

# 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.

### THE SECOND ADVENT.

I was much surprised, some time since, when looking over a late collection of hymns, on reading one on the coming of the Lord. It was written 144 years ago. How much it sounds like those thrilling songs of our Second Advent brethren, by which they produced such tremendous effects in 1844. Hear it:

Thus saith the church's Head  
The judge of quick and dead;  
Quickly I come:  
Let my redeemed pray,  
O Lord, make no delay;  
Thus all my saints shall say,  
Lord, quickly come.

Let them with one accord,  
Shout their returning Lord;  
Welcome him near:  
Soon shall he come again,  
Soon shall we with him reign,  
Soon shall his foes be slain,  
Soon he'll appear.

Earthquakes and storms attend,  
Rocks, hills and mountains rend;  
Who shall abide?  
Heavens melt and thunders roar,  
Seas swell and rend the shore;  
Hope sinks to rise no more;  
Rocks cannot hide.

See how the lightnings blaze;  
Jesus his wrath displays;  
Vengeance appears:  
Lift up your heads on high  
You suffering company,  
Now your redemption's nigh,  
Banish your fears.

Jesus who died for sins,  
Now in his glory reigns:  
Claiming his own:  
Father, I will, saith he,  
Those thou hast given me,  
Should all my glory see;  
Sharing my throne.

Let the redeemed throng,  
Make sovereign grace their song;  
Mercy adore:  
Ascribing salvation  
To him who fills the throne,  
And to the Lamb alone,  
Forevermore.

[W. W. R.]

### SELECTIONS.

#### Rich and Increased in Goods.

THE members of the Laodicean church had a name to live, but were dead. In regard to their spiritual state, they were emphatically denominated *lukewarm*. They had drawn around them the form of religion, but never heartily engaged in the practice of its duties; they were strangers to its transforming efficacy, its living influence, and heavenly consolations. To this lifeless indifference the Lord Jesus expressed his aversion: "I would that thou wert cold or hot," &c. The word, cold, here, denotes the moral state of those who are wholly alien-

ated from religion; the term, hot, relates to the pious temper of those who fervently love Christ and his institutions; the lukewarm are such as are in reality too destitute of religion to be called spiritual, and yet, externally, have too much the appearance of it to be esteemed carnal. The form of religion they affect as an honor, or a safeguard; the power of it they imagine would be burdensome: they choose not to appear openly on the side of error and impiety, but are more unwilling to live conformably to their profession; their policy is such that they venture little, and such is their folly, that they lose all.

In the text the Laodiceans are accused of being in this deplorable state, and a remedy for their spiritual maladies is pointed out.

I. Their moral disease is exposed in its symptoms, its character, and its aggravations.

1. Its *symptoms* are formality, indecision, listless stupidity, lukewarmness; with all the various traits of those professors of religion who love supremely their temporal interests and private happiness.

2. Its *character* is thus noted: "Thou art wretched, and miserable, and poor, and blind, and naked." All these epithets relate to the unsoundness of their foundation. The two first, "wretched, and miserable," are general, describing their condition to be lamentable, if not hopeless; the three last, "poor, blind, naked," are more particular, referring to those great defects in the foundation upon which they were building, which rendered their state so pitiable and dangerous. Thou art "poor"—devoid of righteousness and true holiness before God. These are the true riches, the riches of Christians; and he that does not possess them, is poor and miserable, how large soever be his mental gifts or earthly treasures. Thou art "blind"—without divine illumination, void of spiritual light; and so neither knowing the disease nor the remedy; the evil of sin, or the necessity of Christ. Thou art "naked"—in a shameful, defenceless, and exposed condition; without the garments of salvation, the robe of righteousness, and shield of faith.

3. The *aggravations* of this deadly Laodicean disease are thus stated: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not," &c. Alas, to what absurdity and impiety does spiritual delusion lead! To be destitute of holiness, and without Christ, were sufficiently awful; but, while in this state, to boast of spiritual riches, is most miserable. To have the very symptoms of death, and yet confidently protest that we are healthy and safe, is lamentable indeed!

II. A REMEDY is prescribed: "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 anoint thine eyes with eye-salve, that thou mayest see."

1. Let us consider what is here recommended. These metaphors represent the most superb and valuable things. Gold tried in the fire—true holiness, Christian graces that have been tried and proved. White raiment—the righteousness of the saints. Eye-salve—the illumination of the Holy Spirit.

2. Whence may these blessings be obtained? Buy of me, saith Christ. Ordinances, ministers, angels, cannot communicate them to you. Christ, the repository of all graces, alone can confer them.

3. How are they to be acquired? Not by purchase, as those pretend who build the notion of merit on the words, buy of me. The exigency of the

case destroys this conceit; for what can they who are poor, and wretched, and miserable, and in want of all things, offer in return for these divine riches? Doubtless to buy, as the phrase is used here, is cordially to receive, in the way of his own appointment, what Christ offers to bestow. Thus it is elsewhere written: "He that hath no money, let him come and buy wine and milk, without money, and without price."

In view of what has been said, three observations offer themselves to our consideration.

1. That many professors of religion are under very great and dangerous mistakes in regard to their character.

2. That true holiness is exceedingly valuable, and greatly enriches the soul.

3. That we may safely account that only to be true holiness which will endure all the tests appointed for its examination.

The first observation naturally arises from the scope of the text, which is to awaken and convince unsound professors.

The second is suggested by the use which the Holy Ghost makes of the richest things in nature, to represent the unspeakable worth of Christian graces.

The third is derived from the very significant metaphor of gold tried in the fire; by which I understand a real work of grace, manifesting and proving itself to be such during the closest inspection, or under the severest trial. For whatever puts the reality of one's holiness to the proof, whatever scrutinizes and tries it, is to him what fire is to gold. Hence we read in Scripture, "Thou hast tried us as silver is tried." Again, "I will bring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried."—*Flavel*.

### Charitable Gambling.

WITHIN the last few months our citizens have frequently been called upon to contribute to eleemosynary, religious, or industrial institutions, and the pecuniary success of nearly all these appeals doubtless suggests many agreeable reflections upon the enlightened liberality of this great city. It is gratifying to know that the poor have been fed and clothed, and the helpless outcasts of society, or the vagrants of our streets, brought under moral or educational influences, by private contributions, at no public cost; and the readiness with which those who are blessed with wealth and prosperity have dispensed their charities has been the cause of no little self-gratulation.

Our complacency at these happy results, however, should not blind us to the means by which, in many cases, they have been accomplished, and which may possibly, while curing one evil, engender another. It may surprise many who have been, as they supposed, innocently and honestly contributing to charitable objects, to learn that all the while they have been ministering to an offence against public morals, which, upon reflection, none would condemn more earnestly than themselves; and that their charitable motive has been in fact a selfish one, not having within it the elements of charity. Under the guise of charity, a practice abhorrent to morality and forbidden by the constitution and laws of the State, has been openly indulged in, and the public invited to give it the sanction of their approval.

It has become very much the fashion, during the

winter months, of late years, for ladies to hold Fairs for the purpose of assisting charitable or religious institutions, at which all kinds of articles, adapted to the season and its kindly offices, are offered for sale. Young ladies scarcely out of their teens, and staid matrons, on these occasions assume the duties of shop-women, and vie with each other in their efforts to dispose of the articles which they are commissioned to sell.

There is nothing very dangerous about this, certainly. The mere selling of the articles for a fair price, or even for an exorbitant price, if the buyer chooses to pay double or treble what the tradesman next door is willing to take, is perfectly harmless. But this is not the whole attraction, nor the chief attraction, of most of these fairs, as those of our readers who have attended the many that were held a few weeks ago very well know. From facts that have come to our knowledge we are convinced that the greater part of the large sums of money collected at them were realized by lotteries or "raffles," a species of gambling quite as culpable as *faro* or *rouge et noir*, or the many games of chance at which money is won, whatever may be the popular sentiment on the subject. However mortifying it may be to our self-complacency, it is nevertheless true, that the legitimate purposes of the Fair were not deemed sufficiently attractive to procure the attendance of visitors. As they could not be induced to buy articles, even for a charitable object, it was found necessary to devise some more exciting stimulus to their benevolence, and accordingly they were invited to risk a small sum for the chance of acquiring an article perhaps a hundred times its value, and thus combine the excitement of gambling with the dispensation of charities. Charity becomes very fascinating in this shape, and it was astonishing to see how persons never distinguished for offices of benevolence, all at once become deeply interested in the object for which the Fair was held, and crowded the tables at which the chances were dispensed, while those for the sale of articles was passed by with neglect. The Fair, the proceeds of which were to minister to the wants of poverty or ignorance-stricken outcasts, soon became one great lottery office, and in every direction busy throngs were buying chances, or awaiting the announcement of the lucky number.

