

# Advent Review,

## AND SABBATH HERALD.

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

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### THE REVIEW AND HERALD

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.

#### SPIRITUAL WANTS.

I want that sacred flame of love to God,  
Which every meander passion shall subdue:  
That, like the sun, diffuses all abroad,  
And leads spectators to admire its too.

I want a full release from every sin,  
From all its guilt and captivating powers,  
From all that keen distress I feel within  
Which racks my waking and my sleeping hours.

I want the smiles of His beloved face,  
In whom my hopes and comforts only live;  
The sacred influence, the saving grace,  
Which he has purchased and alone can give.

I want the blessed Spirit near my heart  
To purify and change that loathsome waste.  
O that my God would energy impart,  
And let my soul his new creation taste.

I want that wisdom that is from above,  
To teach me when to speak and what conceal.  
The serpent well attempt'd with the dove,  
And pious prudence mixed with fervent zeal.

I want more gratitude for what I have.  
O that my God would this desire fulfill;  
And when he sinks my comforts in the grave,  
Grant me more resignation to his will.

I want afflictions that have larger scope,  
To render all my duties more devout;  
I want a stronger faith, a brighter hope,  
To silence and to banish every doubt.

I want, alas I want, I know not what:  
Established grace and permanent delight,  
(My wants exceed the bounds of human thought,)  
How I may live and how expire aright.

But if my suit in part must be denied,  
My sorrow will prepare for joys to come,  
Then every want shall more than be complete,  
And my poor weary soul shall rest at home.

[Sol.]

#### ESSAY ON SECRET PRAYER.

"By grace are ye saved, through faith," saith the Apostle. Eph. ii, 8. All spiritual blessings flow from the unmerited kindness and favor of God. Every saint in heaven, and every believer on earth, therefore will say, "By the grace of God, I am what I am."

On this subject it is agreeable and profitable to meditate: and enlarged views of the grace and mercy displayed in the plan of salvation by Christ Jesus, are conducive to the holiness and happiness of Christians. "Beholding with open face, as in a glass, the glory of the Lord, they are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

On these principles the sacred writers point out the connection between the precepts and promises, the duties and privileges, of Christianity. A good foundation is laid; viz, the complete mediatorial

work of our Lord Jesus Christ; and then on that foundation is erected a superstructure of holiness. Hence the advice of Jude, "Building up yourselves on your most holy faith." Christian duties are often stated and enforced. He who dictated the holy Scriptures knows what is in man, and that it is requisite often to repeat and urge upon us the importance, the necessity and the advantage of holy obedience. "Put them in mind, (saith the Apostle,) that they be ready to every good work." Good works, proceeding from faith in Christ, are evidences of our sincerity, and profitable to society, to the praise and glory of divine grace.

Every Christian duty is important, and ought to be sacredly and conscientiously regarded; for it is in the path of duty only that we are warranted to expect the blessings of the gospel. But some duties appear to be of higher importance than others, and, consequently, demand a proportional degree of attention: amongst these may be ranked the duty of SECRET PRAYER; though it is a duty, perhaps, most frequently neglected, or improperly performed. Various considerations may combine to induce us to perform those religious duties which come under the observation of our fellow creatures; but the duties of the closet, those secret exercises of the soul, of which God alone is witness, indicate purity of motive and design, and afford stronger proof of sincerity in the service of God, than the most animated and affectionate performance of public duties. We say with the poet,

"The private path, the secret acts of men,  
If noble, far the noblest of their lives."

"The love of fame" has been denominated "the universal passion." It must be admitted, that it is natural to man in his fallen state, improperly and idolatrously to desire the esteem and applause of men; and more frequently than we are aware, that evil mixes with our good works, and renders unacceptable to Him that searcheth the heart, our spiritual sacrifices. But in the secret exercises of religion, we are not so liable to be under the influence of evil, or even mixed motives. Hence the solemn cautions and exhortations delivered by our blessed Lord to his hearers on the mount: "Take heed that ye do not your alms before men to be seen of them. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall reward thee openly." Matt. vi, 1, &c. Our Lord, from whose judgment there is no appeal, decided on the motives by which the persons alluded to were induced to perform in public those acts of worship which properly belonged to the closet; and took occasion from thence to give admonitions and advices the most salutary. Let it not be inferred, however, that private exercises of devotion are to supersede those which are public. Each has its proper place, order, and use; and what God hath joined together, let no man dare to separate.

The serious attention of the reader is directed to a subject, interesting to Christians of every denomination:

#### THE DUTY OF SECRET PRAYER.

Secret prayer is a solemn transaction between God and the individual who performs it. Retired from the world, secluded for the time from the society of men, he is "in audience with the Deity."

The first thing which strikes the attentive mind, is the advantage of a proper place for such a solemn exercise. "Enter into thy closet, (saith our Lord,) and when thou hast shut thy door, pray to thy Father who is in secret." Some indeed have understood this in a metaphorical sense; as though our Saviour had directed his followers to be serious and devout, and to enter into the closet of the heart, which is the most inward recess and retiring place. An habitual spirit of prayer and devotion is of the utmost consequence; but that is not the plain, obvious meaning of the words. By the closet, is to be understood some private place; and to shut the door, is to offer our secret prayers in as private a manner as possible; so that God alone may be witness to the solemn transaction between himself and us.

It is indifferent what place is chosen for the purpose of private prayer; whether a retired room in a house, a barn, a stable, a field, [Gen. xxiv, 63,] or any other place. And this is encouraging to such as have no private room for the purpose of religious retirement; the numerous branches of whose families, live, work and lodge in the same apartments. God is not confined to places; and a heart engaged with him will find a place in which to pour out itself before him. It is one advantage, however, to have a convenient oratory, or place for prayer; and if it afford opportunity of using the voice without being overheard by others, it is still more eligible. It will be found profitable also, to those who are so favored by divine providence as to have the means to furnish their places of retirement with a copy of the holy Scriptures; a psalm or hymn book; a few select lives of persons eminent for piety; and other works directly calculated to excite devout affections, and raise the heart to God and divine things. And let it not be forgotten, that a high degree of responsibility is connected with circumstances so favorable to secret intercourse with God; and the consequences of improvement or non-improvement will be great.

The duty of Secret Prayer ought to be performed STATEDLY and REGULARLY; daily, and if possible, at certain hours of the day.

Of how much consequence is regularity in the common affairs of life! Merchants, laborers and mechanics, have their hours for business and labor, for meals and rest. Were not this the case, what time would be lost, what confusion and disorder would be the consequence. So in the present case, while we avoid dull formality, it is well to have our fixed times for retirement and devotional exercises; otherwise the duty, from various causes, will often be neglected, perhaps forgotten.

Is it not probable that Daniel, who was so sensible of the necessity and advantage of prayer, that rather than omit it for one day, subjected himself to the frightful penalty of being cast into the lions' den, had his stated times for prayer? And that the men who sought his ruin had obtained information respecting those times?—"Now when Daniel knew the writing was signed, he went into his house: and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime. Then these men assembled and found Daniel praying, and making supplication before his God." David, also, in his best days, appears to have had stated times for his devotional exercises. "Seven times a day do I praise thee." Ps. cxix, 164. "Evening, morning, and at noon will I pray and cry aloud." Ps. lv, 17. Passing over other examples which might be collected from the sacred

writers, let us take notice of Cornelius, the pious Roman captain. He was praying at the "ninth hour," i. e., three in the afternoon, when the angel of the Lord appeared, and directed him to Peter, who should "tell him words whereby he and his house should be saved." It is probable that he daily observed the "ninth hour," and other hours of prayer, as a Jewish proselyte, regularly and steadily; for it is said, "he prayed to God always."

The appointment of *stated times* for retirement and prayer, can be required of such only as have the disposal of their own time, and the arrangement of their own business. To many persons the plan is impracticable; and what is impracticable, cannot be considered as a duty. Many servants,\* and men in business, are placed in such circumstances, that they cannot fix beforehand upon any particular part of the day for the duties of the closet. To such it may be said, improve your mornings and evenings;† and living all day long in the spirit of watchfulness and prayer, embrace opportunities as they occur for retirement; and if the concerns of your family or business forbid your employing an hour, or even a quarter of an hour, in a formal manner with God, at any one time in the course of the day, perhaps you may redeem a few minutes for the purpose of prayer and meditation to him "who seeth in secret." With such sacrifices God is well pleased: and he who declared that the poor widow who cast two mites into the Lord's treasury, did more than others, who out of their abundance cast in large sums—will accept, and *openly reward* such short but sincere exercises of the soul.

*OCCASIONAL PRAYER is included in the duty under consideration.*

If we are sufficiently attentive to the state and various emotions of our own minds, and acquainted with our necessities and the necessities of our friends and connections, we shall esteem it both a duty and privilege "to make known our requests unto God, by prayer and supplication." To "the throne of grace" should we flee in every time of need. When we enjoy health, ease and prosperity, we should pray with frequency and fervor to be preserved from the snares which attend those circumstances, and also for knowledge and ability to improve, while we enjoy worldly comforts.

