

# 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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BY

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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.

#### "THEY SHALL BE MINE."

MAL. III, 16, 17.

They shall be mine in the coming day,  
When I shall gather my chosen ones;  
When the Lord shall rise to the spoil and prey,  
And the year of Zion's redemption comes.  
They shall be mine the chosen few  
Who dare to honor my holy name,  
Who yield their hearts to their Maker, true,  
And bear his cross nor heed the shame,  
And turn not back for the scoffer's boasts—  
They shall be mine, saith the Lord of hosts.

They shall be mine in the fearful hour  
When heaven shall part as a shattered scroll,  
And earth shall reel from Jehovah's power,  
And death shall seize on the sinner's soul;  
Then will the Lord to his servants bring  
A crown for the cross which here they bore;  
And loud their shouts of joy will ring;  
And then shall be heard and feared no more  
The critic's sneer, and the scoffer's boasts.  
When saints shall be owned by the Lord of hosts.

They shall be mine in whom alone  
Is power to save and to destroy;  
And as one spares his only son,  
So will I spare my people's joy.  
When the treacherous hopes of the wicked flee,  
And pestilence wastes the sons of men,  
My servants true shall find, in me,  
A refuge and a shelter they;  
And skeptics all shall cease their boasts  
In terror for the Lord of hosts.

Then who would shrink from the lowly band,  
Who make their peace with the King of kings?  
He holds the worlds in his mighty hand,  
He rules o'er all created things;  
His arm alone can bear us up  
When earth is drinking her dregs of woe;  
His mercy alone is ground for hope,  
His chosen only will safety know—  
Ahl then who cares for the scoffer's boasts,  
If he may be owned by the Lord of hosts.

In that dread day, when the proud and great  
For rocks and mountains shall vainly call,  
And kings and nobles, in high estate,  
Shall be robbed alike in a funeral pall;  
When the Judge appears in the parting sky,  
And the Angel-reapers from glory come  
To bear the good to their realms on high,  
And all thy saints are gathered home,  
From the isles afar, and the distant coasts—  
Let me be thine, O Lord of hosts!

u. s.

#### WHEN WILL THE NATIONS BE DASHED IN PIECES? (Concluded)

THE particular declarations of the Word fully agree with those more general. Of the two classes into which the Apostle divides the world, he says, "We have before proved both Jews and Gentiles that they are all under sin." Rom. iii, 9. Of the individuals of these classes he says, "it is written: There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after

God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." Rom. iii, 10-18. The following facts and conclusion are plainly revealed in this letter to the Romans:

The wages of sin is death. Chap. vi, 23.

All have sinned. Chap. iii, 23.

Therefore, all are under condemnation to death. Verse 19.

The law saith, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Who has fulfilled it? "Not one."

Who shall be justified by it? "No flesh."

Who are condemned by it? "All the world."

These facts need no comment or confirmation; and if any would deny them we have only to say, "Who art thou that repliest against God?" But some will doubtless say, We do not deny these things; we could not think of arraying ourselves against such truths. Well, I did not expect that an issue would be raised on this point: perhaps not on the next. But whether they will be equally frank to admit a necessary conclusion deduced from such plain truths, time will determine. As the question now stands it will be necessary for them to show that what I have written is erroneous in regard to the priesthood of Christ, the mediation of the new covenant, putting his enemies under his feet, &c., or admit the irresistible conclusion that all his enemies will be destroyed at his coming, and the privileges of probation terminate with the termination of his ministry. I know of but two ways of avoiding this conclusion: either to deny the universality of the law, or to evade the point.

But the justice—the necessity of this conclusion will be still more apparent when we consider the next proposition. The first part of the epistle to the Romans contains an excellent treatise on justification, and the main positions are—

The doers of the law shall be justified. Chap. ii, 12.

But there is none that doeth good. Chap. iii, 12.

Therefore none shall be justified by it. Verse 20.

But the righteousness of God is manifested by faith in Jesus Christ, unto and upon them that believe. Verses 21, 22.

Through faith in his blood sins are remitted, and God may be just and justify the believer in Jesus. Verses 25, 26.

Therefore being justified by faith, we have peace with God. Chap. v, 1. Here we have set before us the only way of salvation: the only means of escape from the condemnation of the law and its fearful consequences. We come now to consider

THE MEANS AND CONDITIONS OF THE GOSPEL.—The means by which we receive remission, justification, and eternal life, are the death and mediation of Jesus Christ; and the conditions on which we receive them are "repentance toward God," whose law has been transgressed, and "faith toward our Lord Jesus Christ," who redeems us from the curse of the law. Acts xx, 21. His death is seen to be necessary, because without shedding of blood is no remission; his mediation is necessary to present that blood, and make intercession for us; and taking the

Scriptures as our only guide, we find that the *place* and *manner* of pleading this blood, or making atonement, are also essential in the system or plan. In manner it is conformable to the example given in the type; its place is the heavenly Sanctuary. I have before quoted the Scriptures to show that this is a unit work; that Christ himself is the only offering acceptable to God in the sinner's behalf: that his blood is offered but once; that it is offered in but one place; that there is but one mediator; and that his mediatorial office is resigned before his coming. The important question then arises, What is required of the sinner, in order that he may have an interest in the work of our Saviour, and "stand in the battle in the day of the Lord," and escape those plagues which are coming on the earth when the "wrath of the Lamb" is manifested falling on the ungodly? A few quotations from the Word will best show this.

John iii, 16. "God so loved the world that he gave his only begotten Son that *whosoever believeth* in him should not perish."

Luke xiii, 3. "Except ye *repent* ye shall all likewise perish."

Heb. xii, 14. "Follow peace with all men, and *holiness*, without which no man can see the Lord."

Rom. viii, 9. "Now if any man have not the *Spirit of Christ* he is none of his."

1 Cor. xvi, 22. "If any man *love not* the Lord Jesus Christ, let him be an accursed creature."

Gal. iii, 22. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

1 Pet. iv, 18. "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?"

The promise is only to those in whose characters are developed faith, repentance, holiness, spiritual-mindedness, who are pure in heart and righteous, at the coming of Christ. Such, according to many plain scriptures, will be redeemed and have the glorious boon of immortality or eternal life conferred upon them, "when Christ who is our life shall appear." What of those who are not holy—who have not the Spirit of Christ—who have not exercised faith and repentance? They will surely perish. But is there no middle ground between them that are saved and them that perish? Let us see. Says the Saviour, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Matt. xii, 30. There is no neutral ground here. It is either gathering or scattering; righteous or wicked; life or death. Not the bare absence of inveterate or openly avowed hatred, but active, perfect love is required. Not merely abstinence from great out-breaking sins, but holiness of heart, faith in Christ, and walking in the Spirit.

I ask all, and entreat them to answer in the fear of God, and in humble reverence of his Word, Is there any medium between those "under the law" and those "under grace?" There cannot be; for as "all have sinned," all are originally under the law; and none can be brought out from under the law except by being placed under grace, or redeemed from the curse of the law by Christ. If they could, the cross of Christ would be of no effect. There can be no ground between justification and condemnation. All who are not justified are surely condemned; and conversely, all who are not condemned are necessarily justified. If there be a class who will escape the judgments of God without availing themselves of the benefits of the Gospel of Christ, then the Gospel is local and limited in its application.

A word in regard to that theory which makes it necessary for God to place the Jews and heathen on a new probation in order to vindicate his justice. Has not the present generation of Jews and heathens as good opportunities to know God's will as the generations have had in past centuries? If so (and indeed they have better) has not God been wanting in justice to them? And if a new probation is necessary for these, would it not be equally necessary that those be raised and put on probation also? Or, rather than these, are not they who teach such things guilty of charging God foolishly?

When the Lord Jesus is revealed taking vengeance on them that know not God, and obey not the Gospel of his Son, who will escape "the wrath of the Lamb?" All who are righteous. Who will suffer vengeance? All who are wicked, or condemned, which includes all who are not justified by faith in Christ. This is a necessary conclusion from the premises, and should be admitted from these plain facts, even if the Saviour had not expressly declared it should be so. See Matt. xxiv, 37-39.

A correspondent in a friendly epistle on this subject says: "As for your quotations I can make no issue. I believe every one when placed just where the Bible places them, namely, in the Jewish and Christian dispensations; but they prove nothing, either for or against probation in the *Age to Come*; because they have no reference whatever to that dispensation. To prove that probation, in the present dispensation, will terminate when Christ comes, and to prove that there will be no probation in the Future Age, are very different things."

