of this prophecy." This last expression certainly marks the whole book as prophecy. What was in the book? Rev. i, 11: "What thou seest write in a book." Verse 19: "Write the things which thou hast seen, and things which are, and the things which shall be hereafter." If this expression, "The things which are," (as we claimed,) applies to the seven churches, then the seven churches are a part of the book, and therefore are called in chap. xxii, 19, *prophecy*.

Another objection which was urged against the testimony to the seven churches' being prophetic of the whole gospel church, was based on the seven angels of the seven churches. We claimed that the angel must be the chief messenger in each period of the church, and therefore each age of the church must acknowledge a head, which we thought favored the Catholic doctrine of apostolic succession, and a head of the church in every age. But let us look at it on the ground that it applies to the churches in Asia only. With that view it makes the testimonies to those seven angels apply to seven men. Then one man had tried the apostles. Another should have tribulation ten days, and the Devil should cast some of him into prison. And with this view when we come to the Philadelphia church, "Because thou hast kept the word of my patience, I also will keep thee, (one man, the bishop of the Philadelphia church,) from the hour of temptation."

If the angel of the church in Philadelphia signifies only the bishop of that church, then there is but one man that has the promise of being kept in the time of trouble, for the testimony is to the angel of that church. But you will probably say that those bishops stood as representatives of their churches, and this testimony to the seven angels applies to those churches which were under them, and not simply to seven men. If this would be a just principle of interpretation, respecting the seven angels, when applying them as the bishop of seven churches in Asia, it is as just to make the angels representatives of those churches when applied to seven states of the church. If the testimony given to the seven angels applies to the church, it virtually makes those angels representatives of the churches.

An objection was urged against the seven churches' applying to seven periods of the church, from the testimony concerning the woman Jezebel. It was claimed that the true church during the Thyatiran period must have been those who had seceded from the Catholic church, or her children. Christ says, [Rev. ii, 23,] "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."

It was claimed, if the children of Jezebel were killed, the true church would be killed, and the expression, "all the churches shall know that I am he that searcheth the reins and hearts," seemed to be absurd; for if the children of Jezebel were all the churches, and they were all killed, there would be no church to know it.

I think when we get a proper understanding of this matter, there is after all no objection in it to

the view I am here advocating of the seven churches. There is a plain distinction made—between Jezebel's children, and Christ's servants. Who are the children of Jezebel, the mother of harlots, chap. xvii? The harlot daughters of the Catholic church. But is every church that might dissent from that church necessarily a daughter of the old mother? Not if they maintain pure principles; but if they engage in the sins of the mother church, and begin to hold an unlawful connection with the kings of the earth, they are then fully incorporated into the family of Jezebel. Now there were those in the days of the Papal reign (the Waldenses and others) that kept themselves free from the mass of Papal corruptions; yet some of them even submitted to be taught by the ministers of the Papacy; and thus some were drawn away into the corruptions of that church and fell from their steadfastness, and were caused to engage in the spiritual fornication of the Papal church. This idea is expressed in Dan. xi, 34, 35: "But many shall cleave to them with flatteries. And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end."

But how shall we understand this testimony concerning the killing of Jezebel's children? When were they to be killed? This testimony concerning the killing of Jezebel's children, we understand refers to the punishment of Jezebel. Were they to be killed in the Thyatiran period? We answer, No; for when Jezebel's children are killed with death, Christ gives to every one of that church according to their works. We understand that the time when Jezebel's children are killed with death, is when God commences to inflict his punishments on Babylon, both mother and daughters. But this takes place under the seventh seal. Rev. xvi, 17. Then the mighty earthquake comes that opens the dusty beds of the saints, the islands will flee away, &c. In chap. xviii, we have a description of the judgment of God upon Babylon; and in chap. xix, 1, 2, we read what the church knows about it at that time. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." Here we see Jezebel's children are killed and the whole family of the redeemed, (all the churches, patriarchs, prophets, and gospel church,) know that God searcheth the reins and hearts; and as they see this demonstration of it upon Babylon they raise the mighty shout of, "Alleluia, for the Lord God omnipotent reigneth."

But we will suppose, (to further elicit light on the objection,) that this testimony concerning Jezebel has its application, (as we claimed,) to the wife of the bishop of a church in Asia. Then her children (literally) were to be killed with death. What had her children done? Nothing. Why kill the children then? For the sins of the mother. But the days of that proverb are ceased. Jer. xxxi, 29, 30: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge."

There is a promise made to some of the members of the Thyatiran church of the same nature as the one we noticed in the testimony to the Philadelphia church—a promise, the conditions of which relate to the closing up scene. Rev. ii, 26. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." What does the expression, "the end," refer to in this testimony? I suppose it to refer to the end of the world. That is, that those members of the Thyatiran church that should continue faithful to the end of time, should participate with Christ in the work of subduing the nations. We say of this church as we did of the testimony to the Philadelphia church. The promise made to this church is proof positive that some of its members will continue to the end.

Suppose this testimony has its application only in Thyatira in Asia; that church has long since passed away with its members; but the end has not yet come.

In case we applied this testimony to a literal church in Asia, the end could only refer to the end of that church; but the end of that church could not come while any of its members were keeping God's works. Allowing that this church is to stand a little prior to the end, and some of its members prove faithful and continue to the end, then there is a promise made that they can receive. But if it is applied exclusively to a church that ceased hundreds of years ago, it amounts to nothing. Some one is to have power over the nations with Christ, and some of the members of the Thyatiran church are to receive that blessing; viz., those of them that would keep his works to the end.

Another objection which we considered of considerable importance against the view that the seven churches applied to seven states of the gospel church, was this: We claimed that the book given by the Father to the Son, [Rev. v.] was the book of the future, and as that book was sealed up when given by the Father to the Son, we concluded that till John saw those seals broken off, (in the vision of chap. vi,) the events of the future were closed up. And if the future was closed up till John had this vision of the breaking off of the seals, then the seven churches, as described in chapters ii and iii, could not relate to the future, but must apply to things that existed prior to the opening of that book. The whole force of that objection rests on the point, that the events of the future were closed up till John had the view recorded in chap. vi. But, we inquire, Was the future closed up till that time? Paul in nearly all his epistles had introduced events that reached into the future, even down to the coming of Christ and the resurrection. So had Peter, and described the course of those who would oppose the truth, even so minutely as to tell us their language. 2 Pet iii, 3, 4.

Now admitting that the book given by the Father to the Son was the book of the future, and that those events contained in that book were kept secret till the book was opened, the next question would be, Where and when began the breaking off of those seals? You will probably answer, Where John had the vision, recorded in chap. vi. But if that was the case, the events of the first seal were still closed up after they commenced to have their fulfillment. The events of the first seal are applied by most commentators as having their commencement with the commencement of the gospel church, when that church went forth in power, their mission being attended by "signs, divers miracles, and gifts of the Holy Ghost," and they, as represented by the rider on the white horse, "went forth conquering and to conquer."

But what happened at the time of the giving of this vision that should prevail with the Father, to then and there open the book? That which prevailed with the Father and gave power to open the book, was that the lion of the tribe of Juda (Christ) appeared in the midst of the four beasts, and four and twenty elders, as a lamb slain. We will admit that John had a view of the opening of the first seal as well as the others. The events of that seal were then transpiring and were among "the things that are," which we understand John was commanded to write. I understand that John's mind was carried back to the commencement of this chain of events, as his mind was carried back in other chains of prophecy; for the purpose of shedding light on the prophecy, and to give the commencement of those events. It does not necessarily follow, because John had a vision of the opening of those seals, that none of them were opened till he had had a view of their opening.

Daniel had a view in chap. 7, of the lion with the other three beasts coming up out of the sea. But we do not conclude from the fact that Daniel had a view of the coming up of the lion, that Babylon did not rise till Daniel had that vision; but we understand that his attention was carried back to the rise of that kingdom, in order that the student of prophecy may have the whole chain before his mind. So we understand in the testimony concerning the seven seals, John's attention was carried back to the first link in the chain of consecutive events in order that the chain may be complete. We understand the time when the events of the future were given into the hands of Christ to be made known to his

people, was when he appeared before the throne as a lamb slain. He then shed forth the Holy Ghost upon his people which was to reveal to them the future. John xvi, 13: "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

By reading Acts ii, 33, we find this promise of the Holy Ghost commenced to have its accomplishment on the day of pentecost. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Here commenced the manifestations of the Spirit which were to show them things to come. John under the influence of that Spirit, through one of its manifestations was permitted to behold a portion of the events then future.

