

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

BLESSED are they henceforth that die
Reclining on the Saviour's breast;
They rest from every care and sigh,
From all their labors they have rest.

No more they meet with cruel foes,
No more with anxious care oppressed;
They warred the conflict till life's close,
Their toil is o'er—they sweetly rest.

The living saints have yet to meet
And brave the Dragon's utmost ire—
The grave will be a blest retreat
While earth is wheeled in troubles dire.

Thy righteous will be done, O God!
To meet the foe and overcome;
Or lay me down beneath the sod,
Sleep a short sleep, and then go home!
R. F. C.

PLAIN AND SEARCHING THOUGHTS.

READER, this is an unspeakably important chapter for you to ponder. You must take up the candle of the Lord, as I have said, and go down into the very depths of the soul to search its hidden recesses. Nor should you trust to your own scrutiny. Like David, you should earnestly pray to God to search you. Ps. cxxxix, 23, 24. He knew how prone we are to self-love, and self-deception; how sin lies hidden in the folds of the heart's deceit, and therefore he begged the trial and scrutiny of eyes more piercing and less partial than his own. We are all liable to judge too favorably of our own case. Do, do consider the fatal, the dreadful, the eternal consequences of a mistake on this subject! O the idea of imagining we are going on to heaven, when, step by step, we are advancing to hell! Is this possible? It is; and the very possibility should awaken our alarm. Is it probable? It is; and this should increase our alarm. Is it certain? It is; and this should raise still higher our anxiety. Is it common? It is; and this should carry our solicitude to the highest pitch. What said Christ? Read with awe and trembling Matt. vii, 21, 53. Read, I say, this passage, in which the Lord with his own hand rings the tocsin and sounds the alarm through the whole of the church. Ought you not to examine? Is not there need of it? Is it not all but madness to go on without it? Mistake! What, in such a matter as salvation? Mistake! What, in a matter in which an error will require, as I have often said, an eternity to deplore it?

Are you quite sure this is not your case? Take up the subject, then, and put the following questions to your soul:

Am I right, and have I good evidence that I am truly converted to God—a real christian?

If I am a true christian, am I really an advancing one, or am I mistaking a declining state for an advancing one?

Am I mistaking a lengthened term of profession for a genuine improvement?

Am I putting an increase of knowledge, and of ability to talk about religion, in the place of an increase of holiness?

Does it satisfy me to grow in knowledge and lamentation of my corruptions without mortifying them?

Am I confounding sectarianism with true piety; attachment to some preacher with love for the truth; and zeal for some favorite theory with regard for the gospel?

Is my mortification of sin confined to some one corruption, which interest, ease or reputation, may require me to surrender; or is it directed against all sin?

Is my religion mere excitement of the emotions, and my growth only a greater excitability? or is my will more and more determined for God, my conscience more tender, and my life more holy?

Inquire, I beseech you, into these things. Be determined, by God's grace, to know the real state of the case, and to be under no mistake. Be this your prayer: "O God of truth, thou that searchest the hearts and triest the reins of the children of men, thou knowest that I would not for ten thousand worlds be deceived about my spiritual state. Do thou, who knowest me altogether, make known to me what I really am in thy sight. Painful as it would be to find out that I have been deceiving myself, this were infinitely better than for me to go on in error till the mistake is past being rectified. I want to know my real state. Even if I am a christian, and yet mistaking declension for progress, I wish to know this also. Let my spiritual insight be clear, my self-acquaintance be accurate. Suffer me on no account to deceive myself, even as regards my progress or decline.—*Christian Progress.*

I MUST PRAY IN SECRET.

THAT I must pray, is a moral axiom—it is self-evident—it needs no proof. It is as much the instinct of my nature as it is the command of heaven. Prayer is my communion with God. It is my language of worship, as a man; of dependence, as a creature; of submission, as a subject; of confession, as a sinner; of thankfulness, as a needy being. As a christian, I find it "my vital breath, my native air." Without it I cannot live. I must pray; for if I do not, I shall spiritually suffocate; I shall starve and die!

But not only must I pray—pray in the family, in the social circle, in the walks of business, winging my thoughts in aspirations to the heavens, but I must also pray in secret. Some place I must have that I can call "my closet," some place where I can go away by myself, and shut out the world, and be alone with my God. Some place it must be, where, like Isaac in the field, and Peter on the house-top, and Daniel in his chamber, and the blessed Saviour at midnight, I may "pray to my Father which is in secret." I must have a time for this duty, and a stated time; for if I have not, it will never become a habit; and if not a habit, I shall be apt to neglect it, and never will it be woven with my spiritual existence, as a part of my soul's life, and never will it have that power of association, that current and glow of feeling, without

which duty is never delightful. Often, too, must I attend to this duty; often improve the delightful privilege of private converse with heaven. An eminent statesman, with all the cares of empire upon him, used daily to retire for secret prayer; and Daniel, when prime minister of a kingdom, three times a day was found in his closet. They did not pray too much in secret. I had better pray more rather than less. Like them, like all eminent saints, often must I be found in my closet, with serious reflection, with self-examination, with the Bible open before me, in solemn, and fervent, and wrestling communion with God. Yes, I must often pray in secret.

I must pray in secret, for God commands it. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." This is God's command, and I may not, I dare not disobey it. "He seeth in secret," and if in secret I do not pray to him, he will be grieved and angry with me, while, if I do, he, as he has promised, "will reward me openly."