Now the writer of the above either speaks mysteries beyond my comprehension, or else he is very much mistaken. I have never been unwilling to believe in a future probation provided any proof be produced to establish it. But three things I shall ask, viz.; (1) that the scriptures be given which show it to be a fact; (2) that the means and conditions on which probation is to be based; and (3) that the class or classes be specified who are then to be placed on probation. With this last point I have to do at present; and to me it is an interesting point, for I may, perhaps, have a future probation myself. This they may deny; but I challenge them to show by what authority they will deny it; for every individual of the human race is condemned by the law as I am, and I design presenting my claims to another probation for their consideration, whenever they clearly prove the existence of the fact.

But is it true that there is a difference between proving the termination, at Christ's coming, of probation in this age, and proving that there will be no probation in the future age? I think it is not; for as every individual of this age is under condemnation, they are "subject to the judgment of God," [Rom. iii, 19, margin,] and I know of no revealed method by which condemned probationers of this age may be *shoved over* into the next age, and given a new and different probation. And further, there can be no method of effecting this object which would not do violence to revealed principles. The same writer, in the same epistle, says, "God's mode of saving men may change without change in principle. It was not the same in the Jewish dispensation it is in the Christian." This is another and a very material mistake. God's plan of salvation has never changed—he has had but one mode. But he has had different modes of illustrating, enforcing, and impressing the same great truths on the minds of his people. And what is here denominated a mode peculiar to the Jewish dispensation was no more than a shadow of the real mode, which was a promise to them, and is in process of fulfillment now, and will be completed and finished when the Sanctuary is cleansed, prior to Christ's coming. In both these dispensations the means and conditions of the gospel are the same, though certain positive institutions are given which are peculiar to each. But not one declaration of the Word can be produced to show that these means can extend, or the conditions can apply to any in a future age; and the writer would soon have found himself in a dilemma had he tried to carry out his declaration to a conclusion.

It is true that these positive institutions are important in their places in the conditional plan; and true also that they differ in the two dispensations. But

their importance is relative, and that which alone gives them importance has never changed, but will terminate or cease before Christ comes; hence, they can have no importance or significance after that time; neither can others be instituted in their places, for the same reason. The positive institutions of the Jewish and Christian dispensations all point to a work performed and now being performed by Christ as Mediator between God and man—they are all indexes to one common center. And probation in this dispensation necessarily closes with the close of his mediation in the heavenly Sanctuary, as he is the only Mediator of this dispensation. Therefore, to prove the close of probation in this dispensation at or before Christ's coming when his mediation has ceased, is equivalent to proving that there will be no probation in a future age; unless Christ is offered again, or again enters the holies in heaven as High Priest. Hence it is evident that if there will be probation in the Age to Come, the mediation of Christ must be *renewed*, (which the scriptures forbid,) or there must be *another gospel*.

Let it be well understood that the question is not in regard to a change of types, memorials, or positive institutions, but to the duration of the gospel means on which all these depend for their existence. It is easy to understand how the types of the Jewish dispensation, with the teachings of "the law and the prophets," directed the faith of the penitent to the future work of the Messiah in procuring remission of sins; and easy also to understand how the memorials of the New Testament, with the teachings of Christ and the apostles, point to the same identical work by which we receive the "remission of sins that are past;" [Rom. iii, 25,] but as this work ceases before his advent, no remission can be granted beyond that time, except on the principle of granting *indulgences for future sins*, which would of course belong to *that other gospel*.

Some may be ready to inquire what I would do with certain prophecies, which they think teach future probation. To them I would say, I deny your inferences drawn from those texts. I have already exposed some of the most glaring misconstructions of scripture put forth by the advocates of the Age to Come, and I have now shown by the plainest declarations, and the most evident facts relative to the fundamental principles of God's word, that their inferences are entirely inadmissible. They think certain texts favor the idea of future probation, while I have ever believed they did not so teach. One side must be mistaken; therefore it is just and reasonable that we bring our constructions and inferences to the test of well-defined principles. The plainest, the most certain, and the most important of all principles are "*the Law and the Gospel*,"—not *human law and newly-invented gospel*, but the Law of God, and the Gospel of our Lord Jesus Christ. The theory of future age probation conflicts with these, and hence is not founded in truth.

Shelby, Mich.

J. H. W.

#### THE RISE AND PROGRESS OF ADVENTISM.

(Concluded.)

EXTENT OF THE WORK—GENERAL CHARACTER OF THE INSTRUMENTS BY WHICH IT HAS ADVANCED.

We look upon the proclamation which has been made, as being the cry of the angel who proclaimed "*the hour of his judgment is come*." Rev. xiv, 6, 7. It is a sound which is to reach all nations; it is the proclamation of "*the everlasting gospel*," or "*this gospel of the kingdom*." In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact.

Within the last six years, publications, treating on the subject, have been sent to nearly every English and American Missionary station on the globe; to all, at least, to which we have had access.

Then, again, the great religious papers of the country have all aided in this work; for some of them have published our views, as written by friends, and others have published reviews and overthrows, in which our arguments must be presented, in order to refute them.

By these the truth has been spread into many

places where it could not have reached by the ordinary means.

Then, again, the caricatures which have been scattered among the rabble, have carried the great point with them, the coming of the Lord to judgment, and the time of his coming.

The secular press has contributed, in no small degree, to increase and spread an interest on the question. Even the foolish and false statements which have been put forth have, in some instances, only turned out for the advancement of the work of God. The story, for instance, which was started by the *New York Sun*, that Mr. Miller had fixed on the 23d of April, 1843, as the time for Christ to come, although entirely false and baseless in itself, yet was so widely circulated, that there was scarcely a place known where the report was not heard, and an interest awakened.

#### ADVENT BOOKS.

These have been greatly multiplied within the last four years. As already remarked, the first, and most important work published, was Mr. Miller's Lectures. That volume may be regarded as the seed from which all the rest have germinated.

The works of Miller, Ward, Hale, Bliss, Fitch, Storrs, Brown, Hervy, Cook, Whiting, Starkweather, Hawley, Litch, Fleming, Cox, Sabine, &c., constitute the Second Advent Library, and exhibit the views which have been presented to the public by the lecturers. Other sheets and pamphlets have been published.

Some of the sheets which have been published and circulated have accomplished a vast amount of good. The *Clue to the Time*, written by Brother L. Hersey, a shoemaker in Boston, and a city watchman, with a diagram, has been the means of great good. Eternity alone will reveal the many precious souls who have been led to look for the Lord's coming, from the reading of one of those sheets.

#### LECTURERS AND WRITERS.

The mass of lecturers who have been raised up and thrust forth into this work, have been men of sound minds, warm hearts, full of zeal for God and the salvation of men. They have made no great pretensions to learning, in its common acceptation; but yet, as a general thing, they have been close students of the Bible, making it a self-interpreting book. Nor have they been altogether inattentive to history as their time and means have allowed. It is true that, so far as they have been successful in their work, the excellency of the power has been of God.

But there have been some raised up among us, of commanding talents and acquirements; men, who need not blush to stand by the side of the wise and learned of the earth. These were raised up at a time when such assistance was needed, and God has accomplished his work by them.

The Advent writings exhibit minds accustomed to think and reason, as well as read. Although the mass of the books lay no claim to literary merit, yet they have done more to promote a sound, healthy, moral literature, than any other books of the age. They have so selected and arranged historical incidents in connection with the prophetic scriptures, which embrace the history of the world, as to invest that history with an interest which the mass of readers never before saw or felt. If they have promoted the study of history, much more have they induced a careful study of the Scriptures.

It is a lamentable fact, that although this is an age of Bibles, yet the great body of professing Christians know but little what that Bible contains. And wherever Advent books have been circulated, instead of superseding the use of the Bible, as most books do, they have almost invariably sent the reader to the sacred store-house. Nothing ever given to the public has excited so much interest in the study of the Bible as the "proclamation of the hour of his judgment." A course of lectures in a village, would open a door for the sale of more Bibles in a week than would have been sold before for years. Whatever may be the final issue of this question, so far its fruits have been of the best character.

#### WHAT ADVENTISM HAS ACCOMPLISHED.

1. When this cry first commenced, the prophecies were generally looked upon as a hook of mys-

teries, which it was presumption, if not sacrilege, to attempt to understand or explain. That spell has been broken, and the Christian public understand that those deeply interesting portions of the word of God are also a part of his revelation to man. And even the clergy, of all orders, have been constrained to speak out and give some explanation of the prophecies, however crude it might be.

2. The fable of the world's conversion, and the universal triumph of Christianity, which almost universally prevailed ten years ago, has been exploded, and the church now understands that the Man of sin is to remain in the world until the Lord comes and destroys him by the brightness of his coming. That there is to be no millennium until "the first resurrection," at the coming of the Lord. That idea cannot be made to grow again as it has done.