Doubtless nine-tenths of the participants in these adventures did not imagine that they were transgressing any moral law, or if they did, quieted their consciences by saying that it was done for charity. They would probably all agree in denouncing gambling at public places or private clubs, and yet, indirectly, they were ministering to their own taste for it, and, what is worse, by giving a sort of respectability to the practice, were offering a most pernicious example to others. It was a still greater error to suppose that this conduct was dictated exclusively, or indeed principally, by charitable motives. Charity never appeals to the appetite for gain; she must be approached in all singleness of purpose, or she ceases to be charity, but is transformed into the blind and fickle goddess who is the fit patroness of the gaming table. It is impossible to make money out of one's charities—the thing becomes at once a business speculation, (in the present case, one of the most reckless character,) devoid of philanthropic motive, and no sophistry can make it otherwise.

The practice to which we have adverted, is one which it has always been peculiarly difficult to eradicate. Suppress it in one form, and it is pretty sure, after an interval, to re-appear in another, and always in a disguise calculated to deceive the unthinking. Our ancestors were familiar with it under the name of public lotteries for charitable or educational institutions, and hospitals and colleges were built with the funds thus collected. The recent sale of Columbia College property has recalled the fact that this institution was mainly established by one of these lotteries. Art unions for the disposal by lotteries of pictures and statuary were also in favor for many years, and the encouragement to art which they were supposed to afford withheld attention from their effect upon public morals. Charity fairs are the latest phase, and as our readers are pretty well aware, flourish abundantly in a soil only too

prolific. We regret to add that they are not the least pernicious form; for the discredit which they must eventually bring upon the practice of dispensing charities, and the indirect encouragement they offer to vice, cannot be over-estimated.

Only one thing remains to be done, and that is to discountenance the practice altogether, in whatever shape and under whatever circumstances it may appear. No gilding will hide the immoral element which is its germ. Nor can the specious but false philosophy of Burke, that vice loses half its evil by losing all its grossness, ever render it healthful or palatable. Charity can only suffer when brought into association with it, and it would perhaps be better that the dispensation of charities should diminish, if they are to be continued at such a cost, than that the morals of the community should be thus insidiously sapped. The constantly increasing indulgence in gambling, under every form, which is so melancholy a feature in our social system at the present day, particularly among young men, demands that no encouragement in this shape should be afforded to it.—*Sel.*

#### The Value of Time.

WHEN the Roman Emperor said, "I have lost a day," he uttered a sadder truth than if he had exclaimed, "I have lost a kingdom." Napoleon said that the reason why he beat the Austrians was, that they did not know the value of five minutes. At the celebrated battle of Rivoli, the conflict seemed on the point of being decided against him. He saw the critical state of affairs, and instantly took his resolution. He despatched a flag to the Austrian headquarters, with proposals for an armistice. The unwary Austrians fell into the snare—for a few minutes the thunders of battle were hushed. Napoleon seized the precious moments, and, while amusing the enemy with mock negotiation, re-arranged his line of battle, changed his front, and in a few minutes was ready to renounce the farce of discussion for the stern arbitrament of arms. The splendid victory of Rivoli was the result. The great moral victories and defeats of the world often turn on five minutes. Crises come, the not seizing of which is ruin. Men may loiter, but time flies on the wings of the wind, and all the great interests of life are speeding on, with the sure and silent tread of destiny.

#### Methodism and Slavery.

THE New York East Methodist Conference, yesterday, after routine business, took up its second resolution on Slavery, and the Rev. Mr. Roche, M. D., of Philadelphia, occupied two hours in telling stories about how the slaveholding Methodists of the Philadelphia Conference had treated him. During the last eighteen years he has been stationed on slave territory for two years—at Smyrna, Delaware. Nearly half an hour was consumed in telling a story of the moderation of the British in sparing a tree that was very much prized by their American enemies. He hoped they would at least exhibit no less consideration for their Southern brethren, and concluded by extolling the great moderation of the Philadelphia Conference in declining to consider the charges preferred by the Rev. Mr. Quigley last month, in the Philadelphia Conference, against the Rev. J. D. Long, of publishing ungodly lies about the brothers in Christ belonging to the Conference, who happen to hold slaves.

This brought out Mr. Long, who is at the Conference, with his book, "Pictures on Slavery," and who declared that the Philadelphia Conference refused to consider the charges against him, because there was nothing in his book but the truth.

The book is very general in its statements of facts, which are few for a volume of 400 pages. Mr. Long estimates that there are 6,000 slaves now owned by members of the Methodist Episcopal Church North, more than were owned by the whole Church, North and South, in 1845. He states that Samuel Green, a free colored man, of Dorchester Co., Md., and a local preacher of the Methodist Episcopal Church, was sentenced to ten years' imprisonment last year for having in his possession a

copy of Uncle Tom's Cabin; that Dorchester Co. is almost exclusively a Methodist county, and the Methodists of the State could have him pardoned at any moment they might desire. Mr. Long, in a picture of a class-meeting gives the following report of what was said by

HENRY BANKING.—"Brethring, my soul is hot-hot as pepper. Before I sought de Lord I was a very bad negro; I got drunk, and took de name of de Lord in vain; but now I am a new creature in Christ Jesus, and on my way to Hebben. I toats de witness in my breast! Bress de Lord! I feel dat my name is written on his hands."

Mr. Long handed us the following advertisement, which appeared in the Cambridge Herald, (Dorchester Co., Md.), of Oct. 28, 1857:

\$300 REWARD.—Ran away from the subscriber, from the neighborhood of Town Point, on Saturday night, 24th inst., my Negro Man, AARON CORNISH, about 35 years years old. He is about five feet and ten inches high, black, good-looking, rather pleasant countenance, and carries himself with a confident manner. He went off with his wife DAFNEY, a Negro Woman belonging to Reuben E. Phillips.

I will give the above reward if taken out of the county, and \$200 if taken in the county; in either case, to be lodged in Cambridge (Md.) jail.

LEVI D. TRAVERSE.

Oct. 26, 1857.

The Rev. Levi D. Traverse is a local preacher, belonging to the Philadelphia Conference of the Methodist Episcopal Church, and Reuben E. Phillips is a brother in good standing.

The church edifice in Cambridge was built some years ago, and deeded to trustees to be held for the Methodist Episcopal Church, so long as its discipline shall tolerate Slavery. Judge Lecompte, of Kansas notoriety, was a convert in a revival which took place in this church soon after its dedication.

The position of the Methodist Church on Slavery since John Wesley said that "American Slavery was the sum of all villainies," has varied considerably. The first discipline, adopted in 1784, required members to free their slaves within twelve months, and prohibited the admission of slaveholding members, besides making it a capital offense to buy or sell slaves, or to give them away. This lasted for twenty-four years, when so much of it was repealed as related to private members. In 1836 the General Conference sent out the exceedingly Pro-Slavery pastoral address, of which the venerable Dr. Baugs avowed himself the author on Monday. Preachers were tacitly allowed to hold slaves, and in 1844 only the most strenuous opposition of New England and the West prevented the ordination of a slaveholding Bishop. To-day, although the main body of slaveholding Methodists have withdrawn from the church and established the Methodist Episcopal Church South, two Conferences (the Philadelphia and Baltimore Conferences) cover territory in which are Methodist Church members owning six thousand slaves. One of these (the Baltimore Conference) passed the following resolutions in March, 1857:

*Resolved*, by the Baltimore Conference, in conference assembled, That we highly deprecate the agitation of the Slavery question, which has already resulted to the great detriment of the political and religious interests of the country.

*Resolved*, That, as heretofore, we will oppose with zeal any aggression which shall be attempted by the abolition agitators of the country.

The struggle in the New York Conference is now upon the point whether the discipline should be altered so as to exclude slaveholders decisively, and whether the Methodist pulpit and press should be used against Slavery; in short, whether it should be considered as a sin. The New York Conference has no authority in the matter, and no change can be effected until the General Conference meets in 1860. But it can manufacture public opinion by expressing its own, and, perhaps, influence the general conduct of the Methodist press and pulpit, by showing what sort of delegates it will send to the next General Conference, as the New York delegation, if radically Anti-Slavery, will give that side so great a preponderance in the next General Conference, that the discipline will be altered, the sinful-

ness of slaveholding recognized, and editors and ministers instructed to write and preach against it. [Tribune.

#### The Sea of Galilee.

THIS lake is also known in the gospels as the sea of Tiberias, and Gennesareth; and in the old Testament as the sea of Chinnereth. It is about thirteen miles in length, and six in breadth; and is formed by the Jordan, which traverses it from north to south, and then flows on to the Dead Sea, sixty miles south.