In seasons of distress and adversity, we should pray for support and comfort, for resignation and patience under our afflictions, for a sanctified use of them, and in the Lord's time, a happy issue out of

\*A pious servant, acting in character, will be diligent in business, and faithful to his master; and will serve him, "not with eye-service, as a man-pleaser, but as a servant of Christ, doing the will of God from the heart." However, by the exercise of diligence and prudence, some portion of time every day, in general, may be redeemed for prayer in secret, without the omission of any other duty.

†It is said by the biographer of the Rev. Joseph Alleine, author of the "Alarm to the Unconverted," that he arose at four o'clock in the morning, and employed the time till eight in meditation and prayer; and considers that as one of the principal means of Mr. Alleine's high attainments in the divine life, and his glowing zeal for God, love to souls, and extensive usefulness as a minister of Christ.

Dr. Doddridge, in his Life of Colonel Gardiner, says, that the Col. "used constantly to rise at four o'clock in the morning, and to spend his time till six in the secret exercises of devotion, reading, meditation and prayer: in which last he contracted such a fervency of spirit, as I believe few men ever attained. This certainly tended very much to strengthen that firm faith in God, and reverent, animating sense of his presence, for which he was so eminently remarkable, and which carried him through the trials and services of life, with such steadiness and with such activity; for he endured and acted as always 'seeing him who is invisible.' If at any time he was obliged to go out before six in the morning, he rose proportionably sooner; so that when a journey or a march has required him to be on horseback by four, he would be at his devotions at farthest by two. He likewise secured time for retirement in the evening."—Doddridge's Life of Gardiner.

It would be improper to urge every Christian literally to imitate this example; for many could not possibly spend two hours in reading, meditation and prayer, without neglecting other duties; and the state of the health and spirits of others, would not admit of such exertions. However, the improvement of early hours in the duties of the closet, is attended with much spiritual advantage; and those who enjoy good health, the busy tradesman, and young persons, will find, if they make trial of it, that it is not a vain thing to pray in the morning early. Let every one who desires to rise high in genuine religion, make the experiment.

them. In every hour of temptation and spiritual conflict, we should pray that we may stand against all the wiles of the devil, and more than conquer through him that has loved us. Indeed we should esteem nothing too great or too small, whether it relates to this world or that which is to come, to be a subject of prayer. See Jacob [Gen. xxxii] in great distress. He chose "to be left alone" that night; and he prayed and wrestled with the angel of the covenant, and prevailed. How often do we find Moses, Joshua, and the prophets, on extraordinary occasions, retiring to pray! Abraham, distressed on account of the ruin impending over Sodom and the adjacent cities, applied to God in their behalf. To attempt an illustration of what passed on that occasion, would only serve to detract from the beauty and solemnity of the narrative. See Gen. xviii.

When St. Paul had a thorn in the flesh, the messenger of Satan to buffet him, he besought the Lord thrice that it might depart from him. And the blessed Jesus himself, in the days of his humiliation in our flesh, on some occasions spent whole nights in prayer.

In all ages, men eminent for their piety, communion with God, and usefulness to mankind, have been eminent for their *occasional* as well as *stated* prayer in secret. It is said of the Rev. John Fletcher, late Vicar of Madely, that "his closet was the favorite retirement, to which he constantly retreated, whenever his public duties allowed him a season of leisure. Here he was privily hidden as in the presence of God. In all cases of difficulty, he would retire to this consecrated place, to ask counsel of the Most High; and here, in times of uncommon distress, he has continued during whole nights in prayer before God." His biographer observes also, that "at one period of his life, he was brought into such an intricate situation, that he was wholly at a loss to discover what God required at his hand. And such was the difficulty before him, that the opinions of his most experienced friends could afford him but little light with respect to it. In this state, for three months successively, he spread the intricacies of his case before the Judge of all the earth, entreating that he would direct the course of his conduct by the order of his providence and the influence of his Spirit. His request was continued till an answer was obtained; which was not till the wall of his chamber could exhibit a proof of his vehement intercessions; that part of it, against which he was accustomed to kneel, appearing deeply stained with the breath which he had spent in supplication." While we admire the grace of God in such persons as Mr. Fletcher, and their high attainments in the divine life, should we not, as far as circumstances will permit, imitate their holy diligence, fervor, and importunity in prayer? Above all, let us follow our great exemplar, the Lord Jesus Christ. He often withdrew from company and prayed alone. "When he had sent away the multitude, he went into a mountain apart to pray." Matt. xiv, 23. See also Matt. xxvi, 36-45. He withdrew himself into the wilderness, and prayed, Luke v, 16. And it is recorded, [Mark i, 35,] "In the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed." On another occasion, "He went into a mountain to pray, and continued all night in prayer to God." He hath thus left us an example that we should follow his steps.

Under the head of *occasional* prayer, we may include *days of prayer* and supplication, accompanied with fasting or abstinence. It appears from many passages of the sacred writings, that ancient saints on various occasions have observed days for the purposes of extraordinary humiliation, prayer, and thanksgiving. In this respect, patriarchs, prophets, apostles, and our divine Master himself, have left us examples.

In later times, many private Christians, as well as Christian ministers, have found such days profitable. Were the practice of our pious forefathers, who frequently had their days of solemn prayer, revived, it would be productive of much good to individuals, to families, and to the cause of religion in the world.

Another important consideration on this subject, respects the MANNER and SPIRIT in which the duty should be performed.

When a creature, and more especially a *sinful* creature, enters into the presence of God, and takes upon him to speak unto the Almighty, his mind should be filled with reverence and humility. At the same time, regarding him as a God of infinite mercy through a Mediator, he should approach "the throne of grace" with earnestness, importunity, and confidence, expecting to receive the answer of his prayers, and the accomplishment of the divine promises.

To assist in an acceptable and profitable performance of the duties of the closet, the following observations are presented to the reader.

*Previous self-examination* is an excellent preparation for the holy exercise of secret prayer. Hereby we become acquainted with ourselves, and our spiritual state before God: we are made sensible of our poverty, and our need of divine help. Without such a temper, it is not likely that we should pray to God, or worship him acceptably. But if our minds be suitably affected with a sense of our own ignorance, weakness, and unworthiness, we shall appear before the Lord with becoming reverence and humility. Poor and needy, we shall desire to be fed with the bread of life, though conscious that we are unworthy of the crumbs that fall from the children's table.

Let it be supposed, reader, that you are about to retire for the purpose of private prayer, with a heart duly prepared by previous meditation and self-examination. Enter into your closet, as into the presence-chamber of the Most High: see Him who is invisible; meditate on his greatness, majesty, and glory; feel your own insignificance; contrast yourself with him whom you are about to address, and let your mind be filled with reverence and godly fear. Reflect on his purity, holiness, and justice, and on your own sin, guilt, and misery; and prostrate yourself in the dust at his feet. For whatever may be your attainments in holiness, and your fruitfulness in good works, when you appear before God, your plea should be, "God be merciful to me a sinner."

Notwithstanding such a deep consciousness of unworthiness, be *importunate*. If the unjust judge, who neither feared God, nor regarded man, avenged the importunate widow, how much more will God avenge you, if you cry unto him night and day. Press your petitions. Repeat them again and again with increasing earnestness; keep to your point, and wrestle in prayer for the particular blessing you need. Here you have a peculiar advantage. God alone hears you. You may therefore pray, pause, meditate, and pray again; urging your requests with increasing ardor. And ask in faith, nothing doubting. Set before you God in Christ, reconciling the world unto himself. Reason as the Apostle reasoned, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things." Think of the forcible and encouraging language of our Lord: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him."† Spread the promises before the Lord; and remember they are promises made by him: they are ratified by Jesus Christ: "for all the promises of God in him are yea, and in him amen." He has atoned for your sins; he is pleading your cause at the right hand of God. You have "liberty to enter into the holiest by the blood of Jesus." You may, you ought to draw near to the throne of grace in full assurance of faith.

Is it necessary to use arguments to enforce a practice so plainly enjoined, and so conducive to our advantage? Arguments sufficient to stimulate to a constant observance of it, offer themselves to the attentive mind.

The sincere followers of Christ perceive an obligation to secret prayer on the ground of *duty*. Prayer is a duty which arises from the mutual relations subsisting between God and man. Regarding him as our creator, preserver, benefactor saviour, law-giver, and judge, we should express our dependence

† It is profitable to those who have leisure, to read the holy Scriptures suited to their present state in a devotional way, and to collect a few appropriate promises; and then take the Lord's own words, and plead with him for their accomplishment. Such an exercise will increase your desires, and strengthen your faith.



on him by frequent acts of prayer. And our Lord has expressly enjoined the duty of secret prayer. See Matt. vi, 6, before cited.

As our wants are new every day, we ought every day to repeat our applications to the throne of grace in private. This duty has been attended to with advantage to themselves and others, by wise and good men in all ages.

*It is an inestimable privilege to have secret intercourse with our Father who is in heaven.*

What an honor it is to be admitted to converse with God! To have frequent audiences of the King of kings, and to receive special marks of his favor! What are honorable distinctions among men, when compared with this honor that cometh from God? In which situation did Daniel appear *greatest and most dignified*, when engaged in the cabinet, transacting the affairs of a great empire, or when upon his knees in his chamber, praying to his God? No doubt angels, those ministering spirits, who minister unto the heirs of salvation, looked on him with respect.