3. That kindred doctrine, the return of the Jews to Palestine, where they are again to be exalted to peculiar privileges, is exposed, and the old apostolic doctrine, that there is no respect of persons with God, is made to stand out in bold relief, so that the church must see and acknowledge it to be the truth of God.

4. It has produced a very general conviction on the public mind, that we are near the end of time, and just ready to appear before the bar of God. The general outlines of prophecy, as exhibited in the four great kingdoms, is seen and acknowledged by very many to be nearly accomplished. And hence the conviction fastens on the mind, that the end of all things is at hand.

5. It has developed a vast amount of German rationalism, neology and infidelity in the church, and has demonstrated the fact, that nearly, or quite all our theological schools are under its influence. And it has proved, that if the Lord does not come speedily and end the strife, that the country must soon be flooded with this system of neology.

6. Wherever it has gone, the Advent doctrine has awakened sinners, reclaimed backsliders, quickened believers, and promoted the cause of God generally. Thousands on thousands can witness the truth of this remark in their own experience; and will have cause to bless God eternally for the Advent doctrine and Advent preaching.

7. It has shown professedly orthodox ministers to be so degenerate in their sentiments, as to make common cause with infidels and Universalists against the coming of the Lord. And has also shown the church to be so degenerate as to cast out her children for looking for, and speaking of the return of her Lord.

8. It has given to the church and world a simple, plain, common-sense system of interpretation of the sacred canon, so that every man, who will take the trouble of reading the Bible, and collating the different portions of it, may understand the word of God without the aid of learned commentaries.

#### PERMANENCY OF THE WORK.

No provision has been made for the establishment of permanent institutions, among Adventists. Indeed, we have no means of ascertaining the number of ministers, and others, who have embraced the Advent faith. We only know that there are several hundred congregations, and a still larger number of ministers, who have publicly professed the faith, besides many who still remain in the churches of the land. Those who have espoused this cause have honestly believed in the coming of the Lord "about A. D. 1843." And, as honest men, they have kept to their work of sounding the alarm. All peculiarities of creed or policy have been lost sight of, in the absorbing inquiry concerning the coming of the heavenly Bridegroom. Those who have engaged in this enterprise are from all the various sects in the land. Protestant Episcopal, Methodist Episcopal, Methodist Protestant, Primitive Methodist, Wesleyan Methodist, Close Communion Baptist, Calvinistic and Arminian Baptists, Presbyterians, Old and New School Congregationalists, Old and New School Lutheran, Dutch Reformed, &c., &c. All these have agreed to work together for the accomplishment of a certain object; and the organization to which this has given rise, so far as there is anything which may be called an organization, is of the most simple, voluntary and primitive form. While the engrossing and scriptural character of the grand ob-

ject has kept those who have been brought under its influence above the considerations which so generally divide the household of faith, it has also made them frank and kind in expressing their minor differences, and forbearing towards each other on subordinate questions upon which they may not see alike. And in this is their strength. We neither expect nor desire any other organization, until we reach the New Jerusalem, and organize under the King of kings. Here, we are pilgrims and strangers, with no abiding place. There, we shall have a permanent rest, and dwell forever under his protection.

When the Lord brings again the captivity of Zion, not before, he will turn to the people a pure language.

Until that time comes the work of Adventists is a plain one, to go through the land and sound the alarm in the ears of all men, "Behold the Bridegroom cometh, go ye out to meet him."

#### CHRISTIAN ORDINANCES.

These have been regularly administered among Adventists, by the ordained ministers from all the various denominations composing the Advent ranks. In administering the Lord's supper, no test has been required; but each one who comes to the table does it on his own responsibility, being accountable to God and his own conscience, whether he eat or drink worthily or unworthily. And on this principle there is an agreement, with few exceptions, to continue to remember, and show forth the Lord's death until he come.

#### THE CAUSE IN GREAT BRITAIN.

For the last fifty years, the doctrine of the pre-millennial Advent has been ably advocated in England. The doctrines of the early Christian fathers were brought forward and vindicated in a manner and with a power honorable both to the heads and hearts of their advocates. But in the connection with the true scriptural and plain doctrine of the Bible, they mixed with it the crude notions of a mixed state, of probation and mortality with glorification and immortality, during the thousand years; and also held to the return of the Jewish nation, both to Christ and Palestine, in the millennium.

The Millenarians, holding these views, and looking for the speedy coming of Christ, have become very numerous in England, Ireland and Scotland. Indeed, some of the brightest lights of those countries are of that school.

In 1840, an attempt was made to open an interchange between the Literalists of England and the Adventists in the United States. But it was soon discovered that they had as little fellowship for our anti-Judaizing notions, as we had for their Judaism; and the interchange was broken off.

In 1842, Robert Winter, an Englishman by birth, and a Primitive Methodist by profession, fell in with the Adventists in this country, and embraced the doctrine. In the Fall of the year he resolved to return to England and proclaim the coming of the Lord. He did return, and commenced the work. God owned his truth, and it took effect, and many have been raised up to join with him in spreading the light through these Islands of the sea. Last summer, camp or field meetings were held in different parts of England with great success.

Books and papers to a large amount have been sent to England, and scattered abroad through the country; and several books and papers have been re-published in that country with great effect.

The British provinces adjoining the United States, have been visited and furnished with the light. Our beloved brother Hutchinson, in Montreal, has published a large amount of matter in his paper, *The Voice of Elijah*, and sent it over the United Kingdoms.

But I must close this brief sketch of the rise and progress of Adventism, or my space will be more than full. But a few, only, out of the multitude of incidents which should enter into a work of this kind, have been noticed. But this is all we have room to give in the present sketch. The Judge is at the door, and will make a more full and accurate development of this great work; than human heart can indite or hand record. Concerning Adventism, it may be truly said, "What hath God wrought?"

No cause of a moral or religious character, probably, ever made so rapid advances, as the cause of

Adventism. It votaries have usually been the most humble, pious devoted members of the different churches; men and women, who love their Lord, and to whom the thought of his glorious advent has been a source of sweetest pleasure. The hand of Providence has every where opened the way, and provided the means for doing all that human means could do. None of the lecturers have made themselves rich, or even held what little they had when they embarked in the enterprise. Every thing has been freely sacrificed when the cause demanded it. Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives. But their work is with the Lord, and their record on high.

It is asked what we intend to do, now the time is expired? Our answer is—we intend, by the Lord's help, to spread the glad tidings of the Kingdom of God until it appears. The arguments which have been presented on the prophetic history and periods, together with the signs of the times, have lost none of their strength; and we purpose to continue presenting them, until the Master comes, that we may be found giving his "household meat in due season."

#### Dip, Pour, Sprinkle and Wash.

WHILE I filled the Professorship of Ancient Languages in the University of Georgia, I had occasion to compile a table of passages where the words dip, pour, sprinkle, and wash, in their various modifications, occur in the English Bible, with the corresponding term used in the Greek of the New Testament and the Septuagint.

Dip I found in twenty-one passages. In all of these except one, bapto or baptizo is found in the Greek. The one exception is in Gen. xxxvii, 31, where Joseph's brethren took his coat and dipped (*emolunan*, smeared or daubed) it in the blood of a kid. Mark the great accuracy of the Greek here—the idea is that of smearing or of daubing, and the Septuagint so expressed it.

Sprinkle, in some of the forms, I found in twenty-seven passages. In not a single instance is bapto or baptizo used in the Greek.

Pour, I found in no less than one hundred and nineteen instances, but in not even one of them did I meet with bapto or baptizo used in the Greek.

I found Wash in thirty-two cases, where reference was made, not to the whole person, but to a part, as the eyes, the face, the hands, the feet. In none of these was bapto or baptizo found, but nipto invariably.—*President Shannon, of the College of Louisiana.*

THE HEART.—The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through; the brief pulsations of joy; the feverish inquietude of hope and fear; the pressure of want; the desertion of friends—I would fain leave the erring soul of my fellow man with Him from whose hand it came.—*Longfellow.*

THE EVANGELISTS.—How amiable is the simplicity of the Evangelists! They never speak injuriously of the enemies of Jesus Christ, of His executioners nor His judges. They report the facts without a single reflection. They remark neither their Master's mildness when He was smitten, nor His constancy in His sufferings, which they thus describe,—*"And they crucified Jesus."—Racine.*

A person who undertakes to raise himself by scandalizing others, might as well set down on a wheelbarrow and try to wheel himself.

Two things are matters of daily astonishment to me—the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven for him.