No other sheet of water in the world is endeared to the Christian by so many pleasing associations. Some ten miles to the west lay Nazareth, the home of Christ during his childhood and youth. On its western shore lay Capernaum, Chorazin, and Bethsaida of Galilee, where "most of his mighty works were done;" while the other Bethsaida was but a few miles north of its north-eastern shore. Around this lake a large part of the Saviour's public life was spent. More than one blind man there experienced his miraculous power, and opened his eyes to behold first of all his benefactor's face, and then the blue waters of this charming lake. Here the majority of his disciples lived; and by its side, while "sitting at the receipt of custom," or "mending their nets," they were called to become "fishers of men." It was on these waters, sitting in Simon Peter's boat, that Christ preached to a multitude on shore. Upon one of the neighboring hills, he taught many thousands at once, healed their diseases, and fed them all with five loaves and two fishes. Here, too, on two occasions—at the commencement of his ministry, and after his resurrection—his command filled the nets of the apostles with unprecedented draughts of fishes. Somewhere on the south-east side of the same sea is the "steep place" down which the frightened Gadarenes saw their whole herd of swine plunge, and perish in the waters. The Saviour often crossed this lake in his labors of love; and twice he had occasion to allay the fears of his disciples by calming the storm-tossed waves: once waking from his quiet sleep in the hinder part of the boat, to chide them for their lack of faith; and once coming out to them by walking on the sea, in the fourth watch of the night, as they were "toiling in rowing."

Thus the whole region is rendered sacred by incidents in the life of our Lord. The traveler irresistibly feels that His footsteps and smile have forever hallowed these hills, that his voice yet echoes from these shores, and his "Peace, be still," yet rests on these pure and peaceful waters. In many respects, however, a great change has here taken place, since the time of Christ. Then the shores were filled with a teeming population; towns and villages crowded the banks, and boats swarmed on the waters. Now, the only remaining town is Tiberias, a city in ruins, containing about 2000 inhabitants, and wretched and filthy to the last degree. It is a common saying, that "the king of the fleas holds his court at Tiberias." Instead of a large fleet of fishing-boats, only one can now be found on its waters. The round hills that come boldly down to the sea are now bare of trees; and though covered with a delightful verdure after the wintry rains, become parched and desolate under the summer sun. Yet this sea and these hills are the same that our Saviour himself beheld; the main features of the scene are unchanged. The lake lies embosomed in a deep basin, more than three hundred feet below the level of the Mediterranean, and enclosed on all sides, except near the inlet and outlet of the Jordan, by hills that rise steeply hundreds of feet in height; while in the background on the east side, are mountains over a thousand feet high. The range of heights stretching around the sea itself is broken by occasional shady ravines and water courses; and here and there is separated from the sea by a level and exceedingly fertile plain. In one of these plains Capernaum used to stand, but now it has wholly disappeared. Far away in the north, mount Hermon lifts its snow-capped crown to the sky, with the majesty of a summit that has looked down on the coming and going of a hundred generations.

The region of this sea bears marks of volcanic ac-

tion, and hot springs still exist on the shore south of Tiberias. The waters still swarm with fishes, as in the days of the apostolic fishermen. The whole scene is marked by a grand but serene beauty, and the Christian visitor reluctantly tears himself away from it. A recent American traveler, while out upon the sea, encountered a tempest like those described in the gospels: sudden, swift, and violent, it swept down on the sea from the upper hills, and threw it into commotion as in a moment. He was unable to make head against it, and was driven over to "the coast of the Gadarenes." The same traveler bathed several times in its clear and sweet waters, and was reminded of the words of an old Scotch friend of his boyhood, who said to him, "When ye graw up to be a mon, mayhap ye'll go wanderin' up and doon the hills of the world. But doan ye forget that gin ye're thursty, there's the sea o' Galilee; and gin ye're hungry, there's the loaves that fed feeve thoosand there by the sea; and when ye get tired and tired out, and want to lay your head doon on any stoun and rest it—but the storms are a' hard—there's Heem that sayed on the same sea, 'Cume unto me, all ye that labor and are heevy-laden, and I will geeve ye rest.'"

#### Probability that the United States would be a theme of Prophecy.

BY S. D. BALDWIN, A. M., PRESIDENT OF THE SOULE FEMALE COLLEGE.

THE whole history of the world is therefore given prophetically at different times, and all points of great interest to the church are embraced in prophecy. There is not a single age since the oral prophets, but is the subject of their predictions; nor is any great nation whose existence virtually affects the church, neglected by them, unless the United States be the nation.

Indeed, every epoch of the christian world, and every era is duly chronicled and described. Now among all the epochs, and eras, and nationalities that have ever appeared on earth before and since christianity, none has ever been so replete with good to man and blessings to the church, as the epoch and era of the United States. Its rise was the great epoch of the freedom of christianity. Never before, from the days of Christ, was the church freed from foreign domination; never before since its union with the State, was the control over its purity taken away, and temptation to impurity and corruption removed. The severance of church and State is one of the greatest and most blessed events with which the church was ever favored. No country ever existed, that in so short a space, affected the world so much, and did so much for the good of the cause of God and humanity; and yet ours is but the state of infancy. Now, then, we ask a question: How can it be that all other nations affecting the cause of God, and man, should be specially and repeatedly predicted by prophets, and our country, which has done more good than all others, not be mentioned by the prophets.

The prophets mention the minutest facts, and the smallest countries and villages that affected God's ancient and his modern Israel; and how happens it that not a word is said of America? Egypt and Greece, Edom, and Moab and Tyre, and Damascus, Sidon, and all the little towns of Asia Minor, and the Levant, come in for a share of notice, and all the mighty empires affecting the church are carefully enumerated; the divisions of the Roman empire were specially noticed, down to the end of them all, and yet no notice given of a christian country that gives more comfort and relief to the christians and the distressed than was ever given by all the world put together? How can it be possible that this country was left out of prophecy? how came it to be the alone proscribed nation in all the prophetic calendar? Can the greatest epoch, the brightest era in the history of christianity be unnoticed in the Scriptures, while all others of minor note are emphasised with a will? Surely not.—*U. S. in Prophecy*, pp. 153-8.

#### An Eccentric Prayer.

PROFESSING Christians, of all names, are too negligent of personal duty in laboring for the conversion of others. They devolve responsibility upon

ministers and men in official station, and forget the obligation resting on every one to enter the Master's vineyard and work for him. Many unconvinced persons awakened to seriousness, have reason to say, "No man careth for my soul." The *Morning Star* tells the following story in rebuke of this negligence on the part of christians:

Almost a year since, a gentleman of wealth and talent, resident in the State of Rhode Island, was very anxious for several years, but had not consecrated himself to God. His experience, trials and difficulties, were very much like those of other men who desire eternal life more than they desire to obey God, and he continued in darkness. Finally he opened his mind to the minister of the place, and asked him to pray for him, and consented to pray for himself. That first prayer was peculiar, and as other communities may be troubled with the same difficulty that was prominent before the mind of this man, we will put the prayer on record. He might have been expected to pray for himself first, but he did not. His prayer was, "O Lord, cure this people of the lock-jaw. Here I have been anxious for salvation for years, and no man except Mr. B. (the man who was with him,) has ever said a word to me on the subject of religion. O Lord, cure them of the lock-jaw." A very eccentric, yet significant prayer. How many people there are who profess to love God and the souls of men, but they have the "lock-jaw," their mouths are closed, they are dumb upon the subject upon which they should converse the most frequently and most earnestly. The impression which this makes upon the mind of the sinner is that their profession is spurious, that they do not love God, that there is no reality in religion, no necessity of regeneration.

#### Flavel on Faith.

THE gospel offer of Christ includes *all his offices*, and gospel faith just so receives him, to submit to him as well as to be redeemed by him; to imitate him in his life of holiness, as well as to reap the fruits of his death. It must be an entire receiving of the Lord Jesus Christ.

As it is Christ's glory to be "the door" of salvation, so it is faith's glory to be the golden key that opens that door.

Faith is the means of our spiritual livelihood and subsistence; all the other graces, like birds in a nest, depend upon what faith brings in to them. It provides our ordinary food, and our extraordinary cordials; "I had fainted unless I had believed."

A pardon which thou canst not read without tears of joy, is brought thee by the hand of faith.