They who are most elevated by their stations in society, acquire additional lustre by communion with God in their closets. And however obscure and unnoticed the Christian, though "loved and prized by God alone," he is truly great and honorable. The man who maintains an intimate acquaintance with his God in solitude, and, like the father of the faithful, is his friend, will be great and honorable when the distinctions which now exist among mortals shall be no more.

*How happy is the man who is favored with conscious nearness to God.*

He enjoys felicity in communion with his Maker, suited to his rational and moral nature. None but those who enter *fully* into the spirit of this duty, and experience its sweetness, can conceive the advantage of it. We may say of such persons, as the venerable Fletcher's biographer says of him, "His deepest and most sensible communications with God, were enjoyed in those hours when the door of his closet was shut against human creatures, as well as human cares. Here he was privily hidden as in the presence of God. Here he would patiently wait for, or joyfully triumph in, the loving-kindness of the Lord. Here he would plunge himself in the depths of humiliation; and from hence, at other seasons, as from another Pisgah, he would take a large survey of the vast inheritance which is reserved for the saints." Yes; in such exercises the Lord will manifest himself to gracious souls, as he does not unto the world; and they shall find it good to draw near unto him. Or if it should please him to exercise the faith and patience of a pious soul, by withholding the usual consolations of his Spirit, yet he shall find that he has not prayed in vain; for he will come down from the mount like Moses, with a lustre on his countenance, a greater degree of deadness to the world and sin, more spirituality in his temper, and a stronger resemblance of him whom he worships.

The enjoyment of conscious nearness to God in secret acts of devotion, produces a just sense of the evil of sin, and an abhorrence of it. Sin appears "exceeding sinful," hateful and abominable, and is viewed with horror. This is accompanied with a peculiar tenderness of conscience, and fear of offending God; and also with earnest desires after an entire conformity to the divine image, and lively exercises of faith for the full accomplishment of those "exceeding great and precious promises" by which we are made "partakers of the divine nature."

(To be Continued.)

#### Ministerial Apologies.

It has been frequently the practice of making apologies by way of introduction, though this may be admitted in some singular cases, yet it is often made use of where it is entirely unnecessary, and carries with it an air of pride and affectation. An apology for one's self is often more a reflection than any thing else. If he be not qualified, why have the effrontery to engage? and, if qualified, why tell the people an untruth? Exordiums should be short; some give us an abridgement of their sermons in their introduction, which takes off the people's

attention afterwards; others promise so much that the expectation thereby raised is often disappointed.

#### A Fearful Introduction to a Sermon.

THERE was a church—no matter where—that heaved up its arches, and lengthened down its spacious aisles, for the accommodation of a large and wealthy audience. On a certain occasion this church and the audience within it, presented one of the strangest and most fearful sights that ever met the human vision.

It is related of one of the polar navigators that he discovered a ship frozen up and embayed in the northern Arctic ocean, with every soul on board frozen stiff at their various employments, in all the attitudes of seeming life. Years had rolled away since the frost of death had congealed the blood in their veins, yet no decay had passed either upon their features or their forms. It was, in fact, an ancient ship's company, preserved in ice, awaiting the judgment. Such, in many particulars, was the scene presented by the audience in the church to which we have alluded.

Long ranks of well-dressed women and well-dressed men were to be seen—still, hushed, immovable. The plumes on their bonnets waved with the gentle zephyr, the glitter of rich apparel lent new radiance to the sunbeams that stole in at the lofty windows—yet there was an appalling hush in the great congregation. Not an eye rolled in its socket; not a hand moved; not a heart beat there; not a sigh, or a groan, or a tear or a smile, gave evidence of human feeling, joy or agony. Raised in the pulpit the minister stood, leaning in the attitude of speech, as if he had a message of solemnity upon his tongue. His hand was lifted in sublime appeal to heaven; but, lo! there was no utterance—his eyes too were glazed. It was an unburied congregation, with its unburied minister. Passionless, deep and unbroken were the slumbers that had fallen like a curtain of lead upon the hearts of all within the walls and dome of that sepulchral church. Poor expectants of judgment they seemed to be, frozen up in their sins and their virtues. More terrible were they than unsheathed ghosts, because soul and body both were revealed in the dread apparition. The storms of time seemed to be forever over; a hand, fearful as that which wrote upon the monarch's wall, had affixed the seal of deep and utter silence upon that once living mass of humanity.

Was this a natural or a moral view? It was a moral prospect. It was a congregation "dead in trespasses and sins." The Spirit of God lent no efficacy to the means of grace. Dead was the pastor, and chill as Borneo's cliff the people.—*Miss. Christian Herald.*

#### "But Thomas was not There."

The manner in which our father Morris, an aged New England clergyman, illustrated some topics, is shown in the following extract from an article in the *Lady's Book*, written by Mrs. H. B. Stowe:

Sometimes he would give the narrative and exceedingly practical turn, as one example will illustrate.

He had noticed a falling off in his little circle, which met together for social prayer; and took occasion, the first time he collected a tolerable audience, to tell concerning the "conference meeting which the disciples attended" after the resurrection.

"But Thomas was not with them," said the old man in a sorrowful voice. "Why, what could keep Thomas away?" "Perhaps," said he, glancing at some of the backward auditors, "Thomas has got cold-hearted, and was afraid they would ask him to make the first prayer; or perhaps," said he, looking at some of the farmers, "Thomas was afraid the roads were bad; or perhaps," he added, after a pause, "Thomas has got proud, and thought he could not come in his old clothes." Thus he went on; and significantly summing up, with great simplicity and emotion, he added, "but only think what Thomas lost, for in the middle of the meeting the Lord Jesus came and stood among them! How sorry Thomas must have been."

This representation served to fill the vacant seats for some time to come.

#### Luther on Scripture Interpretation.

He says, "That which I have so often insisted on elsewhere, I here once more repeat; viz., That the christian should direct his first efforts towards understanding the *literal sense*—(as it is called) of scripture, which alone is the substance of faith and of christian theology. . . . The allegorical sense is commonly uncertain, and by no means safe to build our faith upon; for it usually depends on human opinion and conjecture only, on which if a man lean, he will find it no better than the Egyptian reed. Therefore Origen, Jerome, and similar of the fathers are to be avoided with the whole of that Alexandrian School, which, according to Eusebius and Jerome, formerly abounded in this species of interpretation.

For later writers unhappily following their too much praised and prevailing example, it has come to pass that men make just what they please of the Scriptures, until some accommodate the word of God to the most extreme absurdities.

#### THE SECOND ADVENT.

Christ will appear the second time.—"And to them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 28; Acts i, 9-11; John xiv, 1-3; Tit. ii, 13; 1 John iii, 2; Rev. i, 7; xxii, 20.

Christ's coming will be personal and visible.—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i, 9-11; Matt. xxiv, 30; Mark xiii, 26; xiv, 62; John xiv, 3; 1 Thess. iv, 16; 2 Thess. i, 7; Tit. ii, 13; 1 John iii, 2; Rev. i, 7.

At Christ's second coming the sinners then living will be destroyed.—"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 7, 8; i, 7-10. Matt. xiii, 24-30, 37-43; iii, 12; Luke xvii, 26-30.

The dead in Christ will be raised, and the living saints will be changed at his coming.—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 51, 52; 1 Thess. iv, 16, 17; 1 John iii, 2.

The immortal saints will then ascend up to heaven with their Lord, to the Father's house, or New Jerusalem.—"Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John vii, 33; xiii, 33, 36; 1 Pet. i, 3-5.

The earth will be left desolate.—"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinners thereof out of it," Isa. xlii, 9; vi, 8-11; xxiv, 1-3; xxxiv, 1-15; xxviii, 21, 22; Jer. iv, 20, 27; xxv, 32-38; Zeph. i, 2, 3, 7-18; iii, 6-8.

#### SAINTS' INHERITANCE.

Abraham was promised the land. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Gen. xii, 7; xiii, 14, 15; xvii, 8; xxvi, 3, 4; xxxiii, 13.

He has not possessed it. Acts vii; Heb. xi, 8, 9. The faithful are heirs with him. Gal. iii, 7, 9; 29; Rom. iv, 16.

The promise embraces the earth. Rom. iv, 13; Heb. xi, 13; Ps. xxvii, 11; Matt. v, 5; Prov. xi, 31; Ps. cxv, 16.

The earth, cursed for sin, will be redeemed. Gen. iii, 17, 18; Rom. viii, 20-23; Eph. i, 13, 14; 2 Pet. iii, 13; Isa. lv, 17, 18; Rev. xxi, 1.

The new, or heavenly Jerusalem, is embraced in

the promise to Abraham. Gal. iii, 29; iv, 26, 28; Heb. xi, 8, 10, 16; xii, 22; xiii, 14.

[It will be seen by reference to page 8, that the saints will go to heaven, and the earth will be desolate, without an inhabitant. We find in the scriptures but one place for the removing of all the inhabitants of the earth, viz.: at the second advent, when the wicked are all destroyed, and the saints caught up in the clouds to meet the Lord in the air. From this point a period of 1000 years is measured off before the resurrection of the wicked, which denotes the period during which the saints remain in the city above, until the time of the renewing of the earth, for their eternal abode, which cannot take place until after the second resurrection.]

## THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. APRIL 16, 1857.

### BATTLE CREEK CONFERENCE.

At the hour appointed on the 10th inst., the Conference in this place commenced its session. Although the call for the meeting was quite specific, amounting almost to a negative invitation, yet brethren promptly assembled, as many, not only as could be comfortably seated, but we might almost add, as many as could possibly be packed, in our house of worship,—brethren whose warm greetings of each other, and manifest love of the truth, evinced that their hearts were united in the same great and glorious cause, and that their faces were firmly set towards Mt. Zion.

Three social meetings were held, on the afternoon of the tenth, the evening commencing the Sabbath, and the following morning. They were meetings of much life and spirit and interest. There was no lack of pointed and cheering testimonies from those assembled from different parts of the field. Another feature of the meeting, especially pleasing, was the zeal manifested by many who were young in the truth, as some of them were also in years, to learn the way speedily and redeem the time. We trust they will have occasion to praise God through the endless ages of eternity, that after the second invitation to the supper had gone forth, [Luke xiv,] the announcement was still heard, "And yet there is room;" and that there is opportunity offered even at the eleventh hour, for laborers to go and work in the Lord's vineyard and receive their reward.

We have said that these meetings were meetings of interest. Why should they not be? The Lord will meet with a faithful company of his children, who assemble for his worship; and while we have so much light shining upon our pathway amid the darkness of the earth, and behold the prospect before us if faithful, why should we not entertain a feeling of fervent zeal and good courage? This feeling did indeed prevail. Our hope has consolation alike for the old man bowed with years, for the middle-aged and the youth, for the bereaved, the weary, the afflicted and the oppressed. This was realized, as we felt that as a company of travelers we were nearing a land where the ills of the present life cannot enter. The aged pilgrim is going to a land of eternal youth; the youth, to a land where age can never weigh down his vigorous form; the weary, to a land of rest; the bereaved, to a place where parted friends again shall meet; the sorrowing and cast down, to a land of perpetual delight and glory. This is our prospect. It is no wonder then that a smile of joy, should be seen upon the care-worn countenance, as from these hill-tops of our earthly pilgrimage, we get nearer views of that great city whose glories light up the whole heavens before us.

Sabbath forenoon, Bro. Waggoner gave a very instructive discourse from these words: "Work out your own salvation with fear and trembling," [Phil. ii, 12,] showing that we have something to do, a work to perform to secure our soul's salvation. It was

shown by most forcible illustrations that none can be justified by the law; for all have transgressed it, and are held by it as sinners. We are to be justified by faith in Christ; but by this faith we do not make void the law, by any means. We are under no less obligation to keep the law.

Sabbath afternoon, Bro. White spoke with much freedom upon the three angels' messages, showing that two are in the past, that now is the time for the third and last, which is fulfilling before us; and he waxed warm while presenting, and his hearers also while listening to, this glorious theme.

The evening following was occupied by Bro. Holt on the subject of faith, to whose discourse we were prevented from listening, by other duties.

Owing to the fact that our limited house could not possibly contain all that would wish to hear on First-day, it was thought best to dispense mostly with preaching on that day; accordingly there was but one discourse given, which was preached by Bro. Waggoner, in the forenoon, and the remainder of the day was devoted to business matters.

At 4 P. M., we repaired to the river, where six, desiring to follow the injunction, after having believed to be baptized, were planted in the likeness of Christ's death, designing also we trust to walk in newness of life.

The meeting has left a good influence upon all who attended, and will doubtless result in much good to the cause of truth. A desire to be zealous and repent, and to obtain those treasures which the True Witness now counsels his church to buy of him, seems to be uppermost in the minds of all, that they may be prepared for that great conference that will soon take place around the great white throne.

### BUSINESS PROCEEDINGS of the Battle Creek Conference.

The Conference called its Business Meeting on First-day morning, the 12th inst. Eld. Joseph Bates was chosen to the chair, who opened the meeting with prayer. Delegates from N. Y., Ohio, and Ills., and a good representation from the churches in Mich., were present.

The points to come before the Conference for consideration were not numerous. The subject of furnishing the Review Office with a power press, in order to meet the demands for publications was first taken into consideration. The matter was set before the Conference, very much as has already appeared in the Review, whereupon it was unanimously

*Resolved*, That such a Press be obtained for the Review Office.

Opportunity being then offered for those present who might be so disposed to present their pledges for this object, the following brethren came forward, pledging one hundred dollars each toward procuring the press: Jas. Stiles, St. Johns, Mich., E. Aldrich, (by delegate) Addison, Mich., Geo. Leighton, Otsego, Mich., Geo. T. Lay, Monterey, Mich., E. Wilbur, Hillsdale, Mich., S. Rumery, Monterey, Mich., Church in Jackson, Ohio (by delegates.)

It was then further

*Resolved*, That all business pertaining to the purchasing the press, &c., be confided to the hands of the Publishing Committee.

Tent Operations came next before the Conference for consideration. Many remarks were made by various brethren concerning the numerous fields now opening before us in all directions which promise to faithful labor a rich harvest of honest souls to the truth. The prayers of the church are requested for the various Tent Enterprises, and for an increase of laborers in the vineyard. Bro. White spoke at length upon the important station a messenger occupies, and how much care and caution should be used in entering new fields, so as not by injudicious moves to close the ears of the people, and imbitter their feelings against us; not to add to the amount of prejudice in many places existing against any thing that wears the aspect of adventism, but to endeavor to remove it, that the people may listen, unbiassed, to

the truth; not above all things to see the plain arguments by which the truth is supported, as clubs to browbeat and triumph over an opponent, but to possess a spirit of christianity and meekness, and speak accordingly; to win, instead of endeavoring to drive people to the truth. "He that winneth souls is wise."

*Resolved*, That all business connected with Tent Operations in Mich., for which there are now pledged \$242.25, to be entirely left with the Mich. Tent Committee, which is composed of the following brethren: C. Smith, J. P. Kellogg, and J. R. Lewis, of Battle Creek, D. R. Palmer of Jackson, and C. S. Glover of Saline.

The third subject presented to the Conference for action was the Sabbath Tract for the Germans: concerning which it was

*Resolved*, That the committee chosen at the conference of 1856 to prepare it, move forward with its publication, and that it be issued under the patronage of the general Book Fund.

The subject of a meeting house in Battle Creek, sufficiently large to accommodate such conferences as it will probably be necessary to convene from time to time at this place, was next considered. The necessity for this was very sensibly felt by most of those present. It was therefore

*Resolved*, That a house that will conveniently seat about three or four hundred people, is much needed in this place and should be erected as soon as possible.

*Resolved*, That the doings of the Conference be published in the ADVENT REVIEW.

The utmost harmony prevailed through the entire meeting, no movement which was thought best for the good of the cause and the advancement of the truth, meeting with a dissenting voice. The business was promptly dispatched so that all was finished evening after First-day, when with the singing of the 225th hymn and prayer by Bro. Bates, the meeting adjourned sine die.

JOSEPH BATES, *Chairman*.  
URIAH SMITH, *Secretary*.

### TRADITION DISLIKES EMIGRATION.

"By education many are misled;  
They so believe, because they so were bred;  
The priest continues what the nurse began,  
And thus the child imposes on the man."

*Elias Smith.*

"The infant heard the nurse devoutly say,  
The first day of the week was Sabbath-day,  
For reasons in the Primer\* plainly told,  
And thus the man believes when he is old.  
When he becomes a man he's made a priest,  
Acquires the arts and language of the East;  
With knowledge vast acquired from every clime,  
He speaks in strains that one would think sublime.  
He tells us of a new-made Sabbath-day,  
And that the former one is done away;  
The people think it surely must be so,  
It will not do to say the priest *don't know*.  
Thus round the world the Primer story flies,  
While quite unseen the Scripture doctrine lies."

*Wm Stillman,*

The above text is applicable to other subjects besides the Sabbath. The nurse told the infant also, that he had an immortal, never-dying soul, that must exist, in happiness or misery, as long as God exists. It made a deep impression on the child's mind; and when he became a man and a preacher, being a Protestant, he felt himself bound to prove this anti-scriptural dogma from the Bible. But failing to find one text that affirmed the doctrine, and finding many that positively asserted the negative, such as, "The soul that sinneth it shall die," he was obliged to content himself in raising fancied objections to the scriptural doctrine of immortality alone through Christ.

I few days since I saw a copy of the *Sabbath Re-*

\* The New England Primer, containing the Catechism of the Westminster divines, in which it is said, that the seventh day was the Sabbath from the beginning of the world to the resurrection of Christ, since which the first day is the Sabbath to the end of the world. Query. How did they know, without a specific revelation that God would not change the Sabbath again before the end of the world?



corder, from which I discovered that my friend, Eld. V. Hull, has written at some length on the immortality question. I think it was his "No. 17" that I read. In that article he appeals to the original Greek, and the testimony of the learned, to prove that in some passages in the common version the Greek word rendered immortality would be more properly rendered incorruptibility. Admitting this to be true, (I profess to know nothing in regard to it,) what is gained to his theory? Incorruption is exemption from decay. Immortal means, Having no principle of alteration or corruption; exempt from death. Both terms signify exemption from decay, while immortality denotes exemption from death also. Now if both life and incorruptibility are brought to light through the gospel, those who avail themselves of the privileges of the gospel will be made immortal.