But we have already shown that some of the testimonies to those churches do apply in the future, and are given in such a manner as to show us that they have their fulfillment near the end of the world; therefore we have concluded that the seven churches cannot apply simply in Asia, but to seven states of the gospel church.

Having noticed thus far the objections to this subject, it may be proper to examine for a short time the chronology of the churches, or as you ask, see where one candlestick is removed and another takes its place. I understand that prophecies which are given without a definite time specified for their accomplishment, must be located by the fulfillment of the specifications introduced. This is the way we shall endeavor to locate the seven churches. The transition from one church to another is not the work of a day, or of a year; so it cannot be expected that we should show the definite day when one church runs out and another comes in. We should conclude that the new candlestick, in nearly every instance comes in by reform, which would make the transition occupy a short space. We understand that each church, or candlestick, when it comes in, is the true church of God; but when they apostatize from the grace of God, the light passes from them to another. The course of the truth is onward, and the Lord will have a people who will strive to obey him. If one class will not serve him, they are set aside and another raised up.

In each instance where a church is introduced, a work is laid upon them different from that in which they have been engaged. In some instances we understand the old candlestick is set aside when a new work is brought before the true church, and the mass reject that work and thus fall. But some might claim that this made two candlesticks stand at the same time. Well, while the light of one lamp is dying, that of the new one is increasing, and that has been the course in which the true church has progressed.

An objection was urged by us on the moving of the candlesticks. We supposed if the view was correct that the seven churches applied to seven states of the church, instead of there being seven candlesticks, there was but one candlestick in seven different positions. But I think this position is not involved in the view of the seven states of the church. There is a propriety in having seven candlesticks, instead of one candlestick in seven different places. Each of the seven churches are different, and are called out by different means, and have a different work to accomplish; therefore seven different candlesticks fitly represent them. We might claim with the same propriety, that one trumpet blown seven times, would answer the same purpose as seven trumpets; as we could claim that one candlestick in seven places would answer the same purpose as seven candlesticks.

Another query arose in regard to the removing of one candlestick and the placing of another, based on the testimony to the church of Ephesus: "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Allowing this view here advanced of the churches, to be correct, the Ephesus candlestick is removed when the Smyrna church was developed. But the Smyrna church is better than the Ephesus was in

its decline. How did they become so? By repenting. But, (we said,) if they repented, the candlestick would remain. "I will remove thy candlestick . . . except thou repent." How is this? I think this matter is plain with a few moments' reflection. The fallen Ephesus church, we understand, were addressed by the appeal to repent. The mass did not heed, and the Lord brought in another candlestick. Doubtless a few in that fallen church were striving to serve the Lord, they heeded the testimony, left the fallen mass, came out in a reform, and constituted a new church, and one too started in a different manner from the apostolic. Therefore the propriety of a new candlestick, instead of the Ephesus.

The Lord says, "I will remove thy candlestick out of his place except thou repent." Their place where they stood while they were a pure church was high; they enjoyed much of the favor of God. But after they had backslidden, except they repented they would be cast out of his favor, or in other words, cease to be his covenant people.

(To be Continued.)

THE BIBLE, AND THE BIBLE ALONE.

It is our duty to search the Scriptures. "Search the Scriptures; for in them ye think ye have eternal life; and they are they that testify of me." John v, 39; Isa. viii, 20; Acts xvii, 11.

The Scriptures may be understood. "The secret things belong unto the Lord our God; but those things which are revealed, belong unto us and to our children for ever." Deut. xxix, 29; Ps. cxix, 105, 130; Dan. ix, 2; Matt. xxiv, 15; Rom. x, 17; xv, 4; xvi, 26; 2 Pet. i, 19; Rev. i, 3.

The whole, and not a part only, of the Scriptures our Guide. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17. Ps. cxix, 128; Matt. iv, 4.

REASONS WHY MEN ARE IGNORANT OF TRUTH. 1. Because of false teachers who pervert the Scriptures. "For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men."

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Jer. v, 26, 30, 31; vi, 14-16; xiv, 13, 14; xxiii, 22; Isa. iii, 12; xxix, 11-14; Micah iii, 9-11; Mark vii, 7-13; Acts xiii, 7, 10; Col. ii, 8; 1 Tim. vi, 3-5; 2 Tim. iv, 3, 4; 2 Pet. ii, 1, 2; iii, 16.

2. Because it is Unpopular. "To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it." Jer. vi, 10; John v, 41; xii, 42, 43.

3. Because professed Teachers and professed Christians in works deny the truth. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Isa. lvi, 10, 11; Jer. xxiii, 14; xxv, 34-36; Amos vi, 1, 3-6; Matt. xxiii, 3, 4; Luke xi, 52; 2 Tim. iii, 1-8; Titus i, 16; James ii, 18.

THE LAW OF GOD.

God spake the Ten Commandments in the hearing of the people, and wrote them with his finger on two tables of stone. "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 12, 13; v, 22; Ex. xx, 1; xxiv, 12; xxxi, 18; xxxii, 15, 16; Neh. ix, 13.

Knowledge of the principles of the Ten Commandments has existed from the Creation. (1) Gen.

xxxv, 1-4; (2) Gen. xxxi, 19, 34, 35; xxxv, 2, 4; (3) Lev. xviii, 3, 21, 24, 27. (4) Gen. ii, 1-3; Mark ii, 27; Gen. viii, 10, 12; xxix, 27, 28; Ex. xvi, 4, 22, 23, 25-30. (5) Gen. ix, 20-25; (6) Gen. iv, 8-11, 23, 24; ix, 5, 6. (7) Gen. xx, 5-9; xxxviii, 24; xxxix, 7-9; (8) Gen. xxx, 33; xxxi, 19, 30, 32, 39; xlv, 8. (9) Gen. xxxix, 7-20. (10) The fact that the transgression of the tenth commandment must precede the violation of the eighth, and that the eighth was known, and its violation considered worthy of death, is sufficient evidence that the principle of the tenth commandment was known before the law was given at Sinai. Also, no mention is made of the violation of the third commandment in the book of Genesis; but profanity was among the sins of the nations living in Canaan before the law was given at Sinai. If those nations were ignorant of the matter of the third commandment, then profanity was not an abomination in them; for "sin is not imputed when there is no law." Rom. v, 13.

1. The Law of God a Rule of Action. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. xii, 13; Deut. xi, 18, 19; Ps. xxxvii, 30, 31; Matt. xix, 16, 17; Rom. ii, 13; iii, 19; vii, 7; James i, 25; ii, 8-12; 1 John iii, 4; Rev. xxii, 14.

2. It is Perfect. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether." Ps. xix, 7-9; cxix, 138, 142, 151; Isa. xlvi, 18; Rom. vii, 12, 14, 22, 25.

3. Unlimited in its Duration. "The works of his hands are verily and judgment: all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." Ps. cxi, 7-9; Deut. vii, 4; 1 Chron. xvi, 15-17; Ps. lxxxix, 27-34; cv, 8; cxix, 144, 152, 160; Matt. v, 18.

4. Ratified by the teachings of Christ and the Apostles. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 17-19; xxii, 35-40; Rom. iii, 31; 1 Cor. vii, 19; 1 John ii, 4; v, 23; Rev. xii, 17; xiv, 12; xxii, 14.

THE SABBATH.

The word Sabbath is found in the Scriptures (in its singular and plural form) 166 times; 106 times in the Old Testament, and 60 times in the New Testament. In the Old Testament the word refers as many as 81 times to the weekly Sabbath, called the Sabbath of the Lord, and the remaining 25 times it is used in reference to festival days, and sabbaths of the land.

In the New Testament the Sabbath of the Lord is mentioned 59 times, and those local sabbaths which expired by limitation, and ceased at the cross, are mentioned once.

THE SABBATH OF THE LORD.