Want felt, and help desired, with faith to obtain it, is prayer; and without these qualifications, whatever is called so, is nothing but self-deceit and lying to God.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, MAY 29, 1856

We were not able to issue a paper last week on account of sickness in the Office. For the future we hope to be able to publish regularly.

We are also able to give only the business proceedings of the late Conference in this place, on account of its closing so near our day of publication. An account of the meeting may be expected next week.

### BUSINESS PROCEEDINGS Of the Conference at Battle Creek, May 26th, 1856.

The Business Meeting of the General Conference, held at Battle Creek, commencing May 23d, was attended on Second-day, the 26th, at 10 o'clock A. M., according to previous appointment. Eld. Joseph Bates was chosen Moderator. A spirit of love and union prevailed, which it was pleasant and encouraging to witness.

The Tent Enterprise was first taken into consideration, upon which spirited and cheering remarks were made by many of the brethren present. It was a unanimous opinion that Tents should go into new fields; that there should be a spirit of sacrifice on the part of the Church, to sustain them, and that they should be manned by volunteers. For the Tent in Michigan it was unanimously

*Resolved.*—That Brn. C. S. Glover, J. P. Kellogg, D. R. Palmer, C. Smith and J. R. Lewis, be a Tent Committee, to whom all Tent operations in this State should be referred.

*Resolved.*—That J. P. Kellogg be Tent Treasurer for this State.

*Resolved.*—That we, the Church in Michigan, feel it our duty to act our part in sending out the Tent as the way may open.

#### AFTERNOON SESSION.

The principal question before the afternoon meeting was the Church Book Fund, and the Publishing Department. A history of the publishing of the present truth from the commencement was related by Bro. White; and the following resolutions were unanimously adopted:

1. That the Church receive the Books from Bro. White.

2. That according to the request of Bro. Henry Lyon, on account of ill health, he be released from the care consequent upon being one of the Publishing Committee of the ADVENT REVIEW.

3. That Bro. J. P. Kellogg, of Battle Creek, be chosen in the place of Bro. Lyon, resigned.

4. That the Publishing Committee of the REVIEW be also the Committee which shall have charge of the Church Book Fund.

#### EVENING SESSION.

The financial condition of the REVIEW Office considered by the Conference.

*Resolved.*—That the two debts, viz., what remains behind on Vol. VII, and what is yet due to move Office, &c., be united under one head, and that those who feel so disposed be invited to follow the example of the members of the Conference, and designate what sums they would esteem it a privilege to give between this and the first of September, towards removing this debt.

*Resolved.*—That we recommend a larger circulation of the REVIEW, not forgetting the poor who may receive it at half price, if they choose; and that we consider it the duty of every brother or sister to be prompt in complying with its terms, to pay in advance.

Considering the need there is of some work on present truth for circulation among the Germans, many of whom are unable to read the English language, and whereas we have no one tract which alone we deem sufficient for this purpose, if translated therefore

*Resolved.*—That James White, J. H. Waggoner, and U. Smith, be a Committee of three, to prepare a tract on the subject of the Sabbath, to be printed in German, for distribution among the German portion of our population.

It was further resolved:

1. That Bro. J. H. Waggoner address the Church at large in behalf of the Conference.

2. That a Committee of two be chosen to draw up a resolution expressive of the feelings of this Conference respecting our brethren and the cause in Wisconsin. Brn. Joseph Bates and J. H. Waggoner were chosen that Committee, who prepared the following:

*Whereas,* We have viewed with deep regret the state of the cause in Wisconsin, and the transfer of the tent which was purchased to spread the Third Angel's Message, to the cause of error and disunion, and the united effort of all the ministers in that state who formerly preached the Message, to sustain that cause, (see *Messenger*, Oct. 25, 1855, and *Review*, Dec. 11, 1855,) therefore

*Resolved,* That we deeply sympathize with the faithful ones scattered in that state, whose wants and interests are not immediately represented by any brother in the ministry; that we feel to place their case before the Lord in our prayers, and would give them the assurance that it shall be our endeavor to afford them the benefits of our labors in placing the light of the Present Truth before them and the inhabitants of that State in every way that God by his Spirit and in his providence may direct.

4. That the doings of the Conference be published in the ADVENT REVIEW.

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

### "I CAN DO MORE GOOD."

SOME time since, the question, "What hinders?" was asked in the REVIEW. What hinders those who have the light, from obeying the truth and keeping the Sabbath of the Lord? The question might be answered in one word, and that word is, Satan. But to enumerate all the devices by which he hinders, and all the excuses which he has invented, is a task which I am not disposed to undertake; for, had I the aid of inspiration to call them to mind, time and space would fail me to tell them.

It is safe, however, to say, that the chief instrumentality by which he hinders, is unbelief. If men, even those who call themselves Christians, had a living faith—a firm and lively sense of the truth of the Bible, their motives to obedience would be so strong that the certain prospect of martyrdom could not prevail against them. But "dead works" have killed their faith. Sin hardens the heart; and the judgment of him that is accustomed to do evil becomes so perverted, that he can persuade himself that God will not condemn him, though he continue in his course of disobedience. Thus his faith in that Book that expressly declares that God will by no means clear the guilty, is gone, and he is—an infidel. Brother, Sister, beware of infidelity. And if you would avoid it, keep the commandments of God.

But there is one among the thousand excuses which have been invented for the continued violation of the fourth commandment, which I took up the pen to notice. And I was thinking, it was the strangest one which a person ever palmed off upon his own conscience, but that may not be so; for they are all strange. It is expressed something like this: "I can have a greater influence over my friends, neighbors and relatives, and consequently can do more good by keeping Sunday, than I possibly could by following so singular a course as keeping the Sabbath." Now what a *pious* excuse this is. Who would not obey the commandment of the Man of Sin, in preference to that of Jehovah, the maker of heaven and earth, if they were sure they could do more good in that way? They may have kindred, perhaps their own children, who might be induced to make a profession of religion, and

join some popular church, but never could be persuaded to keep so unpopular an institution as the Sabbath, and be so odd from the rest of the world. Now what could be a more laudable undertaking than that of removing the cross from religion, and thus saving those who would sooner go down to perdition than bear it?!

Since the change of the Sabbath was effected by the great apostasy, the Papal, and since the Son of God has called the Papal church "that woman Jezebel," [Rev. ii, 20,] it is natural for our minds to be carried back to the time of the great apostasy in Israel, when through the influence of Jezebel, the wife of Ahab, the popular religion became that of the worship of Baal, whose prophets numbered four hundred and fifty, while Elijah, the prophet of the true God, stood alone, though there were, unknown to him, a remnant of seven thousand in Israel that had not bowed the knee to the image of Baal.

Under such discouraging circumstances, was not Elijah very unwise in being so stubborn as to contend with the prophets of Baal at the risk of his life? Could he not have done more good by falling in with the popular religion? He might have reasoned thus: Religion is religion; and if men have heart religion, what difference is made by the name to which they pay homage? A name is but a name, merely a sound; and if I fall in with the prevailing religion, I can persuade many to embrace religion who never could be induced to single themselves out from society by openly worshipping the God of heaven.

But Elijah, true to the God that made heaven and earth, braved the wrath of Baal's church-state government. And when Ahab, the king, asked him, Art thou he that troubleth Israel? he answered, "I have not troubled Israel; but thou and thy father's house, (they were following the traditions of their fathers, as people now are,) in that ye have forsaken THE COMMANDMENTS OF THE LORD, and thou hast followed Baalim." As the reward of his zeal for God's commandments he was taken up to heaven without seeing death.

As John the Baptist was sent "in the spirit and power of Elijah," "to make ready a people prepared for the Lord," at his first advent, so the spirit of Elijah is now in the world, in fulfillment of the promise of God by the prophet Malachi. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The office of Elijah is to counteract the effects of apostasy, and restore the commandments of God. The antitypical Baal is the beast of Revelation, Paul's man of sin, and Daniel's little horn; all of which have had their fulfillment in a church-state government which has spoken great words against the Most High, worn out the saints of the Most High for 1260 years, and thought to change the times and laws of God. And, strange as it may appear, the great mass of Christendom are keeping his commandments, instead of those of the Most High.

But there are some that are halting between two opinions. And as Elijah demanded of the people: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him;" so the voice of Elijah, now being heard in the Third Angel's Message is proclaiming, "If any man worship the beast and his image, or receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints: here are they that keep THE COMMANDMENTS OF GOD, and the Faith of Jesus." Thus the halting are called upon to decide whether they will keep the Commandments of God, or those of the beast.