Both immortality and incorruption are, by Paul, used in reference to man as an organized being, or to the body. 1 Cor. xv, 50. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Verse 52. "The dead shall be raised incorruptible." That which was dead and is raised then becomes incorruptible. Verse 53. For this corruptible body must put on incorruption, and this mortal body must put on immortality. *Campbell*. But my friend evidently uses the term, incorruption, in reference not to the physical, but to the moral man—the soul. But I presume he would not admit that the "immortal soul" of man is subject to decay till the resurrection, and then becomes incorruptible—not subject to decay. But this is not my friend's meaning. He uses the terms, corruption and incorruption, in the sense of moral depravity and moral purity. He claims that Rom. ii, 7 should read, To them who by patient continuance in well doing seek for glory, and honor, and *incorruption*, eternal life. On this he remarks, "Perfection in holiness is the object for which the people of God seek; not for eternal existence; of that they are sure without seeking it." Now we have his meaning. To such immortal souls as seek for "moral purity," or "perfection in holiness," God will render eternal life. But when will they obtain this incorruption or moral purity for which they seek? At the resurrection. Then this corruptible must put on incorruption. That is, according to my friend's construction, the morally polluted and depraved man will, at the resurrection, put on a good moral character! I should think he ought to put it on before that time, unless Universalism be true.

Again, Christ did not see corruption. This harmonizes very well with my friend's definition. He was perfect in holiness—he knew no moral depravity. But this prophecy had a specific reference to the resurrection of Christ, and is affirmed of his flesh. David "spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts ii, 31. This is plain enough; though he died, he rose again the third day; his soul came out of the grave, and his flesh did not decay. But what became of David, a man who spent his life-time seeking incorruption? He saw corruption. When? After he had served out his probation. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Acts xiii, 36, 37. Then, according to the view in question, after David was dead and buried, he saw his moral depravity. Rather late, I should think, in the discovery.

But enough has been said to show the utter fallacy, and the positive absurdity of the position my friend has taken. The saints of all ages have sought incorruption; but their mortal career has ended in corruption. But, at the resurrection of the just, they will put on incorruption. Then, having life and incorruption, they will be immortal. They will have obtained an endless existence—the very thing they sought for.

My friend is a Seventh-day Baptist; and I dare

say he has been often enough disgusted with the course of those who, failing to find anything in the word of God to sustain the First-day Sabbath, have racked their invention to find objections against the seventh day—the Sabbath of the Lord. Whether he is aware of it or not, he occupies a similar position. There is no text of Scripture which affirms the natural immortality of any part of man; but the opposite is just as clearly taught as words can express ideas. Failing to find the one text which affirms the immortality of the soul, men undertake, by unnecessary inferences and perversions of the plain sense of certain scriptures, to set aside the positive assertions of the infallible Word, and prove that the wages of sin is not death—that the soul that sinneth it shall not die.

*Ye shall not surely die*, was the first teaching of the father of lies to the human race. Then, when they had apostatized from the only true and living God, their new master set them to worshipping the sun. Hence the origin of *Sunday*. The two doctrines can boast the same parentage. Their pedigree can be traced back, through Papacy and Paganism, to their true source. But how hard it is for men to leave tradition, and to come to the word of God and receive its instructions. How prone are men to follow the beaten track of tradition, however at variance with the word of God. Generation after generation have followed in the same wake. While the Papacy was in its glory, men worshiped the beast, and, at the same time, they worshiped the dragon that gave power to the beast. That is, the Catholic church, though professing Christianity, still kept their Pagan traditions. And while men worship the two-horned beast and the image which he shall make, they will be keeping the same traditions, and, consequently, they will at the same time be worshipping the ten-horned beast and the dragon.

But I would that my friend could see that he occupies a position which he condemns in others. He is zealous and laborious, as his protracted effort evinces. Would to God he were engaged in a better cause than trying to stop the leaks in that old ship which will sink to oblivion in the lake of fire. R. F. C.

#### DEVILS IN THE PULPIT.

In the *Spiritual Telegraph* of Feb. 7th, 1857, I saw the following notice: "Dr. C. P. Sanford, Speaking Medium and Normal Lecturer on Spiritualism, will respond to calls for public lectures. Address Pendeville, Columbia Co., Wis."

The manner in which Dr. Sanford became a spiritual lecturer is thus given in an editorial correspondence to the *Telegraph* by S. B. Brittan, dated Adrian, Mich., Nov. 2d, 1856. I give the statement in full that the authorities may be known:

"In the course of my brief but agreeable interview with the friends who met me at Leroy, Mr. George W. Covell, of Alexandria, Genesee Co., N. Y., related the following interesting fact which very much resembles one communicated in my last letter: Rev. Carlos P. Sanford of the Methodist Episcopal Church, while preaching against Spiritualism somewhere on the Western Reserve, had his organs unexpectedly controlled by spirits, who used him to refute his own arguments, and to defend the faith he had labored to destroy. This occurred about two years since. Mr. Covell assures me that the Rev. Mr. Sanford now resides in Wisconsin, and that he is a public teacher of the spiritual faith and philosophy."

An incident similar to the above was related to me last Winter, as having occurred in this State; but in this instance it was said that the medium present took the place of the preacher and continued the discourse according to the will of the demons by which he was influenced. Such an occurrence I have never seen, though I have seen repeated efforts made by mediums to control speakers or silence the testimony of the word.

The number of ministers who have become spiritual lecturers and mediums is very large; and while the churches profess to regard the whole matter as a humbug, it is working its way gradually into those bodies, and becoming more powerful and popular.

This last feature, its popularity, will soon give it influence in the world-loving churches, by which will be fulfilled Rev. xviii, 2. J. H. W.

#### Cause in Michigan.

The present condition of the cause in this State is most cheering. Sabbath-keepers in the state have probably increased in numbers more than one half since the Office was moved to Battle Creek. And those who come in, seem to take hold of the work understandingly, and with the spirit of sacrifice, are forward to bear their part of the work. Such grow stronger, while those who cling to the world, and make no sacrifice, soon sink back into the world again.

The fields are white in Michigan, and in fact throughout the wide West. Where the truth is but partially presented, there seems no failure in bringing some to walk in it. Will not some of those eastern laborers who are accomplishing but very little where they are, come and work where much can be done? J. W.

#### LABORS IN ILLINOIS.

DEAR BRO. SMITH: The cause of the Lord is still moving steadily forward in Illinois. Since writing my last I have held meetings at Hazel Green and Round Grove, and nearly every Sabbath at the Hiddleston school-house. In Hazel Green I gave four discourses. Quite an interest was manifested in the truths presented, and a desire has been expressed by many since, to hear more.

Our meetings at the Hiddleston school-house have continued to increase in interest. In almost every meeting one or more new converts have borne their testimony for the truth and asked the prayers of the church.

March 3d, we met at the Hiddleston school-house. A discourse was delivered on the subject of baptism. After the discourse we repaired to the water, where nine were buried with Christ in baptism, and we trust rose to walk in newness of life. Several of them had never before made any profession of faith in Christ.

March 13th, we met just before the Sabbath. Four more were baptized. In the evening we repaired to the house of Bro. Wick, and enjoyed a precious season in attending to the ordinances instituted by our Saviour on the night of his betrayal.

Quite an interest has been awakened among the young. Several from the age of seven to sixteen have stated their determinations to go to the kingdom. One girl about twelve or thirteen, who was once declared by the rapping spirits to be a medium, made a start to obey the Lord, although her parents have been opposed to the truth. We feel, by what we see in Illinois, and what we hear from other parts of the field, that truly the promised work of Elijah the prophet [Mal. iv] has come. A Sabbath School and Bible Class have already been established for the coming season. Our earnest desire and prayer is that the good work begun in Ills., may go on until the last message of mercy shall have sounded its last note of warning, and redemption come.

I am now on my way to Iowa. I expect to spend a few days with the church at Wawkon, and then if the providence of God permit, I shall visit the churches in Wisconsin. I expect Bro. Hart to join me at Lake Mills April 18th. We feel that this journey should claim an interest in the prayers of the church, especially those who feel for Wisconsin. We want to go richly laden with the blessing of God.

I much desired to be at the Conference, April 10th but feel to deny myself, that if possible I may do some good to others while there is an opportunity. We shall probably remain in Wisconsin some four weeks.

I feel encouraged to still strive to press on towards the kingdom. In the strength of the Lord we can go through; for if we "hear his voice," "be zealous and repent," and open the door, he will come in and sup with us. I want to overcome and gain the prize at last. May it be so.

Your brother, looking for redemption soon.

J. N. LOUGHBOROUGH.

On board Steamer, Mississippi River, March 31st, 1857.

"RETURN UNTO ME, AND I WILL RETURN  
UNTO YOU, SAITH THE LORD."