Faith apprehends or receives the pure and perfect righteousness of the Lord Jesus, wherein the soul, how guilty and sinful soever it be in itself, stands faultless and spotless before the presence of God: all bonds to punishment are, upon believing, immediately dissolved; a full and final pardon sealed. O precious faith, who can sufficiently value it?—*Sel.*

#### A Fault-Finder.

William Dawson silenced a fault-finder whom he met in Leeds, the day after he had occupied one of the pulpits of that town, in the following manner:

Gent. I had the pleasure of hearing you preach yesterday.

Mr. D. I hope you not only heard, but profited.

Gent. Yes, I did, but I don't like those prayer-meetings at the close. They destroy all the good previously received.

Mr. D. You should have united with the people in them.

Gent. I went into the gallery, where I hung over the front, and saw the whole; but I could get no good; I lost, indeed, all the benefit I had received under the sermon.

Mr. D. It is easy to account for that.

Gent. How so?

Mr. D. You mounted the top of the house; and on looking down your neighbor's chimney to see what kind of a fire he kept, you got your eyes filled with smoke. Had you "entered by the door"—gone into the room, and mingled with the family around the household hearth, you would have enjoyed the benefit of the fire as well as they. Sir, you have got the smoke in your eyes.



## THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, MAY 27, 1858.

## SYNOPSIS OF THE PRESENT TRUTH. No. 26.

## THE MARK OF THE BEAST AND COMMANDMENTS OF GOD.

HAVING ascertained what constitutes the beast—that it is the Papacy—the next inquiry is concerning his mark and worship. There are but two classes brought to view in the Third Angel's Message: the righteous and the wicked. Their only distinguishing features, as there brought to view, are the mark of the beast on the one hand, and the commandments of God on the other. It appears from the language that those who have the mark of the beast are not keeping the commandments of God, and vice versa. A full investigation of the mark, therefore, will involve the necessity of a previous examination of the commandments of God, to see wherein they differ from the code of morality at the present time enjoined.

No question is raised on the first three and six last commandments of the decalogue, by any sensible or pious people. Their intrinsic holiness, perfection, immutability, and perpetuity, are by all such readily acknowledged. The only point wherein the practice of the christian world confessedly differs from the letter of the precept, is in regard to the fourth commandment, which connects with the worship of God, a weekly Rest-day, devoted to purposes of religious devotion. The commandment tells us that the seventh day of each week, is the day that has been set apart for this service. The church of the present day, by precept as well as practice, says that it is the first day of the week which should be devoted to this use. What is the secret of this great change? Has it been accomplished by divine agents, or is it the work of man? Was it designed to be thus by Providence, or is it one of those schemes of the enemy by which he seeks to drown men in destruction and perdition? These are grave questions; but into these the subject naturally resolves itself; and if the first cannot be sustained, the latter must be admitted.

Concerning the Sabbath, there are only three questions which need be asked and answered: 1. *When* was it instituted? 2. *For whom* was it designed? 3. *How long* was it to continue? These three queries cover the whole ground; for if we know in regard to any institution, when it was instituted, for whom it was instituted, and how long it was to continue, we know all that need be known concerning it.

We know there was at some time a Sabbath instituted. We find it all through the Bible. The commandment which enjoins it is placed in the very bosom of the decalogue, which is sufficiently signified to be a code of laws separate and distinct from all others, from the fact that it alone was uttered by the voice of God, in the hearing of all the people, and it alone was written with his finger on the tables of stone. By the fourth commandment we are pointed to the creation of the world as the time when the Sabbath was instituted; and as we might expect in this case, so we find the history of that institution among the records of the first week of time. We read that God rested the seventh day, and therefore blessed it and sanctified it, because that in it he had rested. Gen. ii, 2, 3. Let the fact be marked here that nothing was done to the seventh day till after God had rested upon it. Then, because he had rested upon it, he set his blessing upon it, and sanctified it, or set it apart for a holy use. The fourth commandment says God blessed the Sabbath day; then it was the Sabbath day when God blessed it. No other time or place can be found for the institution of the Sabbath, but the creation of the world and the garden of Eden.

A word now concerning its design. God by the fourth commandment, enjoins the observance of the

Sabbath, the seventh day, and gives as the reason for this institution, the fact that in six days he created the heavens and earth, and rested on the seventh day. The Sabbath then is a memorial of creation. Suppose a law should come into existence enjoining the celebration of our national independence, would it not run somewhat after this manner: Let the fourth day of July of each year be spent in demonstrations of public joy, &c., for on the fourth of July in the year 1776, our forefathers declared themselves a free and independent people; and no one would ever think of calling it anything but a memorial. So of the Passover. When the children of the Israelites should ask them what that service meant, they were to explain it by telling them that the Lord passed over their houses when he smote the Egyptians. This was the reason for the institution; this therefore was its memorial. So with the Sabbath. The reason and the only reason given in the fourth commandment for its institution, is the Lord's resting on the last day of the first week of time. Consequently it was instituted as a memorial of that event, and designed to perpetuate in the earth the memory of the true God, the maker of worlds.

We hope that these two facts, namely, that the Sabbath was instituted in Eden, and that it is a memorial of creation, will be fully appreciated by every reader. With these established, a good foundation is laid for all future argument on this subject. If the reader is well grounded here, he will be saved from all those foolish notions by which many have suffered themselves to be deceived concerning the wilderness of Sin and the deliverance from Egypt. And to say that the Sabbath is a type of anything connected with the plan of redemption, since it was instituted in Eden before man fell, and consequently before he needed any redemption, is at least, not to multiply epithets, an extreme absurdity.

The second question, *For whom* was it designed? can now hardly furnish ground for controversy. We take it for granted that the reader is satisfied that the Sabbath was instituted at creation. If not, let him not proceed any further till he has so far examined that point as to become satisfied thereon. Then, since the Sabbath was made in Eden and made for Adam, there is no possibility of avoiding the conclusion that it was designed for all his posterity. For who can tell which one of Adam's children would be exempt from a requirement which was obligatory upon their father, or who ~~was~~ of his children's children, or of any of his descendants, however remote, would be exempt from it? Adam as he stood at first was the representative of the human race. A severe proof of this is found in the application which God has made of the penalty attached to his personal transgression; and it might as well be claimed that mankind should be released from death, the penalty of Adam's transgression, as from the obligation of a regularly recurring rest-day, the observance of which was Adam's duty.

Pass down to the ushering in of this dispensation! Behold the Great Teacher, the Son of God, the Perfect Pattern! We hear him declaring that "the Sabbath, was made for man." There are here no lines drawn; there are no distinctions given; there is no limitation made; the expression is an exceeding broad one; it covers the race—"the Sabbath was made for man." And here we let it stand, satisfied that from the evidence of the commandment itself, the experience of the first Adam and the testimony of the Second, it is sufficiently evident for whom it was designed.

Third, *how long* was it to continue? Still bear in mind that the Sabbath was an institution of Eden and given to man in his perfect state. Now let us inquire, How long would the Sabbath have continued, if man had never fallen? Think of this. And if we can find no limitation to it in this case, as is assuredly the fact, the only question further that can arise, is, Is there anything in the plan of salvation, which, under these circumstances, can limit the existence or the obligations of the Sabbath? There is nothing. Every one can see that there is not; and we may be

assured that man by his fall did not become absolved from any obligations which he was under in his perfect state. Christ and his apostles invariably taught the perpetuity of that law of which the Sabbath is a part; and fifty-nine times does the New Testament recognize the seventh day as the Sabbath in, and consequently as the Sabbath of, this dispensation.

Such are a few of the general principles involved in this question. And what is the import of all this? Simply that the seventh day of each week, is the Sabbath of the Lord, and must be kept if we would render obedience to the fourth commandment of the decalogue. We see then the significance of that declaration of the Third Angel, "Here are they that keep the Commandments of God and the Faith of Jesus;" and we see what must constitute the distinguishing feature of those who do thus keep them; for all christendom acknowledges the validity of every commandment except the fourth, both by precept and in their public walk. Now what constitutes the distinguishing feature of the other class? Whatever does, is the mark of the beast; for they bear that mark, and that stands in contradistinction to the commandments of God.

(To be Continued)

## THE CONFERENCE.

As the brethren in all parts of the field have probably noticed the appointment for a general Conference in this place, commencing the 21st inst., we suppose they will be waiting, some of them perhaps anxiously, for a report from the same, to learn the particulars of its progress, its points of interest, its issue, and probable effects upon the cause of truth.

We hardly know where to commence, or what item of interest first to present, of the refreshing season we have just enjoyed. If the interest, the life, the vigor, and the apparent zeal and courage of the numerous members of a large Conference, are any index of the prosperity of the cause which called it forth, we certainly have no reason to be discouraged; for the meeting which has just closed may claim to be the largest and the best ever held by Advent Sabbath-keepers. At least when it is so adjudged by those whose experience has given them a knowledge of this work from its earliest rise to the present time, we, who have entered the vineyard at a later hour, have no occasion to question the fact.