I must pray in secret, for of all communion with heaven, that which is secret is the sweetest. The dearest intercourse of earthly friends is that which is most private, that which most shrinks from the gaze, the almost profaning gaze, of others. Much enjoyment may the husband and the wife find in the general mingling of the social circle; but the highest of their social joys would be at an end if there were no subsequent and private hour when they could sit down together, and talk over the incidents of that circle, and every thing that was of most and dearest interest to themselves. And so the christian with his God. Public communion with him most richly may he prize and enjoy. But sweetest of all is his communion with him in secret; when in the sacred retirement of the closet, with no earthly eye upon him, he can pour out his soul in his solitude to his God. From the very instinct of his nature; of all prayer, that which is secret is dearest to him. Prayer, in its every form, is his joy, his strength; but secret prayer is a luxury to his soul.

I must pray in secret, for as an individual I have secret and peculiar necessities. I have secret and peculiar sins to confess, which it would be improper to acknowledge in public, and yet to God I can unfold and deplore them all. My temptations are peculiar, and to him I would go for peculiar strength. I have secret trials and sorrows which the world may never know, and yet to God I can pour them forth, knowing that he will never reveal them; knowing that he will sympathize with them all; that in all he will cheer, and aid, and direct me. If a parent, I can pray for a child; if a friend, for a friend; if a minister, for each of my people according to their peculiar case. In public, joining as I there do with others, I can only say "our Father"—can only ask for general blessings. But blessed be God, in secret I can say, "O my Father, if it be possible let this cup pass from me;" let this temptation be removed, this blessing be granted, this evil habit be broken, this trial which rends my heart be taken away. In this, let the way of duty be made plain; in this grace let me grow; let this enemy be forgiven; let this friend be blessed. In such particular prayer, I find my nearest approach to my Saviour, the clearest views of self, the most vivid light of God's countenance, the deepest sense of personal obligation, the mightiest strength, whether to resolve, or to do, or to suffer.

I must pray in secret, for if I do not I shall not grow in grace. Of all the means of spiritual growth, none do I find more efficient or blessed than this. In secret communion with God I feel as if he were personally with me, and this gives me strength and vividness to every obligation. Distinctly confessing my sin—then, if ever, I avoid it. Asking for distinct blessings—then, if ever, do I earnestly strive for their attainment. The thought that I have been with God—this, I find, has an abiding effect on the life. After this, truth is more impressed, temptation has less power, the world less influence. Coming with David from the closet, with David I am able to say, "My heart is fixed, O God, my heart is fixed." Mine is that, "calm and heavenly frame" which elevates above the world, and fills with the Spirit of Jesus, and girds for every holy effort. Coming from the closet—then, if ever, am I firm in duty, cheered under sorrow, strengthened against sin. And so with every child of God. Never was there one who loved his closet, lived much in it, that was not a spiritual, a growing Christian.

I must pray in secret, for if I sin by neglecting my closet, I shall soon be left to other sins. Deception, inconsistency, formality, backsliding, all begin in the closet, in the neglect of secret prayer. "Away from God's presence," he will "take his Holy Spirit from us." Going away from him, neglecting communion with him, he will leave us. And left of him, spiritual darkness, if not spiritual death, will be upon us. Neglect the closet, and next the family altar will be neglected, and then the circle of social prayer, and then the Bible, and then perhaps the sanctuary and all the means of grace. Neglect the closet, and you know not where or how far you may wander; you know not when, if ever, you will return. Neglect the closet, and soon you will abandon it; abandon it, and soon you will be left of God to dark, it not to damning sin—perhaps to endless ruin!

I must then, I must pray in secret; steadily, frequently, earnestly. God enjoins it. My highest enjoyment, and my individual and peculiar necessities demand it. I must do it, that I may grow in grace—may not decline in spirituality—may not wander from God. To pray in secret! It is a solemn duty, a glorious and blessed privilege, thus to hold converse with the Most High; as a child with a father, as a friend with a friend, thus to commune with him, and breathe his Spirit, and receive his impress, his image, upon my heart! O! may I ever prize—may I ever improve it! By God's grace, I will. God's grace, God's Spirit assisting me, I will pray in secret. Ever and faithfully will I do it, till from prayer on earth, I am raised to praise in Heaven!

NOT DOING.

The guilt of many things is clearly discernible. Nobody questions the character of Sabbath-breaking, profanity, or drunkenness. Avarice, ill temper, evil-speaking, though less obvious, are evident enough to be weighed by the standard of public opinion, and are readily acknowledged to be sins. Vanity, trifling, and procrastination, cannot easily elude a reckoning, and are pronounced inconsistent with any great measure of excellence.

But there is a sin cleaving to the Lord's people so subtle in its nature, so humble in its guise, so frank in its excuses, that exposure is difficult, and rebuke is often disarmed. What is it? The sin of not doing. Neglected opportunities, unused talents, undone good—these are to be arranged in the great day in the same catalogue with others of a bolder and darker dye. "Inasmuch as ye did it not," is the verdict of the Judge.

The nature of this sin the Lord laid bare in the parable of the talents, spoken to his disciples on Mount Olivet, when by many significant illustrations he was striving to impress upon the little circle the nature of his kingdom on earth—its duties and obligations, its rewards and punishments—from which he was soon personally withdrawn, and which they were to be intrusted to carry forward alone.

Christ delivers his goods to his servants, every one according to their several abilities—some more, some

less, special gifts and capacities, natural gifts and endowments, capable of being sanctified to the Lord, and consecrated to his service—for the use or abuse of which, each one must render an account. Every one is thus intrusted with a talent to be used, a work to be done for Christ, and he expects fidelity and diligence in the work.