Let us follow the example of Elijah, who was "very jealous for the Lord God of hosts," because the children of Israel had forsaken his covenant. Let us not for a moment imagine that we can do more good by keeping the covenant of Baal. But let us be fully

decided, come life or come death, we will keep the Commandments of God. And soon "the chariot of Israel, and the horsemen thereof" will appear, and we, like Elijah, shall be borne away from earth, "redeemed from among men;" and, having the mark of the Father's name, instead of that of the beast, in our foreheads, we shall receive the harps of God, and bear a share in the new song—the song of Moses the servant of God, and the song of the Lamb.

R. F. C.

#### QUESTIONS ANSWERED.

BRO. SMITH:—I have just received your note enclosing questions by Bro. S., and hasten to reply. The first question is as follows: "If the end means Christ's coming, and the delivering up the kingdom, takes place previous to the end, which is the Melchisedec priesthood, and this took place in 1844, my question is, Where is the mercy for sinners after that priesthood ends? But if his priestly office continues, Christ either sits upon two thrones at once, or he officiates as priest on David's throne." In this Bro. S. misapprehends our position, as may be seen by referring to Bro. White's article in No. 21, Vol. VII, on the Marriage of the Lamb. Also in the article in No. 1, Vol. VIII, p. 3, I remarked as follows:

"A careful examination of the Scriptures, will show that the coming to the Ancient of Days, where he receives the kingdom, [Dan. vii, 10, 14.] is parallel with his coming to his temple, [Mal. iii, 1,] where he sits as "a refiner and purifier of silver," [verse 3.] and with his going in to the Marriage, [Matt. xxv,] where he receives as his own the New Jerusalem, the Bride, (our Mother by adoption,) which is the Capital of the kingdom which he there receives. And throwing off the figures, this signifies his going into the Most Holy Place to cleanse the Sanctuary, blot out the transgressions of Israel, finish his priestly rule, and receive his own throne and kingdom, when his enemies are put under his feet; a work which commenced, according to the prophets, in 1844, and will terminate just previous to the pouring out of the plagues." All the above named events must occur within that time, viz., between 1844 and the pouring out of the plagues, but they cannot all occur at once. His priestly rule is on the throne of his Father exclusively, and continues as long as his mediation and probation continue; and until his enemies are put under his feet; that is, until he receives his own throne, but no longer. He then takes his own, which is a subordinate throne, and becomes subject to the Father.

To say that "he went in to the marriage," in 1844, or that he went to the Ancient of days to receive a kingdom, is not to say that the marriage was consummated, or the kingdom given at that identical point of time: or to show that he passed into the Most Holy to cleanse the Sanctuary at the end of the 2300 days, does not prove that the work is accomplished at that time. It is a progressive work. And to show that Christ still occupies his place at the Father's right hand after his entrance into the Most Holy, it will only be necessary to remark, that the cleansing of the Sanctuary is an important part of his priestly work, and can be performed only by entering into the Most Holy Place. There is no chance for an inference that he occupies two thrones at once, or officiates as Priest on David's throne. The misapprehension that has arisen, or that may arise, on this point must be owing entirely to the fact being so long overlooked that Christ is a King (Priest-king) on the throne of his Father in heaven. It has been so often asserted that he could not be priest and king at the same time, that many suppose it to be a truth. If he was to be king on the throne of David only, then it would doubtless be true; but the Scriptures ascribe to him a priesthood on the Father's throne after the order of Melchisedec. The testimony of Zech. vi, 12, 13, and Heb. vii, and viii, should be examined with care.

That Christ entered the Most Holy Place in 1844 I have designed noticing in due time. This has been denied by some, who take the position that "when Christ does enter the Most Holy, the time for the salvation of sinners will be past, according to the type;" and as it is not yet past, they therefore conclude that he has not yet entered. But it is worthy of notice that the self-same individuals earnestly contend that "the time for the salvation of sinners" will continue for at least a thousand years after that event! It is very convenient to be able to prove a thing by "the rule of contrary" under certain circumstances. (The subject, and not the question, has led me to make these remarks.)

The next question, on Dan. ii, 34, 35, and 44, covers a large field, and I am obliged to defer it for the present for want of sufficient time to notice it as the subject demands.

J. H. W.

#### REFLECTIONS.

It is bad enough to trample on the authority of the great God, by breaking his Commandments, without offering additional insult, by inventing some pious reason to justify such a course. But men will have some way to excuse themselves, even though it add insult to their offense. And they must have a pious reason, too. This is what must make their sin displeasing, in the highest degree, to him whose authority they have slighted.

If men who break the Sabbath of the Lord would offer no apology, only that they choose to do so, it would be much less offensive in the sight of God, than for them to pretend that they are serving God better than they could by keeping his commandments. It is claimed by some that they keep the first day of the week for the sake of honoring the Son of God, and they seem to think that this pious excuse will certainly clear them at the judgment bar. But if there is anything that would render their crime aggravated and heinous in the highest degree, it seems to me it is this. To pretend to honor the Son while we despise the law of the Father is impious. We should honor the Son as we honor the Father, but we cannot honor him by neglecting and despising his Father. Oh! what an amount of guilt professors of the religion of Christ are heaping up against the day of wrath!

I have thought, while contemplating on this subject, that if it were possible for me to weep tears of blood, and in so doing I could open the eyes of Sabbath-breakers to see their real situation, most willingly would I weep day and night, for those who will soon, if not converted, be condemned to the great slaughter. Those who, if not soon aroused from their dreams of heaven, must sink beneath the seven last plagues.

And then the leaders of the people! who like blind guides are taking the road to death! How will they answer for the blood of the souls who lean upon them! and what will be the consternation of these, when they awake to the awful certainty that they have leaned upon a broken reed! What a howling there will be among the shepherds a little while from this. My prayer is, O God, save the poor sheep!

What can be done for the poor people? while their leaders all conspire to close their ears against the truth—shutting up the kingdom of heaven against men; neither going in themselves, nor suffering those who are entering to go in.

O Father, the work is thine. Speed it on, speed it on! Guide thy servants to those who have ears to hear, and hearts to obey this last message of mercy. Inspire the lone pilgrims with faith and courage, to go forth weeping, bearing precious seed; and doubtless they will return with joy, bringing their sheaves with them.

O, that far more exceeding and eternal weight of glory that will soon be realized by the faithful! When the conflict is ended, and the victory achieved, what joy will fill the bosom of those who are now despis-

ed for the sake of the truth. What a thrill of transport, when they shall hear from the lips that never uttered a falsehood, *Well done good and faithful servant!* Give me a part with the overcomers and I ask no more.

R. F. C.

#### EDITORIAL TROUBLES.

An exchange says, that all men have their troubles of some sort—and if editors do not have more than any other class, they have a bountiful share—some of which, as they add to no one's comfort, or convenience, or estate, and grow out of thoughtlessness or inattention, might as well be removed. Every subscriber ought to observe these rules, whether he can see the use of them or not:

1. *When you write to an editor, on your own business, always inclose a postage-stamp.* It is as much as you can expect of him, to give you his time, ink, paper and service, without levying a tax of three cents extra on him for the privilege of neglecting his own business to attend to yours. You may think three cents is a small matter, and so it is. But if he has 6000 subscribers, and each one writes to him in violation of this rule once a year, it amounts to \$180.

2. *When you write to an editor inclosing money to pay your dues, or when you first subscribe for his paper, write your name very distinctly.* It would be well to put it down in full, to make every letter separate, or print it with the pen. If your account is not correct, and your paper does not come, or is missent, don't get angry and be so foolish as to discontinue your support, for in nine cases out of ten you may be sure it is your own fault.

3. *Always give the name of the Post Office, and always the name of the State where you want your paper sent.* If you say "send it to Lexington," the editor does not know whether you mean Lexington, Ky., or Lexington, Mass, or some other place. A man writes, "change my paper from Jefferson to Washington." Well, there are more than one hundred places in the United States with each of those names, and the editor is entirely non-plussed.

4. *If you are a new subscriber, say so.* The editor cannot ascertain whether you are an old or a new subscriber without looking over a list of several thousand names.

5. *If your object is to change your Post Office, be very careful to give the name of the Office and State you wish to change from, as well as the one you wish to change to.* Strange to say, this is perhaps the most important rule of all. Editors have no alphabetical list of subscribers' names. They are arranged according to your post Offices and places, and if you do not say where your Post Office is now, he cannot find your name and account without reviewing his whole list, unless it may happen to be plainly enough printed on the outside of your letter to be read, or unless he may happen to remember where some of your name live. And then there may be two or more of the same name on his list, and your letter may have been post-marked at an office where you have dropped it while away from home.

#### "I Have Examined It."

MANY are ready to say, when the Sabbath question is mentioned, that they have examined the subject and are satisfied that the Sabbath is not binding upon us. This assertion is often made by those who have only read the writings of those who oppose the Sabbath; and that without fairly stating the arguments in its favor.