Old Testament. Ex. xvi, 23, 25, 26, 29; xx, 8, 10, 11; xxxi, 13, 14, 15, [twice]; 16; [twice]; xxxv, 2, 3; Lev. xix, 3, 30; xxiii, 3, [twice]; 11, 15, [twice]; 16, 38; xxiv, 8; xxvi, 2; Num. xv, 32; xxviii, 9, 10; Deut. v, 12, 14, 15; 2 Kings xi, 5, 7, 9; [twice]; xvi, 18; 1 Chron. ix, 32; 2 Chron. xxiii, 4, 8; [twice]; Neh. ix, 14; x, 31; [twice]; xiii, 15, [twice]; 16, 17, 18, 19, [thrice]; 21, 22; Isa. lvi, 2, 4, 6; lviii, 13; [twice]; lxvi, 23; Jer. xvii, 21, 22, [twice]; 24, [twice]; 27; [twice]; Eze. xx, 12, 13, 16, 20, 21, 24; xxii, 8, 26; xxiii, 38; xlv, 24; xlvii, 1, 4, 12; Amos viii, 5.—Total 81.

New Testament. Matt. xii, 1, 2, 5, [twice]; 8, 10, 11, 12; xxiv, 20; xxviii, 1; Mark i, 21; ii, 23,

24, 27, [twice,] 28; iii, 2, 4; vi, 2, xv, 42; xvi, 1, Luke iv, 16, 31; vi, 1, 2, 5, 6, 7, 9; xiii, 10, 14, [twice,] 15, 16; xiv, 1, 3, 5; xxiii, 54, 56; John v, 9, 10, 16, 18; vii, 22, 23; [twice,] ix, 14, 16; xix, 31; [twice,] Acts i, 12; xiii, 14, 27, 42, 44; xv, 21; xvi, 13; xvii, 2; xviii, 4.—Total 59.

NOTE.—It appears from the above that the New Testament writers speak of the Sabbath of the Lord as existing in the present dispensation, as really as the Old Testament writers speak of its existing in the former dispensation.

CEREMONIAL SABBATHS.

Old Testament. Lev. xvi, 31; xxiii, 32; [twice,] xxv, 2, 4, [twice,] 6, 8; [twice,] xxvi, 34, [twice,] 35, 43; 2 Kings iv, 23; 1 Chron. xxiii, 31; 2 Chron. ii, 4; viii, 13; xxxi, 3; xxxvi, 21; Neh. x, 33; Isa. i, 13; Lam. ii, 6; Eze. xlv, 17; xlvii, 3; Hosea ii, 11. Total 25.

New Testament. Col. ii, 16. The "days," mentioned in Rom. xiv, 5, 6, are annual feast-days. Compare with Lev. xxiii, 24-40.

(To be Continued.)

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. MARCH 10, 1857.

THE TWO-HORNED BEAST.—Rev. xiii. Are the United States a Subject of Prophecy?

(Continued.)

In presenting further considerations which serve to identify the power brought to view under this symbol with these United States of America, we are brought to consider,

5. *Its Character.* This is all revealed to us in one sentence, short indeed, but abundant in meaning: [Rev. xiii, 11:] "And he had two horns like a lamb, and he spake as a dragon." Out of the abundance of the heart the mouth speaketh; therefore the animal has a dragon's heart. His disposition, his motives, intentions, desires, are all like a dragon; his outward appearance, his horns, which must of course be prominent objects to the beholder, his open profession, are all lamb-like. His appearance is good enough, and we might be led to look upon him as a whole, as quite an amiable creature, were it not that when he raises his voice in acts of authority, he speaks as a dragon: like the old fable of the ass in the lion's skin; if he only had not brayed, his fellow-beasts would have taken him for a lion.

But here perhaps some one whose patriotism may for a moment get the better of his judgment, will be ready to exclaim that the application must fail here; that such a character cannot be applicable to our good government, with its free institutions, and the civil and religious liberty which it grants us. Well, let us see.

We inquire first what the two horns may signify. A horn is an emblem of power. The following texts will illustrate this: 2 Sam. xxii, 1-3; Amos vi, 3; Micah iv, 13; Hab. iii, 4; Dan. vii, 20-22. It does not denote civil power only. For example, the Papacy was called a horn when it was purely an ecclesiastical power. It was established as a spiritual dominion in 538; but it was not clothed with civil power till 755. See Goodrich's Church Hist. p. 98. Mosheim's Church Hist. Vol. i, p. 195.

A horn then, denotes power either civil or ecclesiastical. The beast under consideration has two horns like a lamb. What are the two leading powers or principles of our own land? A moment's thought is not necessary to suggest to any mind that Republicanism and Protestantism are two powers that answer most appropriately to the symbol of two lamb-like horns. We have intimated that no fault could be found with the profession of this government: it is very mild, very lamb-like. A lamb is the chosen symbol of innocence and meekness; and whatever it is used to symbolize, must possess these qualities. Such in profession is our government. The principles on which it is founded are just and Christ-like.

What could be more just than the proclamation of civil and religious liberty? what more mild than placing all men on an equal footing, telling them that it is a self-evident truth that they are all created equal; and that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness? and, in matters of religion, declaring that the Bible is the only religion of Protestants, and that every man has liberty to worship God according to the dictates of his own conscience? What could be more lamb-like than this? What could promise fairer for humanity? But, reader, this is only one side of the picture. This is but one phase of this two-faced, hypocritical beast. He first appears and acts before us in mildness and equity; but there are dark, dragonic deeds, the fierce promptings of a dragon's heart, yet in reserve for the close of this drama.

For amid all these professions of mildness and uprightness, we are startled by the voice of a dragon. He spake as a dragon. What is it to speak as a dragon? Let us go back a little and see how a dragon has spoken, for we have an example in the preceding chapter.

The opinion is as unanimous that the great red dragon of Rev. xii, is a symbol of Pagan Rome, as that the first beast of chap. xiii, is a symbol of Papal Rome. We find an unerring test of the application of this symbol in the first five verses of the chapter, in the relation it sustains to the man-child, Jesus Christ. It was Pagan Rome that stood ready to devour the Saviour as soon as he was born. It was Pagan Rome that issued a decree at the time of his birth that all the children in Bethlehem and the coasts thereof, from two years old and under, should be slain; thinking thereby to include him who was born King of the Jews in the general massacre. It was Pagan Rome which spoke in regard to the crucifixion of our Saviour in a manner sufficient to illustrate our subject. When the Jews were growing clamorous for his death, how did this dragon power speak through one of its mouth-pieces then in Judea, Pontus Pilate? "Why," said he, "I find no fault in this man; what evil hath he done?" Now we should suppose that any power making any pretensions to justice or humanity, would consider it an imperative duty to protect the innocent and deliver them from the hand of their oppressors. But did the dragon do so? No. Take ye him, said Pilate, and crucify him. He is innocent, there is no fault in him; nevertheless, crucify him! He acknowledged him to be guiltless, and then in defiance of all justice and humanity, delivered him over into the hands of the executioners. He professed one thing and practiced the reverse. Such, we conceive, is the character of the voice of a dragon.

Is the inquiry now raised wherein the two-horned beast has spoken like this? wherein our government has issued unrighteous decrees contrary to its profession? We will notice. We do not claim that the dragon voice is yet fully developed, and the prophecy fully carried out in this respect. But enough has been heard to identify the beast, and to establish a precedent from which we are justified in expecting almost any result. Says the Declaration of Independence, "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness;" and yet the same government that utters this sentiment, in the very face of this declaration, will hold in abject servitude over 3,200,000 of human beings, rob them of those rights with which they acknowledge that all men are endowed by their Creator, and write out a base denial of all their fair professions in characters of blood. In the institution of Slavery is more especially manifested, thus far, the dragon spirit that dwells in the heart of this hypocritical nation. The fearful strides which this government has made on this question up to the present, afford small ground of hope for the future.

The demands of Slavery are imperious, and must be complied with. It began, in 1793, by asking more territory. The territory is purchased and surrendered to its service. Again, it asks for more slave States to equalize its power in the Senate; and to soothe it into quiet, Kentucky, Tennessee, Louisiana and Mississippi are successively opened to its foul embrace. It wants more privileges still. The slaves, though mere chattels, must have some influence in the ballot box. A compromise is effected by rendering five slaves equal to three white men in political influence; in other words, a slave on election day becomes *three-fifths* of a man! on all other days he is a *thing*!

Again, when Slavery sought to extend its tyranny into Missouri, and it was about to be admitted as a slave State in 1820, the North demurred. But the North through weariness or fear again yielded; and with the solemn pledge on the part of the South that the territory north of 36 30 should be forever consecrated to freedom, Missouri was added to the growing list of Slave States.