One came at the reckoning, with his work undone. It was he who had the least to do—so little, that what signified whether it be done, or left undone? at best, the Lord could be hardly honored; at best, it could but add a small increase to his store. Was that excuse sufficient?

"Ah," pleads the unprofitable servant, "taking care of my own soul is a work of such vast concern, how can I busy myself for others? The business of saving others is a hard service; a self-denying service—I am afraid to try; I shall be rebuffed, and frowned upon. But little is mine, and I fear to risk it in the bank of faith. The widow and the fatherless must look to others better able than I. I have no words for counsel; simple and unlettered, what can I do?" Did these cautions and timid excuses suffice? "Thou wicked and slothful servant," "cast ye this unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." God's gifts cannot be hidden, nor yet returned to him entire; for suffering them to lie idle, is one form of wasting them.

Unused grace will die out in the soul. One of the early fathers says: "As the corn, if left to lie in the barn, is consumed, being devoured of the worm; but if it is brought forth and cast into the field, it is multiplied and renewed again; so also the spiritual word, if it be evermore shut up within the soul, being consumed and eaten into by sloth, envy, and decay, is quickly extinguished; but if, as on a fertile field, it is scattered on the souls of the brethren, the treasure is multiplied to them that receive it, and to him that possessed it."

Hiding one's talent may seem only shrinking sensitiveness, or a harmless inefficiency. It is not, indeed, spending the Master's goods in "riotous living" like the prodigal, or wasting them like the unjust steward, or sinking them in debt like the unmerciful servant—it is only not doing all that might be done, the natural short-coming of a distrustful and fearing spirit. But this is sin. This forfeits all. This wrecks hope. This brings under condemnation. "Thou wicked and slothful servant."

Are there not many interesting and amiable persons in fellowship with the churches, on whom no breath of reproach or censure ever fell, yet who at the last day may awake to this startling upbraiding of the Judge, when neglected opportunities, and unused talents in Christ's service shall weigh down the soul into utter darkness, and drag it from the light and joy of God's presence for ever? Let us all be early warned, and with solemn self-scrutiny ask ourselves, are we doing with diligence and fidelity that portion of the Master's work intrusted to our care? —*Ch. Secretary.*

THE DRAGON VOICE.

THE course of this government, the two-horned beast of prophecy, on the subject of slavery, is thus set forth by Hon. J. R. Giddings in a letter to the Disunion Convention, held in Worcester, Mass., on the 15th inst.:

"I hesitate not to say that this government has been so administered, for the last quarter of a century, as to be destructive of the lives, the liberties and the happiness of a portion of the people; in short, it has become destructive of the very objects for which it was established. Its influence and its powers have been exerted to extend the most barbarous system of human bondage known to mankind. Three distinct and separate wars have been waged to uphold and maintain the system of American Slavery. More than three hundred millions of dollars have been drawn from the pockets of our laboring people, and paid out by government for that purpose, and more than five hundred thousand human victims have been sent to premature graves to uphold and maintain the interests of an institution which the present Administration and its supporters are seek-

ing to extend and eternise. In one of the wars alluded to eighty thousand freemen were sacrificed to this Moloch of Oppression, and in one day recently, three hundred fathers, mothers and children were barbarously butchered by our army for no other crime than attachment to their God-given right to liberty; and the groans of men and women murdered in Kansas by employers of our government, have not yet ceased to ring in our ears.

"We have acquired vast territory and spread the curse of human bondage over it; we have erected nine slave-holding States and received them into our union; we have authorized Slavery in Utah, New Mexico and Western Texas; we have authorized a coastwise commerce in human flesh, which is now carried on under the protection of the American flag; we have established Slavery and the slave trade in the District of Columbia, and involved our people of the free States in the disgrace, the crime and the expense of returning fugitives from oppression: under the fostering care of this Federal government the number of slaves has increased more than three millions, and throughout fifteen States and three Territories, bereaved fathers and mothers mourn the loss of children torn from their embrace by brutal slave-dealers; and brothers and sisters, separated from each other, sigh and weep in chains; and millions of hearts are bleeding under the accumulated wrongs of that institution."

FEW CHOSEN.

"MANY are called, but few are chosen." Matt. xxii, 14.

A passage of awfully solemn import, whether the speaker or the consequences are taken into account. The speaker cannot be mistaken, the consequences are the loss of the soul, of God, of heaven.

But how is it, and why is it, that many being called few are chosen? Not a few lay the fault on God, and exonerate the sinner from all blame. But is it so? "To the law and to the testimony." What says our Saviour in the parable? "They would not come." And the one cast out into outer darkness would not put on the wedding garment. All were invited, but things of earth and time engrossed all their attention, and commanded all their hearts—their marriages, their purchases, their wives, their lands, their oxen. Hear Jesus: "O Jerusalem, Jerusalem! how often would I have gathered thee, but ye would not." Thus he lays the fault on man alone, and exonerates God from all blame.

Dropping the parable, let us put the question, Why are so many of the called not chosen or saved? What more interesting or (to us sinners) important question could be put?