To such I would suggest, that they are mistaken in the matter, and are not aware of the proofs and arguments in favor of the seventh day. Every person who lays aside his prejudice, and is willing that the truth shall be the truth, will find, by a candid examination in the light of divine truth, that the evidences on this subject are all upon one side, and that the Bible contains nothing in favor of the abolition or change of the original Sabbath.

R. F. C.

## WORLDLY HONORS.

I would not have a name below,  
Where fame doth wreath her garlands fair;  
Such worldly honor I forego;  
I would not have my portion there.

'Twere of no use to have a name  
Among the worldly sons of strife,  
'Twere better far to have a claim  
Among those in the book of life.

I would not seek for worldling's wealth;  
For there is many a secret door,  
Where midnight robbers come by stealth,  
And leave them poorer than before.

I would not seek for joys of earth,  
Since they are fading fast away;  
Full well I know they're little worth,  
Compared to life in endless day.

"These shining bubbles soon will break;  
We know they cannot long endure;  
Then let us ceaseless strive to make  
Our everlasting portion sure."

S. ELMER.

## COMMUNICATIONS.

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

## From Bro. Bates.

BRO. SMITH:—On the 24th of April we gave a course of lectures on present truth, at a school-house in Pony Hollow, Clayton Co., Iowa. We were invited to call here by Brn. W. and H. Bates, who had recently removed here from Northern Illinois. Several of our hearers became much interested and seemed desirous to know our position. One gentleman who was much prejudiced against religious meetings as he had learned them, and had not attended with any of the sects for a long time, ventured out three times. In conversation with Bro. Bates afterwards, he said, Mr. A. and wife, and Mrs. W., about one mile from here are keeping the Sabbath. Bro. B. asked if they had been out to the meetings. No, said he, but the news of the meeting has spread like wild-fire. I never saw such an excitement in this place before. The ground here is occupied by the Methodists. Their minister requested his flock to keep away from us and have no conversation with us whatever. One of the neighbors remarked if they had got a religion that would not bear to be investigated by the Bible, they had better keep away! Two of their members however declared for the truth, but we learn they meet with much opposition. Others are investigating.

May 1st reached Wawkon, Allamakee Co. Here we were heartily welcomed by our old and tried Brn. and sisters Andrews and Stevens, who had so recently removed from Paris, Me. The two families together number twelve Sabbath-keepers. As they lived remote from the village or school-house, the way was not open for a public meeting during our short stay with them. We spent a peaceful, quiet and happy Sabbath with them. Here they expect to remain until they are called away to their great "reward in heaven." The health of Bro. J. N. Andrews has improved some since he came West. He hopes to become strong enough soon to labor in the harvest field. The Lord strengthen him up for this important service.

On our way to Wawkon we stopped for the night in the village of Rossville. We inquired if the inhabitants wished to hear on the subject of the prophecies. At the ringing of the village bell, quite a company came to their place for worship, and listened quite attentively during the evening. After the meeting closed, one of the villagers arose and made a very short speech unfavorable to our subject, and closed with saying he had hoped that they had got out of the reach of "Millerism." We referred him to proof that we had been giving them from Bible and historical facts, that the unannunciation of the "second coming of Christ had already been proclaimed to "them that dwell upon the earth, and to every nation, and kindred, and tongue, and people." And if the people nick-named it Millerism, it could in no way alter the prophecy, or have it given over again. Hence the pressing necessity to get ready. While on

the road, we fell in with many families moving North to Minnesota. We sent some of our publications there for distribution. Lord, set home the truth!

We have just closed a course of five lectures in Farmersburg, Clayton Co., which commenced the 9th inst. Three of them in the meeting-house. Some laughed and scoffed, while some acknowledged the truth, and said they would keep the Sabbath. Two subscribed for the *Review*, and furnished themselves with books. Notwithstanding an opposing spirit that was manifested by some of the thoughtless, yet it was evident that many listened with deep interest.

We came to Elkader the 11th inst., to attend two more meetings which closes this evening. From hence we leave on the 14th for Jo Daviess Co., Ill., to give a series of lectures, from the 16th to the 18th. From thence, the Lord will, meet with the brethren in Conference at Battle Creek, Mich., 23d inst.

JOSEPH BATES.

Elkader, Clayton Co., Iowa, May 14th, 1856.

## From Bro. Graham.

BRO. SMITH:—Although an entire stranger to you by personal acquaintance, I trust we are united in the inseparable bonds of Christian fellowship and love, and unitedly striving to gain an entrance into that peaceful land, where all God's weary children will soon meet together.

It is now more than two years since, I humbly believe, God in infinite mercy turned my heart from vainly endeavoring to seek enjoyment amid the transitory allurements of this fleeting world, and caused my feet to be turned into the way of his commandments, and my heart to seek pleasure in that source from which alone true happiness can be found.

Since that time I have been a close and anxious observer of the precious, (though oft suffering) cause of present truth; and as my heart has often been cheered and encouraged by reading in the columns of the *Review* the sweet and sympathizing epistles from those of like precious faith, I have felt impressed that it was my duty to add my feeble testimony on the side of truth. My heart has sadly been grieved while hearing of the grievous adversities through which those dear brethren have been passing: who have long labored in the front of the ranks, and patiently borne the heat and burden of the day; for I verily believe, of the many perils and afflictions endured by the beloved Apostle to the Gentiles, those occasioned by "false brethren" were not among the least; and my earnest prayer to God has been, that you might be graciously sustained, and ever be found "steadfast, unmovable, abounding in the work of the Lord, forasmuch as you know your labor is not in vain in the Lord."

It has also been a source of trial and sadness to me to see the crooked and inconsistent course of some of whom we had hoped better things. But we see, dear brethren, when seriously considering the subject, that our trials are none other than what befel the ancient Church in her primitive purity. Then brethren, let us be patient; for we need not be troubled, neither soon shaken in mind, while we behold by the glorious flood of divine light that shines upon our pathway from God's sacred word, that "we have not followed cunningly devised fables," when embracing the welcome doctrines of the speedy "coming of our Lord and Saviour Jesus Christ." But we have for a foundation whereon to rest our hope, "the prophets and apostles, Jesus Christ himself being the chief corner stone."

May God in mercy help us as a people to feel the importance of now making diligent use of the day and means of grace, that we may by yielding with submission to the purifying process of the truth, be sanctified through it. Truly, brethren, we have great reason for humility and thanksgiving, that our kind heavenly Father has caused the truth to shine into our hearts, amid the perils and delusions of these last days. Then let us not sleep as do others, but awake to newness of life, and strive in all things to honor and glorify him who has done so much for us.

I have been much encouraged of late by hearing of the prosperity of the cause, and my heart's desire and earnest prayer to God is, that it may still arise;

that the time may speedily come when all God's scattered and torn children will be gathered into the unity of the faith, and be found in accordance with divine requirement, all speaking the same things, and that the spirit of meekness and wisdom may rest upon those who have the oversight of the paper, that it may as ever go forth bearing precious seed, and affording meat to the household of faith in due season.

Yours in hope.

BRUCE GRAHAM.

Kensington, Ct.

## From Bro. Bean.

BRO. SMITH:—I feel very thankful that my mind was ever called to the subject of the Third Angel's Message. I have been trying for three years to keep the Sabbath of the Lord, and live out the Third Message as I understand it; for experience has taught me that the Sabbath alone will not stand the test in these days of peril. Many have embraced the Sabbath and seemed to run well for a season; but when trials came they could not stand—they could not deny self. But the Lord will have a tried people, and they will have to be clean through the word and purged from every dross.

Not all that came out of Egypt by Moses entered the promised land; and I fear that not all who profess the Third Message will enter the antitypical land.

Since I embraced the Third Angel's Message I have taken great comfort and pleasure in reading the history of the travels of the children of ancient Israel. It has seemed to me that God's dealings with them were examples for us. Bro. Cottrell has given us a good piece on examples. My mind had been dwelling on that subject a number of weeks before Bro. C. wrote. God often cited the children of Israel back to the wonders wrought in Egypt, and especially the night in which he led them out, as way-marks by which they might know that he had led them, and been their God, and that a peculiar treasure unto him above all the earth. It seems that on the night the children of Israel went out of Egypt, they had the midnight cry, and when they had got entirely freed from the Egyptians, then God gave them his law, which, if they kept it, would bring them to the promised inheritance. So God in these last days has brought a people out of the churches or antitypical Egypt, and they came out under the midnight cry, and when they got free from the churches then God gave them the Third Angel's Message containing the ten commandments, which, if we keep them, will bring us to the everlasting inheritance.