But the grasping ambition of slavery is unquenchable. Texas is wanted to consummate its purposes. The imbecile North bows assent, as ever, to the dictates of the usurper; and Texas is gained to slavery, to say nothing of Utah and New Mexico.

Further, the slave seeks sometimes to obtain those rights which he possesses in common with all men, and flies to a place of refuge. Slavery cannot bear this. It commands the North to deliver them up; and consequently, that monster of human iniquity, the Fugitive Slave Bill of 1850, becomes a law. Again, slavery must have more states, and that too north of the limits assigned to it in 1820. To accomplish this, the sacred barriers then erected against the further spread of this withering curse, must be demolished; the hand of sacrilege must be raised to violate a most solemn pledge. Accordingly a bill is introduced in 1854 for the abrogation of the Missouri Compromise.

Like the occasional gleam of lightning before the terrific tempest, so a little of the practical issue of these dragon strides has been seen of late in flames, rapine, robbery, desolation and death on the plains of Kansas.

But this is not all. The restoration of the African slave trade is beginning to be confidently talked of by some; and slavery is seeking to enter the Free States with its property. The last triumph it has achieved is found in the decision of the Supreme Court in the Dred Scott case which was pronounced by Judge Taney on Friday, March 6th, 1857. It is, 1. That Africans are regarded wholly as *property*, in the constitution, and are incapable under that instrument of ever attaining the position of citizens. 2. That a slave taken into a Free State is not therefore entitled to his freedom. 3. That Congress has no rightful power to prohibit Slavery in the Territories; hence the Missouri Restriction is unconstitutional.

Such is the decision of the Supreme Court of this nation on this question; and in view of this, the declaration of Senator Foote, we think it was, may not prove merely an empty boast—that he would one day call the roll of his slaves at the foot of Bunker Hill.

Says Erlix Tenny in a discourse preached at Lyme, N. H. on the day of the last annual thanksgiving, "We may sleep over the encroachments of Slavery, but we sleep upon the mouth of a volcano. When its general dominion, which seems approaching in mad haste, is perfected, an Egyptian darkness covers us—an Egyptian retribution has overtaken us. The experience of other nations, the divine rebukes of similar sins far less aggravated, warn us of a hastening catastrophe, more signal and terrific, than was visited upon those nations, as our guilt is deeper. Our only hope of preserving our children, our civil and religious institutions, and our country from the debasing, destructive influences, the tyranny of Slavery, is in God; and without speedy, manly, determined resistance of its encroachments, even this hope is presumption."

In view of the facts thus far noticed, what may we not look for in the future? Can any one candidly consider these things, and tell us what atrocities, however dragonic and devilish, we have not reason to expect from the precedents already given us? Who may tell us that the voice of a dragon is not frequently heard issuing from the halls of Congress?
(To be Continued.)

CONFERENCE AT ROOSEVELT, N. Y.

This meeting convened Feb. 27th, agreeably to the appointment in the *Review*. Owing to the bad state of the roads but few attended from abroad, but those present seemed to realize the necessity of renewed zeal and energy in the work of the Lord. The Spirit of the Lord was imparted to the brethren, and unanimity of sentiment and action characterized the meeting.

The subject of operations with the N. Y. Tent was taken up, and it was unanimously resolved that the Tent should be manned and sent out the ensuing season. That the laborers be furnished with means necessary to defray traveling expenses, and to supply present wants on entering the field, and go out trusting in God to supply their future necessities through the instrumentality which he has chosen—the saints, those who love the truth and desire to be co-workers with God in the salvation of souls. And that it will be the duty of the brethren in Central and Western N. Y. and Pennsylvania to be ready to contribute of their means to sustain the work. And in order that the brethren be ready for this and every other good work, so far as the temporal wants of the saints are concerned, it was recommended that each should have a treasury of the Lord, laying by him in store as God has prospered him, agreeably to the command of the Apostle to the churches of Galatia and of Corinth. And then when the laborers have need, by making their wants known to the churches, they can be supplied, with promptness.

It was decided that the labors of Bro. F. Wheeler of New Hampshire are needed in Central N. Y., and that it is the duty of the church to defray the expenses of removing his family to his field of labor, and support him in the field. As this burden will fall chiefly on the brethren in Central N. Y., the brethren in Western N. Y. and Pennsylvania will feel like taking a greater share of the burden of the Tent operation, that there may be an equality.

In behalf of the Conference.

SAML. W. RHODES.
R. F. COTTRELL.

"LAODICEAN STATE."

It has been suggested to me, by brethren, that as some have expressed a desire to get out of "this Laodicean state," a correction should be made through the *Review*. We understand that the Laodicean is the last state of the true church on earth. This being the case, to get out of the Laodicean state would be to get out of the church of God. We should arise from our lukewarm state and remain in the Laodicean.

From the description given of this church, as lukewarm, the modern definition of Laodicean is lukewarm in religion. But as the original definition is, "a just people," all should repent of their lukewarmness and strive to be found in the true Laodicean state.

R. F. C.

An Appeal to the Brethren in Wisconsin, and all Others who have forsaken the Third Angel's Message.

I AM confident we have been in a great error in forsaking the Third Angel's Message, and receiving the doctrines of the future age. In so-doing we have wronged our own souls and grieved the Holy Spirit whereby we are sealed unto the day of redemption. Many of us have done it ignorantly in unbelief, and may hope for pardon through the Saviour's atoning blood.

Let us take a retrospective view of our course for the last two years. Behold devastation and death in our ranks! Dead, spiritually dead! Denying the influence of the Holy Spirit, left alone to human reason to guide us in our investigation of the precious Bible. That word which the sweet singer of Israel said was a "lamp to his feet and a light to his path," we have assayed to study in our own strength.

What have we gained? Where are we? Alas, alas for us! What has been the result of all our labor? Our opinions are as various as human reason can invent. It would be almost impossible to point out every view that has been cherished by those who profess to understand the future age and future truth. We are in darkness "Having a form of godliness, but denying the power thereof." Well may it be said of us, that we are "ever learning and never able to come to a knowledge of the truth," *resisting the truth*, reprobate concerning the faith. This is cutting language to apply to us, but can we deny it? Can we in the face of facts?

My heart aches as I see our condition. "How are the mighty fallen! Tell it not in Gath!" That there is a future age and future truth I do not deny. But present truth and present duty should engage all our attention at this time.

Perhaps it will not be amiss to give a brief sketch of my visit among the Sabbath-keepers in Michigan. They received me kindly, but I perceived they looked upon me with suspicion. They watched my movements narrowly, but be assured I watched them as closely as they did me. I very soon saw that the Lord was with this people. The evidences were not to be mistaken.

The way opened for me to attend a conference at Hillsdale. There were two hundred Sabbath-keepers present, all firm believers in the Third Angel's Message. The messengers present were Brn. White, Holt, Waggoner and Cornell. I must say I was very much surprised when I heard the evidence presented in favor of present truth. They had Bible to prove every view they presented; and more than all, the Holy Spirit bore witness to the same. I realized more than ever the fulfillment of the Saviour's words, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you again: howbeit, when he, the Spirit of truth, is come, he will guide you into all truth. . . . and he will show you things to come."

At the last meeting Sr. White was taken off in vision. It was the most solemn scene I ever witnessed. It has made an impression on my mind that can never be erased while reason and life remain.

When she came out of vision she gave one of the most thrilling exhortations I ever heard. She repeated these words often: "Return unto me and I will return unto you, saith the Lord, and heal all your backslidings. I am confident that no one could speak as she did without receiving instruction from that Teacher who spake as never man spake.

But this is not all the evidence I have that they belong to the family of God; that they are his own peculiar people. I have visited the families at Hillsdale, Parma and this place, and can testify that they are a very consecrated people. They have family worship twice, and some, three times a day. They all take part from the oldest to the youngest.

It is a lovely sight to see parents and children all join in prayer and praise to one common Parent. The Lord blesses them in their home circles. It has been a continual feast to me. I could say, It is good for me to be here. They do not think they have attained to a position where they can cease to watch and pray; no, no. They expect very soon to see the consummation of the christian's hope. They realize that probation's hours are nearly closed, and that there is a great work to do, and but little time to do it in. I have given a simple statement of facts as I have found them.