At our Conference a little more than a year since, our first house of worship in this place was closely crowded, but it held the brethren. In the present instance, our larger house was as densely filled, but it could not hold them. And those brethren who were tempted to have some unpleasant feelings on account of so large a house's being built in this place, will bear to be reminded that before long, perhaps before another Conference, it will have to receive an addition to its length of at least twenty feet. Sabbath, being fortunately a pleasant day, carriages were drawn up to the open windows, and many were in this way accommodated with hearing the words of comfort and admonition, which fell from the lips of the heralds of truth.

It is estimated that about 400 brethren were in from abroad, all from this State with the exception of one from New England (Bro. P. Folsom) six from New York, and several from each of the States of Ohio, Indiana, and Illinois. There were present of those who publicly advocate the Third Angel's Message, Brn. Bates, White, Waggoner, Cottrell, Byington, Loughborough, Rhodes, Cornell, Frisbie, Wheeler, Lawrence, Hutchins, Sperry, and Butler.

On the afternoon of the 21st inst. Bro. Loughborough presented a cheering discourse on the inheritance of the saints, based upon the declaration of the Saviour that the meek shall inherit the earth. Matt. v. And if we may be allowed to judge from our own feelings, the whole audience must have looked forward with pleasing hope to that glorious time, when the earth shall be restored to more than its primeval beauty, when it shall be inhabited, as God designed, [Isa. xiv, 18,] with a race of holy beings, when the

glory of the Lord shall fill it as the waters cover the sea, and righteousness dwell therein, and when every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall raise a universal anthem of praise and thanksgiving to the Lamb. Num. xiv, 21; Hab. ii, 14; Heb. viii, 11; Rev. v, 13.

The evening commencing the Sabbath was occupied by Bro. Waggoner. Although he remarked as he rose to speak, that it would be inconsistent for him to occupy much time, on account of the worn and fatigued state of his body, he apparently lost sight of himself under the inspiration of the themes upon which he treated; for the evening was well filled with lucid remarks and pointed suggestions, in which there was certainly no inconsistency.

But we have not time to speak at length upon each meeting. The social meeting commencing Sabbath morning at 8 o'clock was a season of life and interest. Discourse at half-past ten by Bro. Hutchins, from the words, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." Jno. xii, 35. Bro. Loughborough spoke again to the people in the afternoon on the Judgment; and Bro. Waggoner in the evening on the Sanctuary. Social meeting resumed with unabated vigor on First-day morning at 8 o'clock. During the forenoon, sister White related a portion of the views she has had concerning the fall of Satan, the plan of salvation, and the great controversy between Christ and his angels, and Satan and his. It abounded in startling facts and vivid descriptions. And when the course of the narration had brought us down to the days of the first advent, the humiliation, the suffering and finally the crucifixion of the Saviour, especially then did not only the silent tear, but even the audible sobs of many in the congregation, announce that their hearts were touched by the sufferings of the Son of God for rebellious man. When we view this great controversy as now going forward—its field the world, its subject man—we see not how any one can long hesitate upon which side to enroll himself. And at least the justice of that sentence is very apparent, which condemns those who will persist to the end on the side of the power of darkness, to the same ruin which overwhelms the first rebel and his unworthy sympathizers.

At 2 o'clock P. M., we repaired to the river-side where thirteen willing souls rejoiced in a burial with Christ by baptism. Discourse at 3, by Bro. Cornell. In the evening, after remarks by Bro. Sperry, sister White resumed and continued her narration till nearly 10. There was then such a crowding in of testimonies, that not till after five ineffectual attempts did Bro. White succeed in closing the meeting. He told the congregation at length, that if they would suffer him a few remarks, he would then give them all an opportunity to express their feelings. He did so by requesting all those who were determined to press onward to Mt. Zion, to manifest it by rising. The whole congregation were on their feet with a bound; and thus, at about the hour of eleven, closed the religious exercises of the Conference.

The business meeting on Second-day was characterized by unity of sentiment and a readiness on the part of the brethren to take any action which the wants of the Cause seemed to demand. Especially was this attested by the promptness of free-will offerings to relieve the present necessities of some of the messengers. Nor were our brethren of foreign birth and tongue entirely overlooked by the Lord's stewards.

Eld. Fisher, whose name the readers of the REVIEW will recollect, as a Baptist minister among his countrymen, the Hollanders, and a recent convert to the present truth, through the labors of Brn. Bates and Cornell, very agreeably introduced himself to the brethren at this meeting. Though nearly three-score and ten years of age, his vigor appears to be renewed under the divine influence of present truth, and he pants with the ardor of youth to go forth into the field and hold up the standard of truth among his kinsmen according to the flesh. He is now translat-

ing the tract, Nature and Obligation of the Sabbath, into the Holland language, and designs laboring in the Dutch Colony so-called, consisting of thousands of that people, not many miles from this place. Brn. Czechowski and Bourdeau go from this meeting with their different French tracts to their mission-fields in Northern N. Y., Vt. and Canada. Thus the agencies are actually preparing before our eyes to carry forward that message which is to go before "many peoples, and nations, and tongues, and kings."

But there is another fact without which all others are weak and insignificant, and that is, that the Lord was with us by the presence of his Holy Spirit. It is his Spirit which must be the moving agent in this whole work. With it, though we numbered but two, we should be enabled to put to flight ten thousand of our foes: without it, though innumerable, we should be weak as straw. The prevailing impression among the brethren seemed to be that this is the Lord's work, that he is in it, and he will carry it forward. As they go to their homes, may they impart these feelings to those who were not privileged to attend, and thus a vivifying influence be spread abroad as one result of this meeting.

Brethren and sisters throughout the broad field, we would bid you in behalf of this good Conference, be of good courage; we would bid you gird on the armor anew, trim up your lamps to a brighter flame, and with your loins girded about with truth, be like unto men who wait for their Lord when he shall return from the wedding; for he will assuredly come; he will not tarry.

#### BUSINESS PROCEEDINGS: of the Conference of May 21st, 1858.

The Conference proceeded to organize on the afternoon of the 21st inst. Bro. Jas. White was chosen to the chair. The object of an organization thus early being to appoint a committee to arrange and bring before the meeting such matters as were subjects of Conference action, the committee were accordingly appointed, and the meeting adjourned to the 24th, inst. at 8 A. M. A discourse from Bro. Loughborough on the inheritance of the saints completed the exercises of the afternoon.

Second-day morning, 8 o'clock. Bro. White having requested from the Conference, a release from his position, through indisposition of body, Bro. Joseph Bates was chosen chairman in his stead.

The committee first presented the subject of the Battle Creek Meeting House, the cost of which we regret to say is not yet made up. The report of the building committee showed a deficiency of \$208.41. Bro. Jas. White was appointed a committee to attend to the settlement of this matter.

Second, the Power Press. The few unsettled items that yet remain in this enterprise, were also left with Bro. White.

Third, Tent Operations. Many remarks were made by various persons in reference to the prospect of the Tent enterprises in the different localities of New England, New York, Ohio, Mich., Ills., Wis., and Iowa. No action was however taken in the matter except the resolution that a new sixty-foot tent be procured for Mich., the old one having become unfit for service; and that a fund of \$400.00 be raised to defray tent expenses the coming season. Brn. White, Loughborough, and Cornell, were appointed to attend to the business of its purchase. The Mich. Tent Committee will stand as usual.

The wants of the West and the calls for help from that section, were not overlooked. It seemed the mind of the Conference that Bro. J. H. Waggoner should labor in the West, and if the way should open, in connection with Bro. M. Hull in Iowa.

In the afternoon session, the subject of our brethren of other tongues was taken into consideration. It was

*Resolved*, That the Conference approve of all that has been done in behalf of Bro. Czechowski, and that they still recommend him to the consideration of the stewards of the Lord in different places.

*Resolved*, That a committee of three be chosen to attend to the wants of the cause in this direction, and the publication of works in other languages. Brn. J. White, U. Smith and C. Smith were appointed this committee.

*Whereas*, G. Cranmer has been preaching views contrary to the present truth, and grieving the brethren by disorderly walk, and

*Whereas*, he has been faithfully labored with and still persists in his course, therefore

*Resolved*, That the churches be warned against him as not in harmony with the body.

JOSEPH BATES, Chairman.  
URIAH SMITH, Secretary.

#### SPIRITUALISM AND FREE LOVE.

THE following notice of a sentiment expressed at Ravenna, Ohio, on the 4th of July, at a Spiritual meeting, I took from a Lockport, N. Y., paper; but as it contained no *credit*, it was impossible to tell its origin, or to determine its reliability. But as further evidence has come to light on the point, I would now call attention to the statement.