For a solution to the inquiry we must look either to the unwillingness of God to save, or to the inability or unwillingness of man to be saved. Where but in those can the true cause be found? We ask then, Is God unwilling to save or choose those he calls? If so, why does he call them? To mock them? Are any to be found ready to attribute insincerity to God? But if God is not waiting to be gracious, and ready to pardon all that he calls to salvation by the gospel, then there is no alternative left us but to believe God a liar. O awful blasphemy! "Am I a man that I can lie? saith the Lord." No, no, God never mocked a sinner, never trifled with his promises. To mock the sinner, or to trifle with his promises, would be to make war upon his own goodness, benevolence, mercy, love, truth, and justice, through Christ. Hear what he says for himself in this matter: "As I live saith the Lord, I have no pleasure in the death of him who dieth." "Look unto me, all ye ends of the earth, and be saved." "Ho, every one that thirsteth, come ye to the waters," &c. "The Spirit and the Bride say, Come. And let him that heareth, say, Come. And whosoever will, let him come and take of the waters of life freely. "The Lord is longsuffering, not willing that any should perish, but have everlasting life."

Passages more in point need not be sought for, and, what is best, not one can be found in all the book of God to oppose them.

Shall we look for the cause in the insufficiency of the atonement of Christ? Hearken: "God so loved the world that he gave his only begotten Son, that

whosoever believeth might not perish, but have everlasting life." "The blood of Jesus cleanseth from all sin." "Wherefore he is able to save to the uttermost all that come unto God by him." "Behold the Lamb of God who taketh away the sin of the world." And more, has not Christ sent the Holy Spirit to reprove? Whom? How many? "The world of sin?" Of what sin? "Because they believe not on me." Thus scripture shows the all-sufficiency of the atonement of Christ to save all the called.

Shall we seek for the cause in the inability and unwillingness of the called to be saved? We allow it at once. "Sooner may the Ethiopian change his skin, or the leopard his spots, than he who has been accustomed to do evil learn to do well." "Who can bring a clean thing out of an unclean? Not one." But Jesus can. Hear him: "Behold I make all things new." And for this very end has God laid our help upon him, and treasured it up in him. It is he who hath received "gifts for men, even for the rebellious." "Go to Joseph," was the command given to all who went to buy corn in Egypt. And the gospel command is to all impoverished, ready-to-perish sinners, "Go to Christ and out of his fullness receive grace for grace." Christ calls—he bids us come. "Come unto me all ye who labor, and are heavy laden, and I will give you rest." "Look unto me, and be ye saved, all ye ends of the earth." Did ever any guilty soul look or come to him, and was rejected? Nay. "He hates putting away." Did ever any one seriously try to look or come to him and was not able? Never. Thus our inability is lost in the Saviour, and we are left altogether inexcusable if we perish.

Thus the call to salvation is universal—God is sincere—Christ is able to save—the Holy Spirit is striving with men. Man by nature is unable, but his help is laid upon and in Christ, and he is invited, yea, commanded, to come to him and receive all needful grace and aid. Why, then, are not all men who are invited and called, set down at the gospel feast? The answer is to be found in the third verse—"They would not." And this is the language of Moses, the prophets, and of Christ. "Ye will not come unto me that ye might have life." Man's damnation under the call of the gospel is therefore not of necessity, but of choice. This is their condemnation that, "that light is come into the world, but they choose darkness rather than light, because their hearts and deeds are evil." How truly speaks the Prophet when he says, "O Israel, thou hast destroyed thyself."—*Chris. Intel.*

The Scriptural Observance of the Sabbath.

BRO. SMITH: Believing that some of the readers of the *Review* need instruction on the proper observance of the Sabbath, and others reproof, I am induced to write out some extracts on this subject, from tract No. 2, of the American Sabbath Tract Society's publications, desiring that you would publish the same.

A FRIEND OF THE SABBATH.

"Notwithstanding God has given the Sabbath for the spiritual and temporal benefit of man, it is manifest that we may suffer a woful loss of all the good it proposes, if we neglect to make a proper improvement of it. Like all other means of grace, it may prove a savor of death unto death to those who abuse it. It therefore becomes a momentous inquiry, How shall this holy day be observed?"

"This great institution is to be regarded as a weekly testimony of our allegiance to Him who created us. This being the case, it becomes a matter of thrilling importance that the testimony of our allegiance be sincere, characterized by nothing of hypocrisy or formality. If in all our acts of worship we must be careful to worship 'in Spirit and in truth,' surely it is of the highest importance to do so on this solemn occasion, when the great King comes down to test our loyalty. On this day we should by no means omit to celebrate the praise of creation. To be a memorial of this great work of the Almighty, the Sabbath was instituted. But let it not be thought because the work of creation holds so prominent a place in our Sabbath meditations, that redemption is thrown into the shade. It is rather the contrary. One great design of the Sabbath is to

promote holiness. But man partakes of no holiness except through the gospel. The mediation of Christ is the only channel through which it is communicated to him, and this always in connection with the most vigorous action of his own mind on the subject.

"One very important thing among the duties of the Sabbath is the cultivation of a right spirit with reference to it. We should 'count it a delight.' Isa. lviii, 13. Can that man be called a Christian, who counts it an irksome season? Is he spiritually minded to whom it is an unwelcome interruption of his worldly business, who in the avariciousness of his heart says, 'When will the Sabbath be gone that we may set forth wheat?' Amos viii, 5. Surely not. His temper is anything but in accordance with the sacredness of the Sabbath season. His thoughts, his feelings, are a direct violation of that law which says, 'Remember the Sabbath-day to keep it holy.'

"To a real Christian, however, the Sabbath is the most delightful season he enjoys on earth. It is something like a heaven below; for the things of God and Christ come then into direct contact with his holy soul. He is as eager for the approach of this holy season as the child is for his holiday. Instead of its being too long, it is too short. Such a spirit ought even to be cultivated. In no other way can the Sabbath become a means of grace to the soul. What will mere abstinence from labor do? It will only contribute to the renovation of the corporeal system; which it is true, is one design of the institution. But this is a small part. Shall we take care of the body and not of the soul? Yet the soul suffers unto death, if there be no care to cherish a right spirit with reference to the day which is 'the holy of the Lord.' Our very thoughts must be put under restraint, and the greatest care taken that nothing of a worldly nature intrude into the mind.