But my heart has been made sad and my spirits almost sunk within me while some here and there have been dropping off; but I now see the hand of the Lord in all this. After the paper was established at Battle Creek I took new courage. My heart has been cheered of late to know that the cause was on the rise. My prayer is that God would speed the message; and make the messengers like flaming heralds, and give wisdom to those that conduct the paper, that the mouths of gain-sayers may be stopped, and God's name glorified.

LEWIS BEAN.

South Hardwick, Vt.

## From Bro. Jones.

BRO. SMITH:—As I love to hear from others through the *Review*, I would not hold back my testimony in favor of the Third Angel's Message.

Though I may not have but one talent, the command is the same to improve it, as to him that has ten. I believe that we are having the third and last message of mercy to the world, and my prayer is that the Lord would help me to live in accordance with that help.

The grace of God assisting me, I am determined to endure to the end, for the promise is to such that they shall be saved.

May the Lord help us so to live that we may not get overcharged with surfeiting, and drunkenness, and the cares of this life. Especially the cares of this life. Not that we need be less watchful against surfeiting and drunkenness, but more watchful against the cares of this life; for the enemy of all good is trying in every possible way to allure us into the

business of life, and there so entangle us that we may forget God and be made an easy prey. But if we look to the Lord for strength to endure the trials of the way, he will lead us safe through.

B. G. JONES.

Newport, N. H.

From Sister Clough.

DEAR BROTHER:—I am greatly encouraged and edified in reading the communications from the dear brethren and sisters through the *Review*, and I would just say to them all, Press on a little longer, and the prize will be sure. Victory will turn on Zion's side. If the Commandment-keepers have not the Lord on their side, I ask, Where will you find him? Certainly not among the proud and popular sects of the day; not, indeed, but that I think there are individual Christians among them, but the majority seem bent upon gratifying "the pride of life and the lust of the eye" to their heart's content; and an awful destruction awaits such, but they heed it not. My sympathies are with that little remnant who are trying to live by every word that proceedeth out of the mouth of the Lord.

We read that Enoch walked with God, and he was not; for God took him. I believe the remnant in these last days must walk closely with God, if they ever expect to be translated as Enoch was. The mere name of being a Sabbath-keeper will not deliver us in the great day of his wrath: it will only be the pure in heart that will then stand the solemn test. I pray God to pour out of his Spirit into your hearts and mine, that we may have a more lively sense of the solemn scenes that are before us, and of the great work there is to be done, in us, and by us, to fit us for that better land.

I feel now while I am writing as if I wanted to praise the Lord that he has done so much for me. I thank his name that I ever heard the Third Angel's Message, and that I had strength to come out from a popular church amidst much opposition and ridicule, and unite with the dear brethren and sisters in Sutton and Wheelock. Pray for us, brethren, that we may hold on and hold out.

Your sister in the Lord.

HANNAH CLOUGH.

Lyndon, Vt., May 6th, 1856.

Extracts from Letters.

SISTER ANN MARETT RATHBUN writes from Marquette Co., Wis.:—"It is my painful duty to inform you of the death of my dear mother, who departed this life on the eve of March 23d. She sweetly fell asleep in Jesus, and now rests in hope, while we are left to mourn her loss; yet while I sorrow, my heart is greatly comforted in hope of soon being with her in the resurrected morn. She has been a firm believer in the present truth for nearly two years. She left her dying testimony in favor of the precious truths she had professed and so ardently loved. She died in full faith of the Saviour's soon coming to awake the sleeping saints, and change the living, and gather them home to rest forever. I was enabled to realize the worth of the Christian's hope as I never did before, as I stood beside the dying bed of my dear mother, and saw and felt for myself that support that nothing but the blessed hope could afford.

"I read the *Review* with pleasure, and it would seem hard to be deprived of it. Amidst my afflictions it is a great comfort to me to hear from the brethren and sisters scattered abroad; for I am now left alone and none of like precious faith around me."

Sister Harrison Smith writes from Barre, N. Y.:—"I feel anxious to do all I can as soon as possible; for I believe our time of doing will soon be past. I believe the work of redemption will soon be closed up, and I want to be in the work, and be ready to help swell the "loud cry" of the Third Angel's Message. The Lord has done great things for me whereof I am glad. Bless his holy name! He has heard the prayer of faith in my behalf. He has raised me up from a sick bed, when going into the grave. God can do what earthly physicians cannot. He is the

great Physician, that never lost a case. It is safe trusting in Him.

It is now a little more than three years since myself and companion began to keep all the commandments of God; and I can say with David, "How love I thy law, it is my meditation all the day." I mean to keep striving for perfect holiness, without which no man can see God. I want to see the inside of the New Jerusalem, walk its street of gold, and dwell forever with the redeemed."

Sister Elvira Sanford writes from Jo Daviess Co., Ill., May 9th, 1856:—"I wish to say a few words through the *Review* to the saints scattered abroad. Be encouraged, dear brethren and sisters, knowing that if we endure unto the end, we shall receive the promised inheritance. I with you have to pass through deep trials; but I pray that they may so try me that I may come out as gold tried in the fire. It is my desire that I may be made holy, daily consecrated to God. Holiness of heart! O the priceless treasure! which the saints must have to be prepared for the kingdom.

"It gives me much encouragement to read the letters from the dear saints, and though I feel the weakest of you all, I wish to contribute my mite in this glorious cause. There is still some interest here. Two families came out decided to keep the Sabbath of the Bible, in April, while Bro. Bates was here; and others appear to be searching for the truth."

Bro. Burt Hall writes from Lapeer Co., Mich.:—"Let us wake up to a new engagedness, and put on the whole armor of God. The time is coming when we shall need the whole armor, if we expect to stand. O that we might realize the age in which we live, and the shortness of time. I believe that Jesus is soon to take his seat on the white cloud, and descend again to this wicked world. Jesus has been a friend to us and still is pleading for us. He is not willing that any should perish. He has done and is doing still all he can for us. He so loved us that he left his Father's home and the company of angels, and came to this unfriendly and sinful world and suffered and died that we might through him have life. O brethren, will we have life when it has been purchased so dearly for us? or will we have death rather than to suffer persecution here for a little while? O give me life! give me Jesus! that precious Saviour who is worthy of all praise; who suffered and died the shameful death of the cross; and then let persecution and tribulation come: I can bear all the world's hate with my blessed Saviour by my side. I love Jesus and his cause, and I am determined by the assisting grace of God to press my way onward and upward for the City whose maker and builder is God. What a happy place where sickness, pain and sorrow are felt and feared no more.

Praise the Lord for the precious promises we read in the inspired volume. How they buoy the spirits up and cheer the lonely hearts when all earthly friends depart. Brethren let us put our trust in God, and he will deliver us from every hour of temptation, and lead us in the path of peace to heaven.

"I feel encouraged more and more, as I think that Jesus is soon to come and take us home. O that we may have our lamps trimmed and burning and be as men waiting for their Lord when he shall return from the wedding!"

Selected for the REVIEW by R. B. Wheeler.

Prov. iii, 5. Lean not unto thine own understanding. 1 Cor. iii, 19. For the wisdom of this world is foolishness with God.

Whosoever desires to know the will of the Lord, and prays earnestly for instruction, shall certainly know his will. But he must not be wise in his own conceit, nor lean to his own understanding, nor expect that the wisdom or learning of this world will explain the things of God. He must not seek to reconcile the Word to his lusts, but combat his lust by the Word. In short, he must come to Jesus for instruction with great simplicity of mind, and not come for a month or a year, but sit all his life at the feet of Jesus, to receive instruction from him. Lord make

me jealous of myself, enable me to go in and out by prayer, and keep me from all errors that may hurt my soul.

Rom. xii, 21. Be not overcome of evil, but overcome evil with good. 1 Pet. iii, 12. The eyes of the Lord are over the righteous, and his ears are open unto his prayers, but the face of the Lord is against them that do evil.

The life of a Christian is a warfare; and the conflict between sin and holiness, and between sorrow and comfort, is often very violent. Sin, Satan, self and the world, are his daily enemies. He is also exposed to poverty, affliction, reproaches and persecutions. O my Saviour, help me to overcome every evil in the strength of thy grace; give me a heart to do good to all that may seek to hurt me. Who, my Christian friends, will harm you if you be followers of that which is good? Not the Father; for he loves you. Not Jesus; he died for you. Not the Spirit; he is to comfort you. Not good men; they love those who follow that which is good. Not wicked men, nor devils; for, though enemies, they are confined, and cannot stir one step beyond what your God and Saviour permits them. When you meet with a trial, look to men, but to Jesus. Pray for patience to bear it, and look up for a blessing upon it. Then all things shall work together for good. Rom. viii, 28.