"A BIG HEARTED WOMAN.—On the 4th and 5th of the present month the Spiritualists of Ohio held a convention at Ravenna. Much was said, and it may be, more was done among them. During the discussion a Mrs. Lewis, of Cleveland, evidently a warm spirited woman, delivered herself by saying, that she was in favor of universal freedom, and that loving whomsoever she chose was a part of that freedom, and to confine her love to one man, was an abridgement of her rights. She said that 'although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them.' She said also, 'What business is it to the world whether one man is the father of my children, or ten are? I have the right to say who shall be the father of my offspring.'"

A correspondent of the *Spiritual Age*, S. B. Brittan's new paper, writing from Cleveland, Ohio, July 22d, 1857, says:

"On the 4th of July, at Ravenna, over five thousand men and women, with intelligence beaming upon their countenances, gathered together under the broad canopy of heaven to listen to the words of life. Many speakers from abroad were there, and many new truths were elicited. On last Sunday, at Hudson, some forty miles from this city, two thousand were present, but the meeting was disturbed by the introduction of sentiments utterly revolting to refined minds. Still the meeting was, on many accounts a pleasant one. We do not think such conventions the proper place to broach the free love and free lust notions, and we do not think it is exactly right to attempt to fasten the stain of such views upon the believers in Spiritualism. We do not deny that some Spiritualists are free lovers, and some of them, too, practice their free love notions; still, Spiritualists are not to be held responsible, any more than should the entire Baptist denomination for the course of its Kallioch."

"We do not think such conventions the proper place to broach the free love and free lust notions." And pray, why not, Mr. Spiritualist? Are not such conventions designed for the promulgation of "progressive principles?" I have heard them proclaimed by Spiritualists in public and in private, and read them in their publications; and it is altogether useless to deny that free-love, as it is called, is a concomitant of Spiritualism. Mr. Hobart, of this State, with whom I discussed the subject of Spiritualism in the tent at Colon, and who claims to have been the first Spiritualist in Michigan, advocated free love in his exposition of Spiritualism, and claimed that he knew what Spiritualism is as well as any one. It is a fact, and no one can deny, that free-loveism is more or less advocated in every community where there are Spiritualists. From Maine to California it is the same, and I do not know of any Spiritual paper in the country that has not contained more or less of it in their editorials or in their correspondence. Some numbers of the *Truth Seeker*, published in Indiana, have been nearly filled with it. It has been advocated by learned men in the "investigating class" of Spiritualists in the city of New York. Spiritualists who deny this feature of their doctrine, are either dishonestly covering up their position for the sake of expediency, or else they are behind the times.

Many of the sentiments expressed by Spiritualists are too abominable to be reiterated even for the sake of exposing them, but it is an evil of such a monstrous nature, and growing with such alarming rapidity, that duty compels us to raise the cry of warning. Evidences are pressing upon us that in the last days it will be as it was in the days when Lot went out of Sodom in more senses than we have generally realized.

J. H. W.

## PSALM CXXXVII.

By Babel's turbid stream we sat  
Lamenting our sad fate,  
When we remembered Zion's walls  
And sat within her gates.

Our harps we on the willows hung,  
Nor could we cheerful be  
With tanelul notes or joyful song,  
But sorrowful were we.

Our enemies would taunting say,  
Of Zion let us hear;  
With cheerful song and joyous mirth  
Salute our listening ear.

How can we in this foreign land  
Lift up our cheerful voice  
To sing the songs of Zion here,  
Or in the Lord rejoice.

If I forget thee, O my home,  
May I forgetful be  
Of the blest power, Jerusalem,  
To tune my harp for thee.

O Lord, remember Zion's foes,  
And o'er their guilty head  
Let floods of thy displeasure flow  
Till numbered with the dead.

And may thy church by grace divine,  
Yet raise thy praises higher,  
And Zion in thy glory shine  
And all her foes expire. R. WHITE.

## The word "Many."

"MANY" are now seeking for pleasure in a form of religion. I have been reminded of some scriptures where the word "many" occurs; such as, Isa. ii. 3; Luke xiii. 24; xxi. 8; Mat. vii. 22; Phil. iii. 18; 2 Pet. ii. 2. I call attention to these references and this subject more to request some of the brethren to write with reference to the present movement in the sects, than to remark upon them myself. Yet my observation in portions of four counties for the last four months, and facts gathered respecting the fruits of nearly one dozen so-called revivals, have led me to conclude that the truth and true spirit will soon be withstood by the "many," whose work and characteristics are marked in 2 Tim. iii.

1. The absence of persecution towards these popular movements, is one mark worthy of notice.
2. Many of the seekers deny the necessity of bearing the cross in obeying revealed truth—admitting a hope of more enjoyment in the affairs of this life, and conforming to things "highly esteemed." Luke xvi. 15.
3. The lack of humility and repentance preventing that kind of unearthly agony on the part of the church that used to be many years ago.

The above, in substance, has been related to me by old members of some of the sects, who see such a contrast in their early experience and that of many others at this time as to freely speak, and seek for a solution. I am led to believe that the Spirit of Christ will lead its possessor to love both the appearing of Christ and his doctrine. It does appear that those who obey him and purify themselves in obeying the truth through the Spirit, have a foundation which cannot be moved. See Heb. v. 9; 1 Pet. i. 22.

I never felt more anxious to share with those who keep the word of his (Christ's) patience, than now. I hope to endure and triumph with the remnant, which keep the commandments of God and have the testimony of Jesus Christ.

H. W. LAWRENCE.

West Bangor, N. Y., May, 1858.

## LETTERS.

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

## From Sister Philips.

BRO. SMITH: While my heart is cheered with the communications from the dear saints, weekly through the *Review*, I want to add my feeble testimony in favor of the precious truths it advocates. I never felt a greater love for, nor a deeper sympathy with, those that have left, or are willing to leave, all for the truth's sake. My prayer is that you may be sus-

tained, and all those who labor in the Office may have so much of the blessed Spirit that light and truth may emanate therefrom, and the church in Battle Creek be truly like a city set on a hill. I am grateful to my heavenly Father for the kindness I received from them, and his dear people elsewhere in the West.

When I reflect on the goodness of God in sustaining me with my poor health, while going from place to place, I am led to exclaim, The Lord hath done all things well. Praise his holy name! I was strengthened and encouraged while meeting with the churches in different places on our way home, and especially at Norfolk. In the morning prayer-meeting the Lord condescended to let his Spirit rest upon us, and my bodily strength was so increased that I bore the remainder of my journey with ease; and my health has been somewhat better since I arrived.

I found the church here striving to overcome. I never felt more like consecrating my all into the hands of God than at the present time. My life, my health, and all that I have and am, to suffer or enjoy, as it shall seem good in his sight. I believe with all my heart that the last work of the Third Angel's Message will soon be finished, and then he that is holy will be so still, and he that is unholy will so remain.

And now, dear young friends, children of the remnant, suffer a word of exhortation from me. I have formed acquaintance with many which I sincerely love, and should be glad to meet on the Mount Zion; but in order for you to be prepared, you must cut loose from the world, and your young associates that do not love the truth. You must be separate, crucify self, and live wholly to God; then you will be ready. I entreat you to be in earnest, for God is in earnest with you. Soon the last prayer will be offered for your salvation, and then it will be too late. Mercy will be gone and gone forever.

Dear friends, one and all, if I never more meet you here, I hope so to live that I may meet you in that land where sorrow and sighing will be done away, and the weary forever be at rest.

Yours in hope of eternal life.

AMANDA PHILIPS.

Roxbury, Vt., May 16th, 1858.

## From Bro. Treat.

BRO. SMITH: I am still interested in the great salvation, and that, also, which pertains to the present truth. And although I am surrounded with a variety of religionists, and frequently hear of powerful reformations in the surrounding country, yet the heart-stirring communications and letters from the dear brethren and sisters, weekly read in the *Review*, are the most interesting to me. Still I must acknowledge that I do not live in the full enjoyment of the present truth. O, I long to be more like my divine Master, and have my life hid with Christ in God, so that when he who is my life shall appear, I may appear with him in glory. I do long to see and hear some of the dear heralds of the cross, and have them show me the straitness of the way, and the importance of walking in it, in more glowing colors than I in my weakness can paint it out to myself. And here I would extend an invitation to some of God's faithful ministers to come and preach the word of life to us. I know of two families that are anxious to hear. They are unconverted persons, but they have more than once asked, "Why do not some of your preachers come here? I would go miles to hear them, for I believe they are the nearest to the truth."