The church is rising, and I believe the way is be-

ing prepared for the loud cry of the Third Message. They are trying to lay all on the altar a willing sacrifice. They mean to make sure work for the kingdom, and not keep back part of the price, and thus wrong their own souls. The word says, "By their fruits ye shall know them." This being the case, I have no fears with regard to this people, as long as the Lord is with them; for a corrupt tree cannot bring forth good fruit. Neither can a fountain send forth at the same place sweet water and bitter.

I am aware that my friends will be very much surprised on reading an article of this kind from my pen. I little thought when we parted I should send back such tidings. Truly I can use the language of another after seeing the dealings of God with his children, "What was I that I could withstand God?" I have a confession to make to you. I am sorry I ever lent my influence in support of what I now consider to be error. I thought I was doing God service, but now I see wherein I was mistaken. I have no confidence in the reports we have heard concerning this people. I believe them to be false. They have been an injured and we a deceived, people.

I firmly believe that the Third Angel's Message is, now being given, and I believe it will soon close. The warning to the Laodiceans is for the remnant. It is a fact that the Sabbath-keepers thought that they were rich and increased with goods, and had need of nothing, and knew not that they were wretched, and miserable, and poor, and blind, and naked. The faithful and true Witness says, 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.*

Hear the lovely Saviour's call: 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. Who will hear the Saviour's last invitation? Who will open the door of their hearts and bid him welcome? Methinks could we get a glimpse of what is going on in heaven, every energy of our souls would be aroused to action: Perchance the angel of mercy is hovering over the earth to bear tidings to heaven's gate that sinners are suing for pardon, and that their sins may go beforehand to judgment ere the Saviour steps out from between an offended God and offending man. Poor sinner! will you come? And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. Church of God Awake! AWAKE!! AWAKE!!!

"Heir of the kingdom, O why dost thou slumber?
Why art thou sleeping so near thy blest home?
Wake thee, arouse thee, and gird on thine armor,
Speed, for the moments are hurrying on."

LOUISA M. MORTON.

Battle Creek, Mich.

LOVERS OF PLEASURE.

SOME consider it harsh to make an application of Paul's words to Timothy [2 Tim. iii, 1-5] to the mass of professors of the present day, who have a form of godliness, but deny the power thereof. But they will sometimes illustrate their position to us in a manner so striking that all can see and must acknowledge its force. One characteristic, as given by the Apostle is, that they shall be "lovers of pleasure more than lovers of God." Is not this fulfilled by church members mingling with the world, and showing so much pride and worldly-mindedness? But the most striking instance is the following:

The weekly prayer-meeting of a certain church in this State, this Winter, happened to come on New Year's evening. At the next meeting previous, the pastor of the church called attention to the fact, and said that as this was an evening commonly devoted to pleasure, the prayer-meeting would be omitted that week! Can a church grow in grace under such an influence? Yet this is the condition of the mass: the donation parties of the churches are nothing but carnal pleasures, and both priests and people forsake God to follow their own way, and the customs of those that know not God. What is the duty of God's people in view of these things? Says Paul, "front such turn away."

J. H. W.

COMMUNICATIONS.

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

From Sister Smith.

DEAR BRETHREN AND SISTERS:—I love to read letters, and why should I withhold? I have thought when reading selected pieces, that there ought to be more original matter. But if every one should do as I have done, none would be benefited by communications from each other. I have felt too much restraint, but will try and feel as though I were conversing personally with you.

I have, with others, been in a lukewarm state. Before I heard about our being in the Laodicean state of the church, in a meeting at West Wilton about the last of last August I think, I said, We have resolved and re-resolved, and are making no progress in holiness. I can live so no longer. The axe is laid at the root of the tree, and I feel that the precious are going to be separated from the vile. The saints must go free, having no dead weights.

I felt some different after this meeting; but still my will was not subdued. My trials had been peculiar, and, I felt at times, severe. A train of providential circumstances made it necessary for me to leave, last Spring, the dearest spot on earth to me. My feelings on leaving the place where I last saw in life my entire family, are expressed in the following lines:

This dear lone room, a sacred place—
Here friends have met in love's embrace;
Here too have died the loved and dear;
The circle first was broken here.

The lonely hearth, the vacant chair,
But tell the father is not there.
The only daughter, loved and true,
Here bid earth's scenes a last adieu.

I love here to recall the past,
And mourn o'er joys too bright to last.
In fancy's vision here I see
Those forms so loved, so dear to me.

My afflictions were just. It was wrong for me to be unreconciled. The 26th of last Oct., I was enabled to give up my own will. Victory was gained, and love and union restored. The next morning I left for Princeton, Mass., expecting to return within two weeks. The 7th of Nov., I felt it duty to go to Springfield, Mass. A special providence opened the way for me to go from there to Cavendish, Vt., where I have a sister I had not seen for many years. The 3d of Dec. I came to Claremont, N. H., the 6th to Unity.

The 10th I called on Bro. Stephen Smith's family. Did not find so much opposition as I expected. The 22d I went to Washington. But instead of going on to Wilton, as I would, in a worldly point of view, very gladly have done, I returned the 26th to Unity. Under the labors of Brn. Barr and Phillips, I heard Bro. Smith profess his determination to walk again with the church. Praised be the Lord for what he is doing for that family! I believe there are others there whom Jesus has wanted to save. How long he will wait and plead his blood with the Father is known in heaven. I believe we may know when further labor is of no use. The Spirit will not always strive. We believe God is doing his work for individuals for the last time. If the Spirit leaves now, we have reason to believe it leaves to return no more, and that cases are having their final decision. I have parted with parents, brother and sister, husband and daughter; but this is but a feather's weight in comparison with one's suffering the second death. O who can realize this, and not feel the importance of doing all that can be done to have souls saved? I never felt so little anxiety about my life, health, and every thing that pertains to this world as now. My reputation and my all are with the Lord.

From the 10th of Jan. to Feb. 9th, not many shades of darkness or shadows of doubt passed my mind. I was most of the time in the sunlight of heaven. God's glory was in me, and I felt a right to shout glory, glory to God! I often said, This may be preparatory to great suffering. But this was nothing to me while I could feel nothing but glory. I believed God

would take care of me when the suffering came. I do find him a present help in time of need.

The 27th of Dec. individuals seemed before me, with the impression that I must write and warn them of coming events. I was favored with a retired place where I could engage in this duty with less interruptions than at my residence, where company and other hindrances must be met. If feelings are injured by any thing I have written, it has been undesignedly. Forgive as you would be forgiven. The Judge standeth at the door. Every wrong must be righted. Every sin must be repented of and forsaken. O let us see to it that all is well between us and God.

It matters but little what is said or thought of us, if we have a conscience void of offense, and the testimony that our ways please God. Those who cannot hear reproach, though it may seem severe, out of place and uncalled for, we have reason to fear will not be able to stand in the great day when God ariseth to shake terribly the earth. The precious are being separated from the vile, the rebels must be purged out, and those who are used as instruments in doing this, though wise as serpents and harmless as doves, will not escape reproach.

Strange trials and dark providences will be among us to develop character. If there is covetousness in the heart, and an unwillingness to do and suffer for the cause of Christ, it must, and will, be made manifest. Every secret thing is being brought into judgment, and fearful indeed are the consequences awaiting those who do not sacrifice and lay all upon the altar. God will have those in his work who are willing to sacrifice ease, worldly enjoyment, and the common necessities of life. By much fasting and prayer his work must be accomplished. It will be enough for us to rest when it is closed up.

Four in Claremont profess to keep the Sabbath. There are many who profess to believe the Lord is soon coming. If we are to be sanctified through the belief of the present truth, and nothing can be done effectually out of the present message, how important that the truth be proclaimed, and all the light held up while there are any to receive it. May we heed the word which is a light to our feet and a lamp to our path, and move right in all our ways.

REBECKAH SMITH.

Claremont, N. H., Mar. 2d, 1857.

P. S. My correspondents may address me at West Wilton, N. H. R. S.

From Bro. Sperry.

BRO. SMITH: Incessant labor and poor health have been the cause of my silence for some time past. I have had the privilege of attending the conferences appointed in New England, with other meetings, all of which have been in harmony with Joel ii, 15: Sanctify a fast, call a solemn assembly, &c. The Lord has manifested himself in power, searching the hearts of his people, and leading them to return unto him with fasting, weeping and mourning over their past follies and errors. A minute account of these meetings will be given by others.