Let every temptation make you more careful, and put you on closer watches against the enemy. Cleave to Jesus by faith and prayer, like a child to a parent, when it sees an enemy coming towards it. Behold him, flee to him, rest upon him, and then you will rejoice in him.

What means this Decrease in the Church?

We shall not attempt to show, why, in many Churches in the land, there is always a loud lament over the decrease of membership. But that it is so, is lamentably true. We find the following, quoted from a religious newspaper. If the statements are correct, and we have not much reason to doubt on the subject, then the time has come for fasting, humiliation, and prayer, and for the exercise of these duties with rather more sincerity than marks the action and lives of the present race of professing Christians. But to the extract:

"In Philadelphia and Boston, it is believed at least three-fourths of the people habitually absent themselves from Church, and the same may be said of New Bedford, Fall River, Lowell and Worcester. The religious denominations, too, have greatly decreased within ten years. The membership in the Baptist Churches in New York city has decreased three hundred and sixty-two since 1845, although the population has increased 261,966. The Presbyterians in ten years, from 1843 to 1853, had decreased in numbers six hundred and sixty. The Methodists in the same time had lost four hundred and sixty-one, and there has been but one self-supporting Reformed Dutch Church planted in New York during fifteen years. Such are some of the statistics of spiritual declension, while, as a contrast to this picture, we have six thousand grog shops, and twenty-five hundred brothels!"

True Happiness.

ALAS! my dear friend, we forget that we are strangers and pilgrims upon earth. When a stranger arrives at his inn at night, if his room be comfortable, he does not dwell much upon its comforts, because he intends to pass on when morning arrives; and if his room be dirty and disagreeable, he does not send for painters and upholsters to furnish and decorate it. No, he says it is but for a night; to-morrow I shall leave it on my journey. O could we but view all around us as really pilgrims passing from one stage to another; i. e., did we but live by faith, how little would any earthly circumstances affect us! I am more convinced, daily, that faith alone can procure equanimity; and happiness on earth consists in this. They err who think that happiness consists in

high and intense delights. On earth happiness is hardly a positive thing: it consists more in the absence of cares and afflictions, than in the positive enjoyment of any sublunary good. No man can be happy who does not look towards eternity, and long for a change from a scene of embarrassment and woe for that of complete blessedness, in the enjoyment of what is infinitely and uninterruptedly perfect. It is my aim to grow in faith; and I grow in faith as I get nearer to the cross of Christ. But O my wretched infidelity!—I might be always happy had I but this blessed object before me; because there "the world is crucified to me, and I to the world." But I am happy nowhere else. And God, of his kind mercy, grant that I may find no rest for the sole of my foot but under the Saviour's cross! With that in view I can bear all, forgive all, resign all, trust for all, pray for all, praise for all; but shut that out from the eye of faith, and I sink down into the meanest and worst worm of earth.—*Memoir Henry Budd.*

**THE REVIEW AND HERALD.**

BATTLE CREEK, MICH., MAY 29, 1856.

**Letter from Round Grove, Ill., to the Battle Creek Conference.**

DEAR BRETHREN, at Battle Creek, in Conference convened:—We, in behalf of the church, and ourselves, would say that we cherish anxious desires for your deliberations to be all ordered, owned and blessed of the Lord. We would gladly participate with you in bearing burdens, and enduring and sharing in all the trials that the cause may demand. Trials we know the remnant seem doomed to pass through; but we pray that the little flock may enjoy the form of the fourth, and the patience of the saints.

We would say a word with respect to the church here. We are so located as to convene on each Sabbath, (some 30 members,) and feel to say with humility and gratitude, that the good Shepherd has so manifested his approbation, that we feel confident if we can walk as the Lord has marked out the pathway, that the good providence of the Lord was in our emigrating west.

The time we believe has fully arrived when we may not say, And yet four months and then cometh the harvest; for when we lift up our eyes we exclaim, The fields are white already for the harvest. The truth that has been presented through the Winter is producing some fruit, and meetings which we have of late held on the first day of the week, are being blessed with interesting and increasing numbers, so that some are acknowledging the truth, and are urgent to bear. On the right and on the left there are calls for truth and offers of houses, and the people want to hear. We can emphatically say that laborers are few, while calls are many.

As to the Tent operations, we have consulted the brethren, and they think with us that, as there are houses freely offered, and people willing to hear, and the prospects are encouraging of doing good, by the blessing of the Lord, in embracing the abundant opportunities in houses of worship, we think if no special providence should open to favor our procuring a tent, that we had better labor the coming season in public houses. Besides, we see many inconveniences that would be consequent to a tent operation in Ill., that would not exist in Eastern States.

We would humbly say, that we are thankful that "Israel's Keeper slumbereth not, but has manifested his care in these last days in all his ways of mercy that he has ever done to guide, instruct and correct his people." O, may we be not the people who shall be left without a vision, nor be unwilling or negligent to acknowledge them.

While we say we thank the Lord for his gifts to the church, we would pray for the continuation of them until we all come to a full stature of men and women in Christ, and be made perfect.

We feel humbly to acknowledge that the church has been too willing to make a difference in estimation of the gifts. Can we lightly esteem any gifts? Can we discriminate between them, as to their importance? We need in their proper place all the favors of our Lord.

E. EVERETS.  
J. HART.

Round Grove, Ill.

**Note from Bro. Davis.**

BRO. SMITH:—Having changed my place of residence from North Fairhaven, Mass., to North Ber-

wick, Me., I wish my paper to be sent here. And as I am not acquainted with any Advent brethren in this vicinity, I should like to give an invitation through the paper to such, if there are any, to call on me. My residence can be found by inquiring at the Post Office.

North Berwick, Me.

OBADIAH DAVIS.

**Appointment.**

PROVIDENCE permitting, there will be a meeting at Oxford, Erie Co., Ohio, in the white school-house near Bro. J. Tillotson's, commencing Sabbath, June 7th, and to continue over First-day. Our brethren scattered abroad and those who wish to bear the reasons of our faith, are invited to attend. We wish a general attendance of the brethren.

G. W. HOLT.

**Tent Meeting.**

PROVIDENCE permitting, there will be a Tent Meeting at Monterey, Mich., Sabbath and First-day, June 7th and 8th. Bro. and Sr. White will attend this Meeting if health and circumstances will admit. It is desired that some brother, or brethren, should be present at this Meeting from the churches in Allegan and Van Buren Counties, that arrangements may be made for two or three more Meetings in those Counties. Arrangements are made for Bro. J. H. Waggoner and myself to go with the Tent after the first Meeting.

M. E. CORNELL.

**Tent Meeting.**

If the Lord will, a Tent-meeting will be held at Ulysses, Potter Co., Pa., commencing Sixth-day evening, June 13th. The meeting will continue over First-day. A general attendance from the surrounding country is solicited.

WM. S. INGRAHAM.  
R. P. COTTRELL.  
J. N. LOUGHBOROUGH.

I have somewhere sent a copy of *Dobney on Future Punishment*, paper cover. Information respecting it will be gratefully received.

J. H. W.

**Business.**

C E Harris:—Your remittance pays to the commencement of Vol. X.

Wm N Bates:—Your present remittance pays to Vol. XI.

The P. O. Address of E L Barr is Princeton, Mass.

L Hastings:—The \$1 for Instructor was received.

L N Corruith:—Your present remittance pays to the commencement of the present Volume.

P Folsom:—At what date did you send your two dollars?

R B Ames and F Babbett, return their papers without giving their P. O. Address.

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those who are exposed to that heresy.—Price 6 cents.—Wt. 2 oz.

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H Clough, P Folsom, C E Harris, a Friend in Canada, Wm N Bates, E P Below, (\$1. for L D Ayres), O Nichols, S Hughes, M E Morey, Wm R Brown, J Huber, S Greenman, H Childs, Wm Peabody, each \$2.

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Wm Lawton \$2.50. J D Morton \$1.50. E Judd, G Pease, J Whitmore, each \$0.50. J A Wilcox \$0.54. W Morse \$0.51. S N Haskell (\$0.50 for J C Cheever) \$1.50. D Williams \$0.30.

ON VOL. VII.—H Clough, J Wilber, L Kellogg, E Gibson, A Pierce, L A Langworthy, Chas McConnel, Jos Ayres, L N Corruith, each \$1.

REVIEW TO THE POOR.—J Butchart, J M Lindsay, B E Place, each \$1.

TENT IN N. Y.—A G Smith \$2.

HORSE FOR J. N. L.—J Deimerest, L Fish, each \$1.

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