Brethren and sisters, be faithful, and be of good courage. Our faith and faithfulness is being tested; but if we endure to the end, we may with Paul say, "There is laid up for me a crown of righteousness."

Yours in love.

SAMUEL TREAT.

Seasport, Me., May 2d, 1858.

## From Sister Gazin.

BRO. SMITH: About the middle of January last, Brn. Wheeler and Edson came to our place and gave six lectures. We made up our minds to keep the

Sabbath of the Lord, and felt somewhat interested in the Advent faith. They left us some publications which we read and compared with the Bible, and by the grace of God we are now able to rejoice that our eyes are open to see where we are. When the truth of the Advent faith began to take hold on my mind, O what new beauties did the plan of salvation present to my view! Even nature itself wore a lovelier garb. Though I had been a professor of religion about six years, I now felt I had need to apply the message to the Laodiceans to myself.

I feel truly thankful to God that he ever sent those dear brethren this way. I believe that they will receive a rich reward in the coming day. They did faithfully warn the people in this place to flee from the wrath to come.

I feel that we have great need of patience, and watchfulness and prayer. I want to be fully resigned to the will of God, and so to live that we may be able to escape the things that are coming on the earth. Though we have not the privilege of meeting with those of like faith to worship God, and sometimes feel very lonely here, and have our names cast out as evil, yet I feel fully determined to go on to perfection.

Brethren and sisters, pray for us that we may be of the number of the saved. Your sister in hope of life.

CHARLOTTE GAZIN.

Indian River, N. Y. May 6th, 1858.

## From Bro. &amp; Sr. Daniels.

BRO. SMITH: It has been five years since we embraced the Third Angel's Message under the preaching of Bro. Phelps, and we little thought then what crooked paths we should make in the progress of religion in so short a time. We have been too easy to believe those who profess to be Adventists, yet deny the Third Angel's Message. O, we pray that the Lord will forgive us and open the eyes of all those who are deluded in the same way. A little more than one year ago we left off family prayer, and in a short time we were without a light to our feet, or a lamp to our path, and no hope to guide us in and through this vale of tears. We could exclaim with the poet,

"How tedious and tasteless the hours,  
When Jesus no longer I see."

Yes, dear friends, we know by experience that no person after believing the Third Message can for one moment feel safe out of it, unless God has sent them strong delusions that they should believe a lie. O what a cold and cheerless world this is. Here we have trials and afflictions, disease fast preying upon us, brother at war with brother, man against his fellow-man. All is confusion in every grade, from the high to the low, from the rich to the poor. Who would live here without the hope of a better resurrection? We do not want to. O no, we are determined to take the Bible as our guide, and keep God's holy law, the Ten Commandments. H. V. Reed wished me to write to Bro. Waggoner and say to him that I mistook, and that he did not deny the Third Message. I talked with Bro. Phelps about it, and we then said the position he took would soon lead him to deny the Sabbath, and I could not in conscience take it back. They denied as Bro. Phelps said, the gifts of the Spirit promised by the Great Head of the church. Mark xvi. 17, 18; James v. 14, 15, and in fact we were led to waver on that point; but we no longer doubt.

"As many as I love, I rebuke and chasten; be zealous therefore and repent." Thus saith the true Witness, and I believe it is applicable to our case at this time; for he says in verse 20, "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come into him, and will sup with him, and he with me." Yes, dear brethren, the Lord has been knocking at the door of our hearts for some time past, and if we had not given heed to it, I verily believe God would have left us. Pray for us that we may prove faithful unto the end that the love of God may increase in our hearts, and that we may be made perfect through the blood of the Lamb. We are living in a very new country, thinly settled.



and no one here keeps the Sabbath but ourselves. May the Lord help us to live so that others will know we are followers of the meek and lowly Lamb.

A. H. DANIELS.

SARAH A. DANIELS.

Sumner, Wis., Apr. 24th, 1858.

From Z. A. Streeter.

DEAR SIR: For some two years past my wife has received the *Advent Review and Sabbath Herald* from your Office, and by whom it has been paid for we know not, or whether it has been paid for at all. Now the present No. is the last of the present Vol., and I wish to know whether we owe you anything on the past; and also wish you to continue sending the paper, and let me know by what means it is sent, and you will soon receive your money if there is any due you. I am poor, and times are hard, yet I cannot do without the *Review*. When it first came to our door, I cannot say that it was a welcome visitor, but now it is more than welcome; it is looked for with an earnest longing after the truth. We are here alone in the midst of a Catholic settlement, and it is the only thing that brings us light and knowledge of the truth. At first I did not read it, but now cannot get along without it. I should like to do something for the cause, and may yet be able, but at the present time my means are very limited. Yet my heart is full of interest for the cause, and also the prosperity of your paper.

Yours with respect—I would that I might say brother in Christ, but not yet.

Z. A. STREETER.

Grand Rapids, Wood Co., Wis.

NOTE.—We are much gratified that the *Review* has become a welcome visitor to the house of our friend. We hope the time will soon come when he will feel free to receive the appellation of brother. We would inform him that his paper has been sent and paid for to No. 18, Vol. xi, by Sister N. G. Sanders, of Rush Lake.—Ed.

From Bro. Carter.

BRO. SMITH: I feel to rejoice and praise the Lord while I see now and then a precious soul embracing God's precious truth. One who was very zealous for the so-called revivals went to my brother's house, knelt down before him, and prayed the Lord to deliver him from this Millerism and new Sabbath, as he called it. The result was, not only my brother, but his companion also, are now rejoicing in the present truth.

Another of our neighbors came to a meeting appointed near our house, but being disappointed of a meeting, thought she would make us a call. After making inquiry if she had heard on the Advent doctrine, she said there was one in N. Y. who commenced to keep the Sabbath a short time previous to her coming west, but she had but little knowledge of the Advent faith. After talking and reading the scriptures to her, I gave her some books to read. Before the week was out she returned, and we asked her if she found any thing in these books that interested her. She said she did, and wanted more to read. We then gave her the Perpetuity of the Law, and some other works on the Sabbath question, after reading which, she came to our meetings, and is now keeping the Sabbath and rejoicing with us in the present truth. Praise the Lord! for his mercy endureth forever to those who have hearts to receive the whole truth.

We now number sixteen souls who profess the present truth; three have moved away from here, and there is a family in Hartford who keep the Sabbath. We hope this family will soon see the necessity of embracing the whole truth.

The little church here is very much scattered in the town of Rubicon; therefore we have our meetings in different places in order to accommodate all the brethren.

The season we enjoyed with Brn. Andrews and Waggoner was truly a precious one. The word spoken appeared clothed with power from on high. We

hope to profit by the precious truths spoken by them. We believe that God has chosen these men to carry the last message of mercy to fallen man. May the Lord bless them and his church.

I remain yours for the whole truth.

A. G. CARTER.

Rubicon, Wis., Apr. 9th, 1858.

From Sister Warren.

BRO. SMITH: The truths advocated by the *Review* look very precious to me at this time, and I am very thankful that I ever heard the voice of the Third Angel. I believe it is the last message of mercy this world will ever hear, and yet how few regard it! How few even among the professed followers of Jesus are willing to keep God's law!

A professed Christian sneeringly remarked to me a few days ago, that the Sabbath-keepers were a poor people. I replied that Christ had chosen the poor of this world, rich in faith, and heirs of the kingdom. Yes, praise the Lord! there are a few who prize the truths of God's word; and while darkness surrounds the mass, and their leaders are crying peace and safety in their ears, these boldly vindicate the truth, and prepare for the coming conflict. O awful thought! the day of probation is almost over! How fraught with interest is each precious moment! How faithfully should we improve them!

Dear brethren and sisters, let us gird on the whole armor that we may be prepared to stand when our Lord shall appear. With David I would say, "Teach me thy way. O Lord: I will walk in thy truth: unite my heart to fear thy name. I will praise thee. O Lord God, with all my heart: and I will glorify thy name forevermore." O yes, I'll try to be faithful, for I know that I am nearing my Father's house; and though the road may be rough, that intervenes between me and the end of my journey, though dark clouds may hover over my pathway, I will press boldly on, fearing no evil, knowing that I have a sure guide, one that has said, I will never leave thee, nor forsake thee.

Yours striving to overcome.

FRANCES F. WARREN.

Westfield, Tioga Co., Pa., May 2d, 1858.

From Sister Barrows.