Return unto thy Father's arms,  
Now waiting to receive;  
Thy sins he's ready to forgive,  
To pardon and relieve.

Return again to thy first love,  
And thy first works do o'er;  
Be zealous and repeat; for Christ  
Is knocking at the door.

Return, though from the Lord thou far  
And long hast wandering been,  
He's just as willing to receive,  
And cleanse thee from all sin.

Return unto thy Saviour now,  
And leave him never more;  
Return, and at thy Father's throne  
Forgiveness full implore.

E. O. LAMSON.

Clarkson Center, N. Y.

COMMUNICATIONS.

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

From Bro. Martin.

BRO. SMITH: It is with thankfulness to God that I am permitted to put in my testimony in favor of present truth. The testimony to the Laodiceans is just what we needed to show us our true condition as a people. And it is cheering to hear the message is so generally received by the brethren; and while others are trying to get the eye-salve to anoint their eyes to see clearly to get the gold and white raiment. I shall try also to obtain these graces; for I want to be one that shall see the King in his beauty, and be among that number that shall shout victory over the beast and his image, his mark and the number of his name, and stand on mount Zion with the Lamb.

Solemn scenes are just before us, but a glorious reward is promised to the finally faithful. I can truly say, My interest has been with the *Review* for this five or six years; and the words it contains of late makes it more interesting than ever. I hope the Lord will bless you abundantly, and the Corresponding Editors, and workmen in the Office. I know your anxieties and toils must be great; but the reward is equally as great, even in this world an hundred fold, and in the world to come life everlasting.

JOHN MARTIN.

Bath, N. Y.

From Bro. Hodge.

BRO. WHITE: I am a stranger to you personally, but not to the work in which you are engaged, being comforted and cheered by the same blessed hope through Jesus Christ, even eternal life. I am anxious to hear often from the remnant scattered abroad, and know of no other means so good as the *Review*; but then comes the thought, you are not able to pay for it. True, but then it is free to the poor. But are there no superfluities in dress, meats, or drinks, which might be dispensed with, and the trifling sum of one dollar be saved? No! Rum, tea, tobacco, jewelry, or ornaments of any kind, are all incompatible with the teachings of the gospel of Jesus Christ.

I am far away from the most of the faithful, and have no communication with any of them without walking from five to fifteen miles, as I have no team, and am unable to hire. I sometimes go out to meet them, but that is possible but seldom. So I stay at home on the Sabbath, read the Book, and long for communion with the dear saints. O how my heart goes out to them! I look about me and see sin and iniquity abounding, the professed followers of the meek and lowly Jesus engaged in scenes of dissipation, seeking the honors of this present evil world, and joining hands with the children of this world, disobeying the commandments of God, trampling on his holy law, profaning his Sabbath, rendering evil for evil, the children of pride and ostentatious display, heavily burdened with jewels of gold, without bowels of mercy, oppressing the poor, exacting money, and taking increase, smiting their fellow-servants and saying, "My Lord delayeth his coming," and my heart is pained within me. O for light! Gospel

light, in this age and day of darkness, that shall open the eyes of the blind that they may see. O for more living, saving faith in the church of the living God. O for more bright and shining lights in the persons of the followers of Jesus, more meekness, more repentance, more zeal, more inward holiness, more pure gold.

For one, I come too far short, but am striving through the grace of God to overcome. I pray for victory, I fight for victory, and through the blood of the Lamb and the word of my testimony, hope for the final victory.

Your brother.

F. O. HODGE.

Abbott's Corners, C. E., March 15th, 1857.

From Bro. Lawrence.

BRO. SMITH: Permit me to say a few words to the saints. For more than two years I have made but little public effort, and now at this late hour begin to see how I have dishonored God and grieved the church by my unguarded conversation and lack of a preparation to fulfill any place in the church, especially that of a teacher, being blinded by unbelief, and destitute of entire submission to the will of God. I am now sorry that I have ever felt to complain of chastisement from the Lord, and reproof received from faithful brethren, who knew more about the "mind of the Spirit," and my own destitute condition than I did myself. I regret my many moves in my own strength, also the way I have justified and taken glory to myself when I have witnessed some tokens for good. I have failed to bear rightly the responsibility resting upon me in the little church here at home; and as some have moved to the West, I wish to ask their forgiveness, as well as the forgiveness and prayers of all in every place where I have failed to manifest the "fruits of the Spirit. I hope no more to abuse the "long suffering of God" that now waits a little for blind, erring, lukewarm Laodiceans to repent and let the Spirit of Jesus have entire possession once more.

Dear brethren, I will try in the strength of Jesus to lay down my life once for all, that I may gain eternal life.

H. W. LAWRENCE.

West Bangor, N. Y.

From Sister Conklin.

BRO. SMITH: I wish to say that the truth is still dear to me, and that I read the *Review* with interest, and I trust with profit, especially those articles on our present condition, as a people. I feel thankful that the Lord has not left us in darkness, but is showing us how wretched we are. I know that I have been in a lukewarm state for some time past, but do hope that I shall be enabled to repent and heed the warning of the true Witness, and put on the whole armor of God, having my eyes anointed that I may see clearly all the precious truths connected with the Third Angel's Message.

I do feel that we are living in a very solemn time. O let us awake and be diligent to make our calling and election sure. I do feel that I would rather be a door-keeper in the house of God, than dwell in the tents of wickedness.

O how my soul longs to meet once more with those of like precious faith. I have not heard a discourse on present truth since the tent-meeting in Tyrone two years ago last June. O how thankful I feel for the *Review*, for it brings meat in due season.

Truly yours, hoping to rise with the message.

P. CONKLIN.

Rose, Mich.

From Sister Chamberlain.

BRO. SMITH: I wish to say to the saints scattered abroad, that the little band of Sabbath-keepers in this place are striving to arise and stand upon higher and holier ground. Brn. Barr and Phillips have been here with the stirring message to the Laodiceans, and we have seen ourselves in the wretched condition that the faithful and true Witness has described. We are striving to open the door of our hearts that Jesus may come in and sup with us and we with him.

It is indeed high time we awake out of sleep, for now is our salvation nearer than when we believed.

And while our great High Priest is cleansing the Sanctuary. I for one want my sins all to go to judgment beforehand, that they may be blotted out when the times of refreshing shall come from the presence of the Lord. I believe those times will soon come, and the work will be cut short in righteousness.

This message is just what we as a church needed. Some of the children have come forward and expressed a desire to be saved, and a determination to go with the saints to mount Zion. And O may God bless the messengers, that are at work in the vineyard of the Lord. May they have our prayers and efforts to sustain them while laboring for the salvation of souls. And may this good work go forward until parents and children, and all the honest souls are gathered in. O may we be faithful, that we may be found among that happy company who will be presented without fault before the throne, without spot, or wrinkle, or any such thing.

"Soldiers of Christ arise,  
And put your armor on;  
Fight, for the battle will be ours;  
We fight to win a crown.

The battle's almost o'er,  
The race is almost run:  
Then with our glorious conquering King,  
We'll sit down on his throne."

Yours striving to overcome.

HELEN CHAMBERLAIN.

Abington, Ct., March 25th, 1857.

From Sister Strong.

BRO. SMITH: I would address a few lines to the church through the *Review*. I am still trying to overcome through the blood of the Lamb and the word of my testimony. That we are now in the judgment hour I fully believe, when the sins of God's people will go to judgment beforehand, that they may be blotted out when the times of refreshing shall come from the presence of the Lord, when he shall send Jesus with all his holy angels to gather home his elect. Come and let us return unto the Lord; for he hath torn and he will heal us, he hath smitten and he will bind us up. After two days will he revive us; in the third day he will raise us up and we shall live in his sight. Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth. Hosea vi, 1-3.

I do feel truly thankful for all the way in which the Lord has led us, and for what he has done and is still doing. He has led us in a way which we knew not of, and brought us through trials seen and unseen.

"But what are all our sufferings here,  
If Lord thou count us meet,  
With all the enraptured host to appear,  
And worship at thy feet."

With my eyes fixed on Jesus and the coming kingdom, I feel that I have nothing to fear.

I do rejoice that life was given  
In these last days for me,  
That deathless I may rise to heaven,  
And my Redeemer see.

In hope, waiting for the redemption of the promised possession.

FRANCES STRONG.

West Milton, N. Y., April, 1857.

From Sister Swan.

BRO. SMITH: My heart has been often cheered, and many an otherwise lonely hour has been beguiled by reading the excellent communications in the *Review* from the dear brethren and sisters, and I have felt constrained to write a few lines, as I know that the people of God love to hear especially from the scattered and lonely ones.

It has been over two years since I have been permitted to see any one who is trying to keep the commandments of God. I am surrounded only by those whose god is the world, and who care for none of these things. O that I could feel that in all my interviews with those around me, I had been as faithful as I ought, so that I could say with Paul, "I am free from the blood of all men, for I have not shunned to declare the whole counsel of God." But it is not so. When I look back, I see that my course is

marked with unfaithfulness; that what feeble efforts I have made to enlighten others with regard to Bible truth, have not been made with a due sense of the importance of the present time.