"This leads us to observe that our conversation should have no reference to worldly things, but should be upon such subjects as are spiritual and tend to the furtherance of the soul in the divine life. 'Not speaking thine own words.' Isa. lviii, 13. But alas! we shall enter the dwellings of some, and when the Sabbath approaches, we shall not know it by any difference that we can discover in their conversation. It is still upon subjects that have not the remotest connection with the glory of God. Follow them to the place of public worship, and up to the very threshold of the door their speech still savors of the world. Follow them through the whole day—the state of their crops, the currency of the country, the political aspect of things, banks, bonds, mortgages; these are the themes upon which they expatiate. These render them animated and even eloquent. 'Out of the abundance of the heart the mouth speaketh.' Reader, thinkest thou that such persons can say in truth, 'O how love I thy law?' That law says, 'Remember the Sabbath day to keep it holy.' Thinkest thou that the love of God reigns in their hearts? This is the love of God, that we keep his commandments.

"All visiting for pleasure is inconsistent with a right observance of the Sabbath. Express and plain is the word of God: 'Not finding thine own pleasure.' Isa. lviii, 13. Visiting the sick for the purpose of alleviating their sufferings, and rendering what help we can, either as regards their bodies or their souls, is not only allowable, but is a Sabbath duty. But this is liable to abuse. Many take the Sabbath to visit the sick, because they are not willing to take time on any other day. Others go because the rigid improvement of the day at home is irksome to them. They watch the occasion, and convert it as much as possible into a visit for their own pleasure, while they quiet their consciences by the reflection that they have been visiting the sick. Reader, be careful how you seek to evade the restraints of heaven's law. Every attempt on your part to convert the season of holy rest into a day of pleasure, evinces a heart that counts the commandments of God grievous. Remember, too, that while you visit others for your own pleasure, you may induce others to violate the Sabbath as well as yourself. You take them from their closet, their reading, their meditation.

"All traveling for business or pleasure, is also for-

bidden by the Sabbath law. Such traveling as may be necessary in order to promote the due sanctification of the day, of course is not included. Harnessing horses, and riding to our accustomed places of worship may be necessary to promote the sanctification of the Sabbath, and therefore no breach of it. It stands on the same level with the labor performed by the priests of the old economy in the temple, for which they were 'blameless.' Yet traveling one half the distance for pleasure, is a profanation of the day, inasmuch as the word of God says, 'not finding thine own pleasure.' For the same reason, and because 'there are six days in which men ought to work,' journeying for business on the Sabbath is a violation of it. Take the following case: Bro. A. is out on a journey. The Sabbath comes, and instead of putting up and resting until the sacred season is past, he keeps right forward just as he has done the other days of the week. True he professes to regret the necessity of traveling on this day, but pleads in excuse that he cannot afford to stop at a public house during the time. He is too poor. Pause then, and consider whether, under such circumstances, and actuated by such principles, you can class yourself with those who 'esteem the law of God better than thousands of gold and silver.'

"After what has been offered it seems almost needless to add, that Sabbath-keeping includes abstinence from labor. The divine law enjoins us 'to keep it holy.' The plain meaning of which is, that it is a day peculiarly sacred to the Lord. For the word 'holy,' when applied to things inanimate or to portions of time, denotes them to be set apart exclusively to religious purposes. Wherefore the law is express—'in it thou shalt not do any work.' But alas! what kind of commentary upon this law, is the conduct of many who call themselves by the name of our Lord Jesus Christ. Let us see. Neighbor B. has a large grass farm, and milks daily from thirty to fifty cows. The product of his dairy is cheese, of which he makes one or two a day during the proper season. The Sabbath comes and the cows must be milked. Well this is right and necessary for the prevention of distress. But then the milk must be subjected to the same operation as on other days, and the cheese made, because otherwise it would be lost. Lost!—well, suppose it should be, how much is it worth? Why five dollars more or less. And so he barters away the sanctity of the Sabbath for five dollars. Every instance of departure from God's law, we believe, will be found to originate in selfishness. But that manner of keeping the day which looks at our own worldly interest, rather than the honor of God, can in no way be called 'keeping it holy.' For if it be holy it is consecrated to God, not to ourselves.

"It seems almost superfluous to say any thing about public worship, as an important part of Sabbath exercises. If it were necessary to their spiritual prosperity that the Jews should meet together in 'holy convocation,' [Lev. xxii, 3,] and be instructed in the testimonies concerning a Saviour to come, it cannot be less important for Christians to assemble and celebrate the fulfillment of those testimonies and the 'grace and truth which came by Jesus Christ.' Our Lord has ordained public worship to be a means of promoting the growth of his people in holiness; and if the Sabbath is a means to the same end, they ought both to go together, unless our situation render it impossible. If on the holy Sabbath we cannot say, 'How amiable are thy tabernacles, O Lord of hosts,' when can we? If on this holy day we cannot say, 'I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness,' when will this be the language of our hearts?