The meeting at Rouse's Point, which continued four days, was one of deep interest, and I trust of lasting benefit. The brethren came from several counties in N. Y., and a goodly number from Vt., and engaged with zeal in the work. Brn. Byington and Lawrence were present to help in the work. Also Brn. A. C. and D. T. Bourdeaux. We all tried to humble ourselves before the Lord, by which we were led, by the good Spirit, to see some of our faults and put them away from us. All, I believe, are acknowledging and trying to receive the counsel of the faithful and true Witness. Some who had been partially convinced of the truth took a decided stand, and others who never had embraced the Sabbath, resolved to walk in the truth, and sinners were caused to weep.

Some of the brethren confessed their indifference about having a conference, but were now thankful for it. Bro. C. O. Taylor was set apart by the church by the laying on of hands, to labor in word and doctrine as the Lord may direct; and Bro. John Whipple as deacon. I trust much good will be the result of this meeting. Parents resolved to go home and

confess to their children and their neighbors, and strive for a holy life, and my ardent prayer is that the Lord will strengthen them and me to carry out every good resolution and desire.

I do believe that we are receiving the last counsel from the true Witness. I confess that I have been poorly qualified to do the work of God, to help the erring ones, to restore the wandering. I feel that I will try by fasting and prayer to secure a frame of mind that will better qualify me to engage in this last holy work. I believe this counsel will give rise to the loud cry of the Third Angel. And when we get the gold tried in the fire, and the white raiment, then will be fulfilled what John saw, [Rev. xix, 11, 14, 19.] And I saw heaven opened, and beheld a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And verse 14 says, And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. A corresponding passage to the last named verse is found in Rev. xiv, 4. These are they which follow the Lamb whithersoever he goeth.

But says one, John saw them in heaven. As an evidence that this is a symbol of work here, read the 19th verse. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army; which is a corresponding passage with Rev. xii, 17. And the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the Commandments of God and have the Testimony of Jesus Christ. The linen, white and clean, [Rev. xix, 14,] is the same as the white raiment in Rev. iii, 18. This is the battle to be fought, and the Lord is giving us opportunity to get on the armor, and it is with energy and much zeal that we must engage in this work.

Now brethren and sisters, shall we remain indifferent to this last counsel. One translation reads, Be zealous and reform. We must arouse for the conflict that is before us, and all we do and say must tell for God. Our lives, our words, our countenances, and all must declare plainly that we seek a country.

Brethren, do we realize that Israel must be free from wrongs, to be successful when they go out to battle. I do feel that a deep sense of these things should rest upon us, and a great effort should be made to get every thing right that the Lord may go with those who go with the tents and other ways the coming season.

I believe and feel that the time is come for us to cut loose from this world, and walk out by faith as we did by sight in 1844. Our estimate of eternal life is very small when we cannot leave all this world for it. The conflict is before us, the work is a solemn work, the event is momentous. Who will prepare? The battle is a final one. Who will get on the armor? The victory will turn on Zion's side. Who will fight? Come brother, come sister, let us turn the battle to the gate. C. W. SPERRY.

Berkshire, Vt., Feb. 23d, 1857.

From Bro. Curtis.

BRO. SMITH: I would like to contribute my mite for the encouragement of the commandment-keepers scattered abroad. I have been brought to bow myself low at the foot of the cross by the light of the Third Angel's Message, and I feel to bless the Lord for it. I have been striving for a little over one year to keep all the Commandments of God and to have the Faith of Jesus, and I feel to say as David did, Great peace have they who love thy law, and nothing shall offend them. Ps. cxix, 135. But still I think that there is much for me to overcome in order to stand in the battle in the day of the Lord. I want to be more like the blessed Pattern, who was meek and lowly in heart. I want to heed the counsel of the true and faithful Witness, and buy of him gold tried in the fire, that I may have tried riches, bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

I bless the Lord for his goodness to me. I can say I rejoice in the truth. The path which will lead me into the city is one strait path and very narrow, and few find it. The way is plain if we exactly follow the word. We can discern the beast with his lamb-like horns. Soon we shall hear his voice more fully. When the decree goes forth then we shall be able to discern between him that loveth God and him that loveth him not.

Brethren and sisters, as we value eternal life, a never-fading crown of glory, which can only be obtained by patient continuance in well-doing, let us get down humble, and be willing to bear the cross in every place. When we meet in a prayer-meeting, we have a work to do, there is a cross to bear that no one else can bear for us.

We have meetings on the Sabbath, and Tuesday and Sabbath evenings, and the Lord is pleased to meet with us and that to bless. There are about twenty in this place who are trying to keep all the Commandments of God and the Faith of Jesus, that they may get the seal of the living God. May the Lord sustain you and all connected with the Office that it may be indeed as your motto is, Holiness unto the Lord.

Yours in hope of immortality.

JOHN J. CURTIS.

Troubridge, Mich.

From Bro. Seaman.

BRO. SMITH: As I have been requested of late to harmonize some of my views which I presented in "Messenger," No. 10 with my present position, I would embrace this opportunity, and seek to follow the injunction to give a reason to all that may ask of my faith with meekness and fear; and I do not expect to be held responsible for any previous views, farther than they can be harmonized with the Bible.

The first point that claims attention I hardly need refer to; that is, the silence in heaven of half an hour, as supposed to conflict with the views of many on the cleansing of the Sanctuary. I consider that you have answered this, showing conclusively that the chronology of the event, can in no wise conflict with the common views entertained on that subject, which places it (the half hour silence) beyond the period of cleansing. The objection to my present position of faith has been urged on the ground of the supposed disharmony of the visions with the Bible.

The subject of the immortal saints' having wings, is supposed by many to conflict with the divine testimony. We are informed by the Saviour that in the resurrection the saints are as the angels of God, which are in heaven. Mark xii, 25. And St. Paul in discoursing on the resurrection, says, [1 Cor. xv, 49.] As we have borne the image of the earthy, we shall also bear the image of the heavenly. It then only remains to be shown that heavenly beings have wings. We have the testimony in Isaiah vi, 2. Angels are every where represented as flying. This being the case, I think it would be as absurd to suppose that they fly without wings through the midst of heaven, as it would to think of men's walking on the earth without legs.

The subject of grapes on silver wires referred to may have been the best language that could have been employed to express the appearance of things referred to. The phrase is not altogether unscriptural; for the Scriptures speak of apples of gold, &c., and the above expression doubtless may be considered illustrative of the purity and highly refined quality of some of the fruits of Paradise; for there will exist no poisonous substance in the new earth. Poison produces death; but there shall be no more death.

Another objection made by myself, and held by many, is the assumption that the power or delusion that is to deceive the remnant, is a false prophet in the church to be developed before the end of probation. The fact that there are to be developed false christs and false prophets just before the end, is a clearly revealed truth; and by an examination of the Scripture testimony on the point, we shall be better able to determine who they are, and from whence they emanate. The great fact is first briefly stated in

Matt. xxiv, 24. Men have arisen this side of the tribulation of the saints, who have professed to be Christ, and those also that have professed to be his prophets. It is not necessary to prove this. But mark the distinguishing characteristics: they are to show great signs and wonders, so that if it were possible they will deceive the very elect; and as we are not informed in this chapter from whence they emanate, or who they are, we must seek other testimony from the Scriptures of truth. If we cannot get all the truth on any given point in one place, we must seek it in another; and I thank the Lord that this subject is as easy to be understood as any other. If we call up Paul's testimony here, I think the point of inquiry is settled in every mind. First, his evidence in 2 Thess. ii. In this familiar chapter the coming of the Lord is discoursed upon; and commencing with the 8th verse, we have a history of a class of persons who are unquestionably the very mediums of Satan, and are to show the workings of Satan with all power, and signs, and lying wonders. Now mark! the Saviour says, Will show great signs and wonders. This then in 2 Thess., without doubt, is the very class referred to by the Saviour. Who are they? Answer. Wicked men and women that have rejected the truth, and are given over to believe a lie that they all may be damned who believe not the truth, (the gospel in connection with the Lord's coming) or, be punished with everlasting destruction, as in another chapter. From whence then does this deception emanate? Every one can see clearly that it comes from Satan through his active agents or mediums. Read the chapter, my erring brother, again. I think there is great light here on this point, that is not easily controverted. The church of God have nothing to fear from false christs or prophets being manifold; for by their fruits they are easily known.