I do feel that I want to heed the counsel of the dear Saviour, to be zealous and repent, shake myself from the slumber which has so long been creeping over me, renounce the world, die to sin, and be made alive to God. Dear brethren and sisters, will you not remember in your prayers one who feels that she is the most unworthy of you all.

I have felt for some time an anxiety that the truth might be preached in this place. I think that the message has never been proclaimed in the eastern part of Ohio, and may not the Lord have jewels even in this vicinity, who may yet be gathered in. Could not Bro. Bates, or some other brother who is passing on the Lake Shore Rail Road, call here and spend a few days? We live twenty-five miles from Ashtabula Depot. There is a chance to come from Ashtabula to Orwell, four miles from us, or to Colebrook, three and a half miles from us, in the stage every day in the week, Sundays excepted. May the Lord direct, and send by whom he will, is the prayer of your unworthy sister.

SARAH M. SWAN.

Orwell, March 21st, 1857.

From Sister Harris.

BRO. SMITH: I have the inestimable privilege of belonging to that despised company who are gathered under the sounding of the Third Angel's Message to keep the Commandments of God and the Faith of Jesus. It is over five years since myself and daughter, with no one to go with us, commenced keeping God's holy Sabbath, and the blessing of God rested down on us, and we felt that in keeping his commandments there was indeed a great reward. I have passed through much trouble, and feel that God's promise to Paul has been verified to me, and his grace has been sufficient for me. Many times have I been led to exclaim,

"Why was I made to hear his voice  
And enter while there's room;  
While thousands make a wretched choice,  
And rather starve than come."

The first article that I read comparing our state and standing to the Laodiceans, seemed to me rather severe; but my heavenly Father has indeed made me to feel that I am wretched, and miserable, and poor, and blind, and naked.

I have not for a moment felt like going back into the world, or seeking enjoyment from it; for I have felt that it had none for me, and I have kept looking to the Lord, but many times have been led to cry out, O my leanness, my leanness! But thanks to our heavenly Father, I do feel that I mean to try to be zealous and repent, and gird on the heavenly armor anew; to buy gold, and white raiment, and eye-salve. The Lord help me.

Brethren and sisters, let us not be discouraged. Signs of our Lord's returning are thickening around us, and we can truly say, "Now is our salvation nearer than when we believed."

LUCY HARRIS.

Lancaster, N. H.

From Sister Paine.

BRO. SMITH: I esteem it a privilege to contribute my mite to support a paper that has been instrumental in spreading so much light, and truth, and has cheered and comforted my heart so many times. The Lord has been very good to us. Notwithstanding we have had trials keen and cutting, yet our trust has been in God, and we have found him an ever present help in times of need. Praise be his holy name! He knows what is for our good far better than we do ourselves.

How plain it is to be seen that we have been in a lukewarm condition; and O, how thankful I am that we can heed the counsel of the faithful and true Witness, buy gold tried in the fire, that we may be rich; and white raiment, that we may be clothed, that the shame of our nakedness do not appear; and anoint our eyes with eye-salve, that we may see. As many

as I love I rebuke and chasten." May God help us to bear his rebukes and chastenings as we ought, and to be zealous and repent, and open the door of our hearts, and let the lovely Saviour in.

I am striving to overcome, for I want to sit down with Christ in his throne. How thankful we would be, here in Barre, to have some of the dear brethren come and speak to us the words of life. We hope some one will see it duty to come soon. I feel like making haste to get ready, having on all the armor, that I may be prepared to stand in the evil day. I believe it is close upon us, much closer than many of us are aware of. May the Lord help us to watch, that that day do not overtake us as a thief, is the prayer of your unworthy sister in hope of redemption at the appearing of Jesus.

EMILY J. PAINE.

Barre, N. Y., April, 1857.

From Sister Degarmo.

BRO. SMITH: I feel to praise the Lord for the work that seems to be beginning in Parish, N. Y. When I commenced to keep the Sabbath in 1851, I was alone in striving to keep what we consider the Commandments of God and the Faith of Jesus, in these parts; but, praise the Lord! I have not felt to hide the light I have found in the word of God, while I have the *Review* which comes with the Spirit of Jesus like a reflector to give the word of the inspired writers a clearer light.

When the testimony to the Laodiceans came out in the *Review*, I turned to my Bible and began to compare my life, my daily walk, my words, and even my thoughts, in humble prayer, with the rule laid down by my heavenly Father by the holy prophets, in the precepts of his Son, and by the word and examples of the inspired apostles, and the testimony of the faithful and true Witness to the beloved disciple while on the isle of Patmos, and I found I fell far short of being what I ought to be, professing as I do to be keeping the Commandments of God and the Faith of Jesus under the Third Angel's Message, and I believing it to be the last message of mercy to a fallen world.

I find that I am poor. Will my gold stand the trying test? It will take all to buy the pearl; which is of great price. My garments are nothing but filthy rags, to what they should be to reflect the image of my Lord and Master before a wicked, gainsaying generation. The scales are not all fallen from my eyes that I can see all things clearly. I mean by divine aid to arise in good earnest out of this lukewarm state, and buy gold, and white raiment, that I may be rich and clothed, and anoint my eyes with eye-salve that I may see clearly, that I may gain the victory over the lust of the flesh, the lust of the eyes, and the pride of life.

As to the dainties and fineries of this life, I have laid them all aside that I may have a mite to help send the truth to a perishing world. Simplicity and meekness, humility and patience, with that wisdom that comes from on high, and faith, brotherly love and charity, best become one professing to be a child of God.

There are now six of us in Parish who are striving to keep the Commandments of God and the Faith of Jesus, within a circumference of four miles. We meet on the Sabbath.

Since Brn. Wheeler, Rhodes and Edson were here last Winter, others have been searching the Bible to find something to prove us wrong, but are giving in that we are on the right foundation, while others mock, scoff and persecute.

I feel to say from the heart, Father, forgive me even as I forgive these my persecutors; forgive them for they know not what they do.

Since the visit of the Brn. above referred to, three have embraced the truth as presented in the Third Angel's Message, and others are inquiring for light. Praise the Lord for his long-suffering and mercy to this fallen world.

E. DEGARMO.

Parish, N. Y.

Fellowship with God produces, strengthens, and increases hatred to sin.

#### Extracts from Letters.

BRO. S. ARMSTRONG writes from Deansville, N. Y., April, 1857: "I want to give in my testimony in favor of present truth, though it may be in weakness. I am alone here in regard to truth. 'My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war.' Ps. cxx, 6, 7. I praise the Lord that he has ever shown me the light of present truth. I feel great need of striving to overcome and put on the whole armor. I praise him for his good law that marks the way of the righteous. I am striving to keep all the Commandments of God and the Faith of Jesus."

#### OBITUARY.

My husband, David Stillman, died April 4th, full in the faith. He said all was well with him. He died happy in the Lord. The cause of his death was an accident caused by a gun-shot that passed through his arm, then inflammation took place, struck to his vitals, and caused death in five days.

HARRIET STILLMAN.

Lock's Station, St. Joseph Co., Mich.

#### Rules for Reading the Scriptures.

1. NEVER open the Book of God, without remembering that you must be tried by it at the judgment seat of Christ.

2. Read, with prayer for direction to the right meaning, with earnest attention to the words, and connection of the passage; with diligent comparison of every passage with the whole Bible; and with patient thought concerning the result.

3. When you read the Scriptures, let not your attachment to the systems or the sentiments of men obscure their meaning, or induce you to pervert them.

4. When you discover any truth in the Bible, receive it with candor, maintain it with meekness, and avow it with courage.

5. When you discover any duty in the Bible, meet the discovery with a cheerful obedience.

6. In your daily perusal of the Sacred Volume, receive its doctrines with a lively faith, and practice its duties with a bold boldness.

7. When you read the Bible, pray for divine grace, by which its doctrines and duties may become the fountain, and the streams of genuine christian discipleship.

8. This Book contains the law of the Most High God; it founds its claims to divine origin on the harmony of its facts with the records of universal history; on the moral character of its inspired penmen; on the sublime yet simple majesty of its style; on the excellence of its doctrines; on the purity of its morals; and on the evidence of indisputable miracles.

9. To the Christian this volume supplies a surer guide than the Israelites enjoyed in the pillar of cloud by day, and the pillar of fire by night; it unfolds the consoling doctrine and the directing precept, the warning threat and the cheering promise; it exposes our guilt, proclaims our danger, and reveals our duty; it condemns to justify, and justifies to condemn no more.

10. To the dead the blessed Bible speaks life, and to the living it unfolds immortality; it makes the weak strong, and to the strong it increaseth strength; it invites inquiry, and amply rewards the honest inquirer; it holds up a guiding star through the pilgrimage of life, and extends the horizon of our mortal existence into the boundless ocean of a happy eternity.—Selected.

The glories of the world always lose their charms when Jesus is spiritually enjoyed.

The knowledge of divine things flows through prayer, reading, meditation, and observation.

There is more in one of God's sentences than you have discovered yet.

The mines of gospel truth invite to labor; labor should be coupled with prayer; and these together will be sure to increase our spiritual possessions.



## THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, APR. 16, 1887

### Power Press.

This enterprise is going ahead. Sixteen hundred dollars are already pledged—nine hundred from Bro. in Michigan. About one thousand dollars more are wanted to obtain the Press, and put it in motion. The Press should be purchased by the first of June. Pledges should be sent in without delay.

Sums of one hundred dollars have been called for, because there are brethren and sisters who can give one hundred dollars each for this object without feeling the least lack or loss, and at the same time have means to help on other important enterprises. The Power Press enterprise should not in the least cripple other enterprises, such as sustaining Tent Meetings, and the circulation of our publications. Be assured, the Press will be obtained. And if this sum were left to day-laborers and poor mechanics to make up, it would come without delay in small sums. But the pockets of such should not be drained to obtain the Press, and they left unable to help poor preachers, &c. Let individuals and churches, who can raise one hundred dollars, and at the same time assist in other departments of the work, send in their pledges without delay.

J. W.

### The Last, First.

At our recent Conference, six brethren came forward and pledged one hundred dollars each for Power Press who have embraced the present truth since the Office was moved to Michigan, five of them since last August. One Bro. who had kept but eight or ten Sabbaths pledged one hundred, and said he would like to do something for the cause if those who had been for several years giving of their means would hold back a little and give him a chance. While many of those who have been years in the truth are dying spiritually on account of covetousness, God is raising up others, (many of them from the ranks of non-professors,) to do his work.

J. W.

### Note from Bro. Bates.

BRO. SMITH: Since March 27th, I have been holding meetings in Bedford and Rees Center. We held meetings in the first mentioned place in two separate school districts. As our time was limited for six meetings it was arranged to divide the meetings. We were soon satisfied that it would have been much better to have held the meetings in one, or continued longer in each place, for some in each place manifested a desire to hear still further.

In Rees Center school-house we gave eight lectures. The people were much stirred up to hear about the near coming of the Lord, and the keeping of the Commandments of God and the Faith of Jesus. One family fully decided to keep the Sabbath, and have the weekly paper. Others acknowledged they had heard the truth. We trust they will continue to examine and decide in favor of the whole truth, and be found among the waiting remnant at the coming of our blessed Lord.

JOSEPH BATES.

Battle Creek, April 9th, 1887.

### TENT MEETINGS.

BRO. SMITH: I wish to say to those interested in the cause of present truth in Me., Mass., N. H. and Ct., that our tent will be in the field as early as the 20th of May, furnished with good, easy, portable seats, so that the tent can be pitched in any place where there are cars to hear. To save time and expense we would commence in Ct., and pass through Mass. and N. H. to Me., and finish out the labors of the season in that State.

Will the church aid us by their prayers, and by looking out new places as early as possible, and forwarding their requests for meetings to some one of the tent committee in their State, and thereby save us much embarrassment and perplexity. As the names of the tent committee in N. H. have never been given in the Review, and not knowing who they are myself, I would say to those in N. H. that want tent meetings, and know not who the tent committee are, forward your orders to Robert Cochran, of Unity, who I presume will cheerfully give all the aid he can.

Let me say in conclusion, Dear brethren, have a mind to work and to work now. Whatever you have to do for your fellow-men to save them from error's broad destructive way, must be done quickly. Make no calculations

for next year, but do all you possibly can this. "Be diligent that ye may be found of him in peace without spot and blameless."

E. L. BARR.

Somerville, Mass., April 6th, 1887.

P. S. All orders for tent meetings for the present may be sent to Bro. D. W. Johnson, Springfield, Mass.

E. L. B.

### APPOINTMENTS.

BRO. FRISBIE will hold meetings at the Eastman School House, town of Newton, Mich., April 25th at 11 o'clock A. M., and 7 P. M., and hold over First-day. Bro. and Sr. White design to be at the meeting.

PROVIDENCE permitting, I will hold meetings as follows: Bowne, Mich., commencing April 25th, at 2 o'clock P. M., and hold over First-day. Portland, Mich., commencing Friday, May 1st, at 3 o'clock P. M., and hold over First-day.

M. E. CORNELL.

### Eastern Tour.

WE design leaving for the East in a few weeks, and if the Bro. in New England think best to hold one or more general Tent Meetings, we should be happy to meet with them. On our return, probably about the first of July, we should be happy to join such a meeting in the State of New York. Although our principal labors are in fields where present truth has not been preached, yet one general convocation once a year, in the Tent, of those who keep the truth, may be the means of much good to the church.

JAMES WHITE.

### 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.
C. G. Cramer,	100.00.
Wm. Peabody,	100.00.
H. Bingham,	100.00.
H. Childs,	100.00.
Jas. Stiles,	100.00.
E. Aldrich,	100.00.
Geo. Leighton,	100.00.
Geo. T. Lay,	100.00.
Ch. in Jackson, Ohio,	100.00.
E. Wilbur,	100.00.
S. Rumery,	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 omission should then be given.

### FOR REVIEW AND HERALD.

D. Paine \$1.00, ix, 14. C. H. Perrine 1.00, x, 1. H. M. Kenyon 1.00, x, 14. Wm. Kenyon 1.00, x, 23. D. Sevey 2.25, xi, 1. A. friend 2.00, x, 1. S. Dunklee 2.00, xiv, 1. J. Lindsey 1.00, x, 1. Wm. Johnson 1.00, x, 10. H. Keefer 0.50, x, 6. I. C. Vaughan 1.00, x, 14. G. W. Newman 1.00, xi, 7. E. Wilbur 1.00, xi, 1. E. A. Lovell 1.00, xi, 1. E. Colby 1.00, xi, 1. C. F. Worthen 1.00, x, 23. A. M. Driscoll 2.00, xi, 16. S. Rumery 1.00, xii, 1. F. F. Lamoreaux 1.00, xi, 1. J. Fishell jr., 1.00, xi, 1. A. C. Morton 1.00, xi, 1. J. Authhouse 1.00, x, 1. J. D. Morton (for A. Fitch) 0.50, xi, 1. J. F. Carman 1.00, xi, 1. E. Nash 0.50, x, 1. Lucinda Felton 1.00, xi, 24. Mrs. D. Stiles 1.00, xi, 1. A. G. Hopkins 1.00, x, 6. M. Spurr 1.00, x, 1. D. McCollins 1.00, x, 10. R. Watson 1.00, ix, 22. L. Russell (for P. A. Freeman) 0.25, x, 7. L. M. Jones (for J. Wilson) 0.50, x, 20. L. M. Jones (for J. Hart) 0.50, x, 20. Geo. Leighton 1.00, xi, 20. J. I. Stewart 2.00, (2 copies) xi, 1. H. S. Lay 1.00, xi, 1. H. Hodgson 1.25, xi, 1. J. Tillotson 1.00, xi, 1. R. J. Lawrence (for H. Barber) 0.50, x, 24. H. B. Rathbun 1.50, ix, 14. J. Hart 1.00, xi, 1. H. J. Kittle 1.25, xi, 1. J. Whitmore 1.00, xii, 1. Saml. Tower 0.50, x, 19. H. L. Richmond 1.00, xi, 1. B. Stiles 1.00, x, 23. J. Tillotson (for P. Tillotson) 0.50, x, 24. I. B. Woodin 2.00, xi, 1. D. H. Simons 1.00, x, 2. W. Grant (for G. Beamer) 0.25, x, 10. S. Pierce 1.00, xi, 1. S. M. Inman 1.00, x, 24. L. Wait 1.00, x, 14.

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FOR MICHIGAN TENT.—E. Wilbur \$3. A. Wilbur \$1. A. M. Wilbur \$2. M. A. Walter \$3. R. T. Payne \$1. H. G. S. Rathbun \$1. S. M. Inman \$2. E. F. Fenner \$2. R. J. Lawrence \$2. Jas. Hogle \$10. D. R. Palmer \$8. A. Palmer \$2. J. Whitmore \$2. C. Weed \$1. Cordelia Weed \$1. J. Giles \$1. A. E. Palmer \$0.25. S. Hungerford \$1. J. P. Rathbun \$2. J. J. Curtis \$2. J. M. McLellan \$1. H. S. Lay \$5. A. A. Marks \$2. Paulina P. Russell \$2.50. W. D. Williams \$1.

FOR BOOK FUND.—C. Jones, G. B. Wilcox, each \$5. F. F. Lamoreaux \$3. D. Paine, D. H. Simons, each \$2.

### Business Items.

A. S. Hutchins:—One INSTRUCTOR was sent to Charlestown and the other to West Charlestown, which occasioned the mistake.

The P. O. Address of T. Finch is Waverly, Mich.

The P. O. Address of G. W. Holt is Bloomingville, Erie Co., Ohio.

BOOKS SENT.—M. S. Kellogg, Mich., Jas. Higly, Wis., M. E. Haskell, Mass., L. J. Richmond, Mass.

### 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.

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History of the Sabbath.—Price 5 cents.

The 2300 Days and Sanctuary by "U. S."—Price 5 cents

The Celestial Railroad.—Price 5 cents.

Christian Experience and Views.—Price 6 cents.

Supplement to Experience and Views.—Price 6 cents.

Last Work of the True Church.—Price 7 cents.

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