"We submit the subject to your consideration, as being one of incalculable importance. Reader what course will you take? God Almighty has separated one day in particular from all others, and pronounced it holy. Will you then say that all days are alike? Or will you assume to yourself the prerogative of setting apart whatever portion of time you choose in open disregard of that particular portion, which 'God blessed and sanctified,' saying it is the Sabbath of the Lord thy God; will you suffer your convenience or your selfishness to come into conflict with the claims of your Maker? Who is it that said, 'if any man will come after me let him deny

himself? Pause then before you suffer yourself to be lulled into indifference on this matter. A vain sophistry insinuates that it is a matter of minor importance a non-essential. But be not deceived. God has magnified its importance throughout his holy oracles. It is God the Lord that speaks, will you obey, or will you 'turn again to folly?'"

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. FEB. 5, 1857.

WILL THE WICKED HAVE A RESURRECTION?

This question is plainly answered in the affirmative in the scriptures, but of late it has been denied; and the force of several passages in the New Testament is evaded by saying that the wicked will be brought out of their graves, but not be made alive. But such a view does not present the true idea of a resurrection. Webster defines it, "A rising again; revival from the grave." And revival he defines, "Return to life; recall to activity." Hence, as in death, or the grave, there is no life, no activity, in the resurrection, life or activity is restored. Those who give a negative answer to the above question, claim that the words *life* and *death* should have the same signification attached to them in the Bible, that they have in other books. This is but just; but they ought to apply the same rule to the word resurrection. A few texts are sufficient to settle the point.

1 Cor. xv, 22. "For as in Adam all die, even so in Christ shall all be made alive." This verse is conclusive on this subject, inasmuch as it must be admitted that *all*, without any distinction of age or character, die in consequence of Adam's transgression. To assume that "*all*" must be understood in its plain obvious sense in one part of the passage, and in some other manner, in the other part, is altogether unwarranted. And to attach any other than the literal signification to the terms "die," and "made alive," would be giving the whole ground to Universalism, and cut off the possibility of different orders in the resurrection or making alive. See Rom. vi, 5; Phil. iii, 10; Heb. xi, 35; Rev. xx, 6.

John v, 28, 29. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

In this passage one declaration is made respecting all that are in the graves; viz., they shall hear the voice of the Son of man, and shall come forth; but it is impossible that they should hear his voice unless they were restored to life. Thus they that have done good and they that have done evil—they who come forth unto the resurrection of life and they who come forth to the resurrection of damnation, all hear the voice of the Son of God. I am at a loss to see how such testimony can be evaded.

Rev. xx, 6, 12-14; xxi, 8. The "second death" hath no power over him that hath part in the first resurrection. And inasmuch as they that come forth to the resurrection of life cannot die any more, if the wicked are not raised to life, there is no place found for the second death. Some who deny the resurrection of the wicked, deny also the authenticity of the twentieth chapter of Revelation. This is an easy method of disposing of hard texts. But even that resort will not avail them, as the "second death" is shown to be the portion of the wicked in chap. xxi, 8; and I have never heard the authenticity of that chapter questioned. But aside from these chapters the truth is plainly taught. A word of warning does not seem to be necessary against a theory which sets aside the testimony of plain, definite scripture declarations, or throws away a part of God's revelation to man. See Rev. xxii, 19.

J. H. W.

Letter from Bro. Waggoner.

BRO. SMITH:—I closed my lectures at North Adams, Hillsdale Co., last evening. I gave fifteen public lectures. Other meetings in the place, together with the prejudice against the present truth, seemed to prevent many from attending; but the attendance and interest were good. Many of the brethren and sisters from Hillsdale were present at most of the meetings, and were thereby greatly strengthened, especially those who did not at first attend meetings in the tent, and had not, therefore, heard our arguments in full. The members of the Wesleyan church generally attended most of the time.

The fourth lecture was on Spiritualism, and I had great liberty in presenting the truth on that subject. After I had spoken about three quarters of an hour, a Mr. Bausal, a noted medium living about four miles distant, who with an associate sat immediately before me on the front seat, commenced making *passes*, by which he threw an influence over almost every one in the house. It came over me like a shock of electricity, stopping my speech, and so confusing my mind that for the moment I entirely lost my subject. But the Lord was my helper, and I rebuked the enemy in the name of Jesus of Nazareth, by whose power I was set free. Nevertheless he continued his operations about thirty-five or forty minutes, during which time the Lord furnished a powerful testimony against the workers of iniquity, pointing out their character and destiny from the word. The next evening several more came, but their workings did not produce any apparent effect.

Never before had I seen the enemy appear so determined to destroy the testimony of the word, and never had I felt the power of God so immediately sustaining me in the vindication of the truth; and some who had before doubted in regard to these manifestations were convinced of their nature and tendency. So that, as the demons confessed Christ when he was on earth, so did they confirm his word on that occasion.

The next evening the brethren and sisters remained for prayer after the lecture, and in view of the perils by which we are surrounded, the following Sabbath was appointed a day of fasting and prayer by the Hillsdale church. We fear many did not realize its importance, and observe it as duty required, yet others found it good "to afflict their souls," and call upon God to spare his people.

A prayer and conference meeting was appointed on Sabbath, 18th inst., at 1 o'clock, in the Wesleyan Methodist house, where I was lecturing. Brethren and sisters from Moscow and Hillsdale were present. This was truly a season of rejoicing; the best social meeting, I think, that I ever attended. Several confessed the truth, and the time was spent in singing, speaking and praying, without any intermission or lack of interest, till nearly half past four.

As to the effect of these meetings in the community where they were held, I can say but little yet. Many who had heard but little at Hillsdale attended, and were confirmed in the faith. Many confessed that we have the truth, but time only will determine whether it will prove a savor of life unto life, or of death unto death.