Again in 2 Tim. iii, we have a description of a class of professed Christians, who are to resist the truth, even as Jannes and Jambres withstood Moses. Here we are carried back to the type, and shown the analogy and exact similarity of the condition of the true Israel of God just before their final deliverance. How was it then? Why, the magicians were already in the land, and could apparently perform miracles (Ex. vii, 11) before Moses and Aaron were sent to Pharaoh. So it is now: the modern magicians are to work in the land with great signs and lying wonders; and as they are deceiving the world thereby, will not God restore the gifts at this time? Yea, verily, he will. And as God set the bounds anciently in which the folly of these magicians was made manifest, so the time is coming when the remnant shall be terrible as an army with banners, and these modern magicians must likewise confess that this is the finger of God when the plagues shall be poured out. The seven last plagues are as sure to come, as the facts which now exist are before us.

How necessary that we seek a closer union with the saints of God, and seek meekness that we may be covered in the coming storm. We need also to understand before it is too late, the dealings of God among us. To the law and the testimony: if they speak not according to this word, it is because there is no light in them.

The church of God is now under the solemn council of the Judgment, while the Saviour is closing up his work in the Most Holy Place of the heavenly Sanctuary; and every soul that is not afflicted shall be cut off from Israel. How solemn the moments as they pass! The sweet Spirit of Jesus is striving with all that have an ear to hear. O come, my brother, my sister, wake up! the Judgment is passing! open the door of your heart and let Jesus in! He says he will come in and sup with us. I have proved and know him true. The spirit of our meeting at Boston has shown the same to every one present. The same spirit that we had in 1843-4, was with us, and the last work is commenced that will end in glory if we are faithful. But it will cost all we have and are. May the Lord guide us safely through, is my prayer, and help us to get eye-salve to see our true condition.

Unworthily I remain yours. E. R. SEAMAN.
Lancaster, Mass.

Extracts from Letters.

BRO. JOHN STOWELL writes from Washington, N. H., March 3d, 1857: "I feel truly thankful for that spiritual food we received here at the Conference, Jan. 23d and 24th. Bro. Hutchins, Sperry, Phillips, Pierce and Litchfield were present, although it was the coldest and most drifting time we have had this Winter, so that our brethren from abroad in N. H. did not meet with us, except Bro. Stephen Smith, of Unity. How good it was to see him again broken down before the Lord. Others caught the weeping, confessing spirit, and began to be zealous to repent, and it almost seemed that the ark of the Lord was again coming into our midst. Praise the Lord! I hope we shall by the grace of God be enabled to keep it with us now all our journey through.

"It begins to look like a short work now; and what is done must be done quickly. I want the eye-salve, and white raiment, or in other words, to be like those waiting the return of the Lord from the wedding. O that all the remnant were now fully awake, realizing their situation and the time in which we live! Then the loud cry would soon be heard, and heeded by all the honest. Even so let it be.

"May the grace of God be with you and all the servants of the Lord, and may there be such a living cry put up in faith by all the Church of God that the remnant may be ready to hail the glad day."

BRO. E. DAVIS writes from Oxford, Wis., March 2d, 1857: "We feel grateful for the *Review*. We think the price of it is small compared with the rich fund of truth which it contains."

Sister Mary Capen writes from Clarkson Center, N. Y.: "I am trying to live the life of the righteous; but by reading the *Review* and my Bible I realize in some degree my short coming. I have of late felt solemn. We are too many of us in a lukewarm state. O that we may be dead to the world, and alive to God."

OBITUARY.

Ellen Minerva, aged 9 years, only daughter of Bro and Sr. Matthews, was instantly killed about four weeks since, in Saganaw Co., Mich. She was out where her father was loading a saw-log, and by the cattle springing forward without the word (which they had never done before) and breaking the chain, the log rolled back over her, killing her instantly. She loved the Lord and tried to keep the Sabbath, and influence her little brother not to play on the Sabbath.

Little Ellen was gentle and affectionate, beloved by all who knew her. She delighted much in singing hymns, and just before she left the house the last time, she sung,

"I never shall forget the day
When Jesus washed my sins away."

This is truly a great affliction, but our dear Bro. and Sr. may be comforted with the hope that their daughter will soon come again from the land of the enemy.

M. E. CORNELL.

Battle Creek, March 12th, 1857.

DIED of consumption, Jan. 28th, 1857, at her father's house, in Norfolk, St. Lawrence Co., N. Y., Emeline Wilson, daughter of Lewis and Salina Haskell, in the 22d year of her age.

Sister Emeline embraced religion and was baptized when about ten years of age, under the preaching and labors of Advent people. She exemplified her profession in coming out from the world, in plainness of dress, in a life of prayer, and in choosing a place with the church of God in the house of prayer.

She was married to Bro. Elon Wilson, two years, the coming March, before her death. Her husband was then keeping the Sabbath with her, but, a few months before her falling asleep in Jesus, he gave it up, which was a great trial to his dear companion. If he has not, may he soon return.

Our sister, after passing some heavy trials in the first of her illness, was, some two or three weeks

before her end, made wholly free in the Lord. Her mind was clear beyond a doubt. We had a free time at her funeral, in presenting the truth as found in 1 Thess. iv, 13-18.

Sr. E. has left one child, which we hope, with her husband, will yet be brought safely with her into the kingdom.

JOHN BYINGTON.

THE REVIEW AND HERALD.

ATTLECREEK, FIFTH-DAY, MAR. 19, 1867.

A Power Press.

There should be a Power Press in the REVIEW AND HERALD Office as soon as it can be obtained. We think a statement of the condition of things is necessary at this time.

1. With our Hand Press, it takes three days of each week to print the REVIEW AND HERALD. Should the circulation of the REVIEW AND HERALD be doubled, (which we may hope it soon will be,) there would be no room for the INSTRUCTOR; and a large amount of work, such as preachers' hand-bills, commandment cards, &c., &c., would be shut out.

2. But the great reason why there should be a Power Press in this Office as soon as possible, is to re-print most of our publications. Should the Hand Press run continually, day and night, we think it would not do all our printing, and supply the call for books the present year. Many of our most important works are all sold, or nearly all sold. There are left of the Sanctuary, by J. N. Andrews, eight copies; of the Signs of the Times, none in paper covers, a few only bound; the Two-horned Beast, &c., all sold a year ago; the Four Universal Monarchies, twenty-seven copies only; History of the Sabbath, fifty; Truth Found, three copies only. Then there are our works on the Immortality theme, the Three Angels of Rev. xiv, and most of our Sabbath works must be revised and re-printed within one year.

3. There are but few young men, at this day when printing is mostly done by steam power, who become press-men; and there are less who can constantly work a Hand Press, without breaking down in health. Our first press-man bled at the lungs. We then hired the REVIEW AND HERALD, and all our books, excepting some small tracts, printed on a Power Press. Bro. T. B. Mead came to the Office expressly to work the Press, and although he did only the lighter press-work, was obliged to leave the Office on account of spitting blood. Bro. Belden has been obliged to leave the press several times for similar reasons.

4. The increasing interest on the subject of publications calls for a special effort to furnish them in the best form, and at the lowest prices possible. Some of our published works can be condensed, and two or three of some of them can be put in one. There should also be a series of small tracts carefully prepared for distribution, which had we a Power Press on which to print them, would come very low; hence a large amount of reading could be scattered with little means. Preachers could also have our larger works lower, which would assist them in their arduous, two-fold labors as preachers and colporteurs. The following from Bro. Churchill will give an idea how many feel on the subject of publications:

"I feel that the time has come when our publications should be spread broad-cast over the land, free of charge, as they were in 1844. I think all the messengers should have tracts on the subject of the Sabbath and other points of present truth, to give to all that want to examine our position as they visit new fields. If I am correct, I want you to send five dollars worth of tracts to every messenger that is in the field, that is supported by the church. The tracts should be small so as to get as much reading as possible for the amount of money. I believe the time has come when we should begin to act as though we believed what we profess.

Yours with much love.

H. E. CHURCHILL.

Barton Landing, Vt."