BRO. SMITH: Feeling a love for the truth and its prosperity, I would say a few words to the saints scattered abroad. Although weakest of them all, I yet praise God that I have a humble place with his people. To suffer with them? Yes, that I may receive the inheritance. Moses had respect unto the recompense of reward, and shall not the saints when it is so soon to be given? But is this to be obtained without a struggle? It seems to me that the great and wondrous love of God is manifest, after we have given up all, that he should receive us. O 'tis for Jesus' sake. Were it not for this, we might lie down in sorrow. Precious Redeemer! He gave his life for us while we were sinners, and is now pleading his precious blood in the heavenly Sanctuary. Shall we be unmoved at all this, and act as idle spectators, as though we had not a case to be decided there? Yet a little while and the mandate will go forth, "He that is filthy let him be filthy still, and he that is holy let him be holy still."

Jesus has said, I know thy works; and may we remember, dear brethren and sisters, for all the light that God has given us, we are responsible, whether by his messengers, or through the gifts of the Spirit. In this way God has taught his people in ages past, and I praise his holy name that this is a token in these last days that he is with them still. While Satan is at work with all power, and signs, and lying wonders, to deceive, God will work for those that love him.

But I hear some say, The Bible is a sufficient rule. So it is; if perfectly understood and followed. Did not Peter understand that God had spoken by the prophet Isaiah, that Christ should be a light to the Gentiles, that he might be his salvation, unto the end of the earth? Yet God saw fit in his unbounded

goodness, to show Peter more clearly than this, that he should carry the gospel to the Gentiles. There were some that found fault with him, but when they heard from his own mouth what God had shown, "They glorified God, that he had to the Gentiles granted repentance unto life."

It seems to me that if we as a church had appreciated as we should the gifts that God has bestowed, we should now be nearer apostolic faith. But I praise God that his hand is in this work, and he will carry it on. Every member will be in its place. The gifts which are given for the perfecting of the saints will be more manifest.

While meditating upon these things my heart has felt unutterable love for Jesus. I praise him for his unspeakable goodness to me. The thought of overcoming with his people, of seeing Jesus as he is, and being made like him, inspires my heart with renewed courage to strive to gain eternal life.

Yours in hope of a bright immortality.

LYDIA BARROWS.

Irasburgh, Vt., May 6th, 1858.

#### Extracts from Letters.

J. Mears writes from Plain, Wood Co., Ohio, May 4th, 1858: "I cannot well do without the *Review*, for I believe it advocates the right kind of principles. It is not long since I knew that there was a people who take such Bible ground as you do. I read and think for myself, and some years since came to the conclusion that the 'isms' did not teach the Bible or I could not read it. I never joined any of them, and in fact went so far as to ask, Is there any such religion in the world as Christ and his Apostles taught? I was answered, Yes; but I was never able to see the fruit. But when friend Holt (I term him friend, for I do not consider myself worthy to be esteemed a brother) began to lecture here this Winter, I knew that he spoke the truth, and I was acquainted enough with sacred and profane history to know that he told nothing but the truth, and I said to myself, Here is my belief in the main pictured to me, and if I am honest I must acknowledge it. By the grace of God I have endeavored to do so, and my earnest prayer to God is, that I may ever be found in the way of truth; for the truths of the Lord are my chief delight."

Sister M. Bean writes from Swanton, Vt., May 13th, 1858: "I wish to say a few words to the brethren and sisters, that they may know that I feel strong in the Lord and in the power of his might. I love the truth as well as ever, and if anything it looks more precious. Hope is my anchor, and it keeps my mind stayed on God; and to encourage me, my children here have been walking in the truth since last December. The Lord is with us in our family worship, and that is about all the privilege we have, as we are alone. We look forward, hoping we shall meet with those of like precious faith. I believe it would do our souls good. Those brethren who can meet every Sabbath, and exhort and pray together, enjoy a blessed privilege. I trust they appreciate their privileges. And I hope those of us who do not have them, will not be forgotten when they bow together to ask blessings."

Bro. Wm. A. Raymond writes from Linn, Wis., May, 1858: "I feel lonely and sick of this world, but how encouraging is the prospect before the saints! Although trials await us, yet the glory that is soon to be revealed, when Jesus will come, buoy us up above them all. I feel that I can say with the poet:

"Lord, obediently we'll go,  
Gladly leaving all below.  
Only thou our leader be,  
And we still will follow thee.  
Follow thee to joys on high,  
Though in trials deep we sigh,  
Victory still we loud proclaim,  
Victory in our Saviour's name."

I am determined by the grace of God to see the end of the race. When it is convenient for some of the messengers to come this way, I would be glad to have them call on me. There are a few honest ones in this place, I think. Come, Bro. Phelps, I claim your promise that you would come and see me. I will do as I agreed. I live five miles south of Geneva, and six miles east of Douglass Corners one quarter of a mile south of the Big Foot and Geneva Road. Inquire for the red tavern, and then you can find me; or any that wish to call can find a hearty welcome."

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. MAY 27, 1888.

## "I Did not Think."

We frequently hear people offer this as an excuse for some unchristian speech inadvertently made. We ask such to consider the following suggestions:

When people think, they often speak as the head dictates. But when they do not think they speak from the heart. Many of the readers of the Review have heard of the man, who, when thrown from his horse in the mud, cried out, "Praise the Lord!" Probably he did not think, but praise was in his heart, and ever ready to fall from his tongue. How many of you would have said the same under like circumstances?

We all understand the power of habit. It is hard to live contrary to habit, but easy to live according to it. We should train ourselves to habits of devotion, and to this end carefully examine what you say when you do not think, and you may thereby learn something of the true state of your heart.

J. H. W.

## Spiritualism in Congress.

THE correspondent of the Philadelphia Inquirer, writes; "Hon. N. P. Talmage, formerly U. S. Senator and Governor of Wisconsin, in a letter defending Spiritualism from a recent attack upon it by Gen. Shields, intimates that a number of our present Senators are believers in the doctrine, and that the political history of 1860 will be greatly affected, if not controlled, by it. That the former assertion is entirely true, I happen to know; but that the latter will prove so, I prefer to entertain some doubt." It is intimated in some quarters that the Republican Congressional caucuses held at Washington during the past winter on the Kansas question have all been under direction of the apirits.

## GENERAL TENT MEETING.

PROVIDENCE permitting, there will be a General Tent-meeting held in the vicinity of Round Grove, Whiteside Co., Ills., to commence June 11th, at 2 o'clock P. M., and continue as long as thought best. Arrangements will be made at this meeting for Tent operations in the West.

Brethren who have pledged for the Tent enterprise are requested to come prepared to cancel their subscriptions as far as possible.

Brs. Andrews and Hull of Iowa, and Phelps, Steward and Sanborn of Wisconsin are especially requested to attend.

Bro. and Sr. White will be at this meeting. Brn. Ingraham and Wagoner are also expected.

C. W. SPERRY.

## Business Items.

H. Gardner:—We have none of the History of the Sabbath, but send Refutation of Sunday Claims in its place.

J. I. Cramer:—The paper was sent to R. P. Prior through mistake. We now change to R. P. Rice. His paper is paid in advance to xii.11.

B. M. Adams:—Please state what Nos. you have not received, and we will send them again.

A. Gleason:—The \$1 from you to the Poor, was according to your direction. We extract the following from your letter of April: "Enclosed I send \$2.00. One I wish you to send to Bro. Pratt, the other for the *Advent Review and Herald*, to the Poor." We now place it to your credit on book as you desire.

H. W. Lawrence:—So far from "trespassing," we hope all our preaching brethren will act as agents.

Seth Newton:—We send Robert Chown's paper to Mt. Carroll, Carroll Co. Is this right?

L. Mann:—Mrs. J. Martin's paper was stopped by order at xi.21. The \$1 is subject to your order.

S. Ducklee:—All right on book.

J. R. Goodenough:—Your paper will be continued free.

J. M. Baker:—Where is your Instructor sent?

E. A. Kathman:—We continue your paper free.

A. M. Preston:—What is your P. O. Address?

M. Hull:—There was no money enclosed in your letter of the 12th inst.

Eli Bagbee:—Your paper is marked free.

M. W. Rathbun:—The postage on papers pre-paid at this Office is 26 cts. per year.

M. W. Hargrave:—You will find your \$2.00 receipted in No. 23 of Vol. xi.

The P. O. address of F. Wheeler is Hubbardsville, Madison Co., N. Y.

The money receipted to H. G. Buck in No. 26 of Vol. xi, for A. Pratt, Wm. White, and S. S. Van Ornum should have all been receipted to A. Pratt for her Review.

Brethren writing to this Office on business for others

should be particular to state whether they send the money and expect the paper at half price, according to our terms in such cases, or whether the money comes from the individuals for whom they write. Such matters are often left uncertain, and mistakes, of course, are likely to be the result.

## Receipts.

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

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