The cause is prospering in Hillsdale County; the letter to the Laodiceans is acknowledged by all to be timely, and necessary to arouse us to a full sense of our lack of fitness to labor efficiently in the Lord's cause, or stand in the judgment. For myself, I can truly say, This world is dark and destitute of the means of enjoyment for me. My prayer is that I may be able to stand in my own place, and so obtain of Jesus the white raiment and enduring riches of the heavenly kingdom. I believe that the "times of refreshing" are near at hand, and the children of God must now be zealous and repent or lose their crowns. The thought is a fearful one; but "the faithful and true Witness" has spoken, and no one may contradict his word. I fully endorse what has been written in the Review on this subject. We must live so holy that

the world will be reprov'd by our lives, or they will care but little for our profession. The Spirit and Testimony of Jesus in the churches will bring persecution. May we have faith to overcome, not only the world, but our own lukewarmness. J. H. W.
Addison, Mich., Jan. 20th, 1857.

Note from Bro. Andrews.

BRO. SMITH:—I would acknowledge with gratitude to God the recent visit of brother and sister White, and brethren Hart and Everts. They came to us richly laden with the blessing of heaven, and their visit has proved to this church a source of much blessing. The message to the Laodiceans has been powerfully set home upon the hearts of all by the Spirit of God. I trust that all have been profited to some extent, and that the larger part have been blest with the signal outpouring of the Holy Spirit. It has been a season of deep humiliation and of heartfelt confession before God. For this I praise God with all my heart. It is sad to think that we have been so long in a state of wretchedness, poverty and blindness; but it is cheering to think that the church of Christ is now zealously repenting. O what will not the Lord do for us, if we will be in earnest in returning to him!

My own state the past season has been one of deep discouragement, and I might almost add, of despair. Despondency and unbelief have had my spirit in almost complete subjection. I write this with sorrow of heart, for such should not have been the case. But the thought that God is again visiting his people, gives to my poor heart a spring of joy. May his gracious work go steadily forward until the perfect day.

J. N. ANDREWS.

Waukon, Iowa, Jan. 5th, 1857.

P. S. Allow me to say to many friends who have written to me, that the condition of my head has rendered it impossible for me to write in reply. I hope that it will not always be thus. J. N. A.

THE FRENCH BAPTISTS.

Communication from Bro. Bourdeaux, &c.

BRO. SMITH:—I have felt an ardent desire to say a few words of encouragement to the brethren and sisters of late; and especially since my visit in Canada, where I felt strong and convincing evidences that the truth, even the present truth, is mighty in the hands of the disciples of Jesus.

O how wise, how harmless, and how humble ought we to be while presenting plain Bible truths to those who live in an age of darkness and papal error; that should we succeed in gaining the attention of some of our fellow-men; should the word of truth spoken by us be the means of fixing divine impressions, renewed from time to time, result in bringing them to the knowledge of the truth, and of uniting them to Christ by a living divine faith, we might not glory in ourselves, but rather give God the glory. O my brethren, let us never be unmindful of this truth. We may proclaim, and illustrate, and enforce, the sublime truths of the gospel; but the effective energy is of God. "God giveth the increase." O thou great Master, in whose name we come to our fallen fellow men, let thy word, "Without me ye can do nothing," be deeply impressed upon our hearts in all our labors.

Dear brethren and sisters, about two months ago Eld. Letourneau, a French Baptist minister, formerly from France, came out here to make a short stay among the French people of this vicinity. And among his visits he called on us with the idea of convincing us that we are in error; for said he, "I have often met with individuals in France who believe in the immediate coming of the Lord, and in keeping holy the seventh day of the week, in preference to the first. They believe also in three angels' messages, and pretend to be proclaiming the third, which, they say, is the last and solemn message to this fallen and degenerated world."

We had an interesting interview with him. He read to us a sermon which he had prepared himself in which he clearly proved the difference between the law of "ten commandments," and the "hand-writing of ordinances," which was "nailed to the cross." The first as being binding upon all; the second as being "blotted out." He had selected for his text the words of our Saviour, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Matt. v. 17.

After he had plainly shown that Jesus Christ fulfilled the moral law, in that he kept his "Father's commandments," and that if we will enter into life, we must also fulfill or do the law of God, even as he did, we asked him for an instance in the inspired scriptures where it is said that Christ or his apostles kept the first day of the week as sacred time instead of the seventh: or for one where a transfer of the Sabbath from the seventh to the first day of the week was predicted. To which he replied, The fourth command implies the observance of a seventh day—a seventh part of time. As he had become acquainted with Sabbath-keepers in his own native country, beyond the vast ocean, we thought proper to not withhold the truth from him: we let it have its course on all points. And O my earnest prayer is, that the Lord may open his understanding to plain, Bible truths, even to the last note of warning to this sin-polluted world.

Dear brethren, thank God whom we serve: he is the living and true God. I feel to praise his ever blessed name for his goodness towards us, in bringing our dear brother Daniel Bourdeaux to the light of the present truth. He came from Canada last Summer to make us a visit; and during his short stay with us he fought resolutely against the Sabbath, and other unpopular truths of the Bible. When he left us he took with him a few Bible tracts, and was very anxious that I should go to the Grand Ligne Mission soon, hoping that perhaps Prof. Mormandeau, or other teachers of the Institute, would convince me that I am in error in keeping the seventh-day Sabbath.

Satan tried for a while to put snares in my way to prevent me from going to Canada: I was unlearned, and too young (22 years of age) to appear before such learned and mighty men. "But," said Paul, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. i. 27. These words of the Apostle banished all my fears, and I felt that if God was for me I had nothing to fear.