Bro. Churchill's plan is a good one. None can use publications so well as preachers, where an interest is awakened by preaching. It would be of little use to scatter books broad-cast where there is no special interest with the people. But we have not a variety of the small tracts in the Office, and cannot have to any considerable amount till we first have a Power Press on which to print them. The Bible Student's Assistant, now being revised, will be doubled in size. A portion is given in this paper. Two editions are sold. This will be one of the good small tracts for circulation. Fifty thousand copies should be printed immediately. Such an edition, twice the present size of the work, could be printed on a Power Press, and furnished for \$2.00, or

less, per 100. Another small edition of this work will be printed on the Hand Press, and cannot be sold less than \$4.00 per 100.

We have now given some of the reasons why there should be a Power Press in this Office as soon as possible. To obtain the Press, and get it in motion, will cost between two and three thousand dollars. It may not cost more than two thousand. This may seem like a large sum to be raised by donations in this covetous age. But several have told us they wished to put in one hundred dollars each. More than twenty such can be found. Let all those who wish to give one hundred dollars if necessary, for a Power Press, to be the property of the Church, managed by the Publishing Committee, send their names to the Office immediately, that the necessary means may all be pledged before the Attle Creek Conference, that measures may then be taken to obtain the Press.

J. W.

Conference at Battle Creek.

PROVIDENCE permitting, there will be a Conference at Battle Creek, Mich., to commence April 10th, at 3 o'clock P. M., and hold three or four days. The Church at Battle Creek will make provision for all whose duty it may be to attend.

1. Preachers in this State, and those from other States, as far as duty may require, and their means admit. Let the Churches in each State see to the wants and expenses of those preachers who should attend this Conference.

2. The Corresponding Editors of the Review should be present if possible.

3. Those Churches who regard it as their duty, should send a delegation of one or more brethren.

4. Those who feel a deep interest in the advancement of the cause of Bible truth, and have means to devote to the cause, should be present.

The Church at Battle Creek would be pleased to entertain a general assembly of brethren and sisters, if it were possible; but their small place of worship, being nearly filled by the regular congregation, would not hold such an assembly, neither could they find room in their dwellings. There will be room enough in the Holy City, where all the saints will meet soon.

J. P. KELLOGG,
JAMES WHITE,
C. SMITH.

Committee.

Round Grove Church

In meeting, decided to procure a Tent and necessary appendages, to be in the field of present truth in Ill., as soon as the season for traveling with it opens.

It was voted that Bro. W. Mitchell, J. Hart, and E. Everts be a committee to procure the Tent, &c., and also the committee to whom aid may be remitted by pledges or otherwise, from any who may wish to help.

Bro. J. N. Longborough, by our unanimous request, consents to be one to go with the Tent. His whole being is in the cause.

W. MITCHELL,
J. HART,
E. EVERTS.

Committee.

Round Grove, Whiteside Co., Ills.

Business Items.

Wm. C. Neggus:—Your letter did not reach us. We now send the book.

J. E. Titus:—The INSTRUCTOR has been regularly sent to you at Leslie.

C. M. Lunger:—We mark your pledge, paid.

B. Hostler:—G. W. B.'s paper was marked with red ink at the close of Vol. VI, and stopped because there was no response.

Jno. Wilson:—Your \$3 on pledge was received. Such money we do not receipt, but mark it, paid, on the list as published in No. 20, Vol. VIII. We mark Wm. C. Sevey's pledge paid, in the same manner.

Wm. Chapman:—We find your subscription so well paid up, that we send the dollar's worth of books from your present remittance.

O. C. Bodley:—We send the paper as ordered. Your remittance according to our terms in such cases pays one volume.

C. W. Sperry:—The INSTRUCTOR, two copies, is regularly sent to E. R. The poor can have it free. We send you bound Vols., and another book.

BOOKS SENT.—Almira C. Hudson, Mich. Jno. Smith, N. Y. T. Bryant, jr., Me. A. S. Hutchins, Vt. Wm. C. Neggus, Mich. Dr. J. Miracle, Pa. Wm. Chapman, Ills. C. W. Sperry, Vt. Moses Hull, Ind.

Bible Student's Assistant.

Two editions of this little work are sold. We are revising and enlarging it, and shall print a third edition as soon as possible.

We shall give most of it in the REVIEW. Will preachers and other Bible students examine it, and if in their opinion it needs correction, send their corrections to the Office immediately, that all such proposed amendments may be received before the book is printed. Let there be no delay as the type cannot stand but a week or two.

J. W.

Pledges for Power Press.

D. R. Palmer,	\$100.00.
A. L. Burwell,	100.00.
E. Everts,	100.00.
R. Godsmark,	100.00.
John Byington,	100.00.

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. J. Lawrence \$2.00, xi.1. Jas. Stiles 1.00, xi.1. E. B. Stiles 1.00, viii.14. Eld. S. Bloomer 0.25, x.6. E. F. Davis 1.00, ix.1. Sr. M. M. Nelson 1.00, ix.23. Wm. Gardner 1.00, xi.14. P. A. Gammon 0.50, xi.1. M. M. Lunger 1.00, xi.1. J. Miracle 0.54, viii.14. Wm. C. Smith 0.25, xi.10. A. H. Lewis 0.50, xi.18. A. Lewis 0.25, x.9. T. Francisco 0.25, x.6. D. C. Mott 0.25, ix.21. Aaron Preston 0.25, xi.10. Wm. Gleason 0.25, x.9. E. Purdy 2.00, xi.17. G. Lowree (for Mrs. E. Parker) 0.50, xi.19. J. Stryker 1.00, xi.1. Jno. Place (for O. Place) 2.00, xi.1. Mrs. Wm. Williams 1.00, xi.19. G. W. McElroy 1.00, xi.19. F. Swary 1.00, xi.19. Wm. Chapman 1.50, xi.1. S. Dunklee 2.00, xi.1. Jas. Cornell (for Harriet Becker) 0.50, x.20. Chas. Andrews 2.00, (your 3 copies are now paid to x.1) C. C. Bodley (for N. C. Sutherland) 0.50, x.20. C. C. Bodley 1.00, xi.1. J. A. B. Calkins 1.00, xi.1. Danl. Stambach 1.00, xi.13. Jno. Carter 1.00, xi.1. Jas. Hogle (for Geo. Hogle) 0.50, x.20. D. T. Bordeaux 1.00, xi.1. Jno. Saxby 1.00, x.20. Arad Town 1.00, xi.1. W. Morse (for G. L. Shikelford) 0.25, x.7. H. Hopkins 2.00, xi.1.

FOR OFFICE RELIEF.—R. J. Lawrence \$3. M. M. Lunger \$0.58.

Books for Sale at this Office.

THE price set to each publication includes both the price of the book, and the postage, when sent by Mail.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Hymn Book is designed to promote not only public worship, but also social and family devotions. It is a selection of Hymns expressing the faith and hope of the Church as set forth in the Scriptures of truth, free from the popular errors of the age. The Book contains 352 Pages, 430 Hymns and 76 pieces of Music. Price, 60 cents.—In Morocco, 65 cents.

Bible Tracts Bound in Two Volumes. These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.—Price, 50 cents each.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pages. Price 15 cents.

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.—148 pages.—Price 12½ cents.

Review of Crozier. This work is a faithful review of the No-Sabbath doctrine as set forth in the Advent Harbinger by O. R. L. Crozier. It should be placed in the hands of those who are exposed to that heresy.—Price 6 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young.—Bound 25 cents. Paper covers, 18 cents.

The Sabbath. Containing valuable articles on 2 Cor. iii; Col. ii, 14-17. Who is our Lawgiver? The two tills of Matt. 23, 18, Consistency, &c.—Price 5 cents.

The Law of God. In this excellent work the testimony of both Testaments relative to the law of God—its knowledge from Creation, its nature and perpetuity—is presented.—Price 12½ cents.

Sabbath and Advent Miscellany. This work is composed of seven small tracts on the Sabbath, Second Advent, &c, and presents a choice variety for those who commence to seek for Bible truth. Price 10 cents.

The Bible Sabbath, or a careful selection from the publications of the American Sabbath Tract Society, including their History of the Sabbath. Price 10 cts.

The Atonement. This work opens a wide field of Bible truth, and will be found a valuable assistant in the study of the great theme on which it treats.—196 pp.—18 cents.

Liberal discount on these works where \$5 worth is taken.

Address URIAH SMITH, Battle Creek, Mich.