The 17th of October I went to Canada, and I was happy to meet with my Bro. Daniel at the Grand Ligne Mission. He had long been desirous to see my face; for the cause of present truth commenced to work in his heart, and he was greatly troubled.

The next day Prof. M. and I opened a discussion as follows:

As they were preparing for Sunday, I remarked, To-day is the preparation for the Sabbath with you. Prof. M. replied, And with you?

I answered, With some yesterday was the preparation, and to-day is the Sabbath.

Prof. M. And with you again?

With me, I answered, the seventh day is the Sabbath of the Lord my God.

Prof. M. So it is with me.

Pray tell me, I replied, which day is the seventh day?

Prof. M. To-day (Saturday) is the seventh day.

To-day then, said I, is the Sabbath of the Lord, and not to-morrow.

Prof. M. replied that every day was a Sabbath; for, said he, we read in Acts ii. 46, "And they, (the disciples,) continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness."

I answered, Luke said, and they continued daily, etc., did eat their meat with gladness and singleness

of heart. He did not say, did keep every day as a Sabbath of the Lord. Furthermore you cannot keep every day as a Sabbath, and fulfill the requirements of the fourth commandment. And you see plainly that such arguments as this cannot go one peg towards establishing Sunday-keeping.

Prof. M., after quoting Col. ii. 14-17, to demolish the seventh-day Sabbath, undertook to build upon the ruins, a first-day Sabbath.

Our interview was about three hours long. And after the discussion was closed, Prof. M. told me that if I observed the seventh-day Sabbath, I must also observe the first-day Sabbath; and that it would be better for the cause to not say much to others about it; for, said he, "It is better to cover a truth, rather than to offend." Bro. Daniel took a part in the discussion on the side of truth.

This discussion was the means of strengthening me greatly in present truth, and of establishing Bro. D. in the keeping of the fourth commandment.

On the evening after the first day, after the evening meeting, Bro. D. hurried me to our room, and addressed me in the following terms:

"Dear Augustin, I am greatly troubled about the Sabbath; and when I think with what a spirit Mr. M. opposed plain Bible truths, I am led to exclaim, Do they believe what they preach? O pray for me that I may not yield to the besetments of Satan." We prayed till he felt that his sins were forgiven. Then he prayed the Lord to guide him in the truth concerning the Sabbath. We continued in prayer till break of day. Of a truth the Lord was with us in our little prayer-meeting, and that to bless. Praise his ever blessed name! A. C. BOURDEAUX.

West Enosburgh, Vt.

P. S. Bro. Daniel wrote the following letter a few weeks subsequent to our visit at the Grand Ligne Mission. He is laboring among a people plunged in idolatry and papal error; and I trust that you will not forget him in your prayers. A. C. B.

A Letter from D. T. Bourdeaux to his Parents.

VERY DEAR PARENTS: This is a Sabbath morning; the clock strikes five, and I am roused out of my bed to inform you of my sentiments concerning the Sabbath.

First, I believe that Sunday is not the Sabbath of the Lord for the following reasons: 1. I do not find a passage in the whole Bible which authorizes me to keep the first day of the week as sacred time; because on that day Christ rose from the dead, and sent his Holy Spirit to his disciples. 2. I do not have a single instance in the New Testament where it is said that Christ or his disciples considered the first day of the week holier than the second, third, fourth, fifth or sixth; and it is still more difficult to find a passage of scripture which tells me that Jesus Christ or his disciples kept the first day of the week as sacred time, instead of the seventh. 3. I am not endowed with faculties subtle enough to discern a single passage of the Bible which foretells a transfer of the Sabbath from the seventh to the first day of the week.

But where is the evidence for Sunday keeping? It is not in the Old Testament. It is not in the New Testament. Nor is it in the Old and New Testaments both. Where then, I repeat it, is the proof? The Roman Catholic Church may answer, but revelation is silent. Now my only alternative is, either to admit the infallibility of the Church of Rome, (and in so doing I am obliged to admit all her infernal doctrines,) or that "the word of God endureth forever," that "the seventh day is the Sabbath of the Lord" my God. O, away from me the thought of preferring the traditions of poor, sinful, degraded, mortal men, to the infallible word of God. I will ever appeal "to the law and to the testimony," I will follow the footsteps of Jesus Christ. He kept the Sabbath, and I will not be condemned if I keep it also. The law that Jesus Christ taught and followed is good enough for me. I will believe that the Sabbath rests

on the same ground that God prepared for it; viz., the seventh day of the week. I will, God helping me, "rest on the Sabbath day according to the commandment," and keep the whole law.

But stop! I already hear some of my friends say, You are premature, and acting under a mere infatuation. To such I would say, Do not be rash in your judgments. I have not jumped at the foregoing conclusions without examining the premises on which they are predicated. Search the scriptures for yourselves, and you cannot help concluding that "the seventh day is the Sabbath of the Lord." . . . Protestants here detest plain truths of the Bible. How will they receive the truth that will separate them from the world!

O may God help me, is my prayer. Yes, help me, Lord. I this day retrace my steps. I come within the circumference of the Bible. I enlist in the army of the Almighty. O guide thy poor feeble creature.

D. T. BOURDEAUX.

St. Michel, Archange, C. E.

CONFESSION.

SINCE I received the message to the Laodiceans, I have been led to consider with deep humiliation, the wrongs of my past life, and more especially since through the goodness and mercy of God, my mind was enlightened by the divine rays of present truth, I have discovered so many errors and wrongs in my course, that I am led to view with a jealous eye my whole course, especially the past two or three years. Selfishness has characterized many of my movements and an unwillingness to suffer for the cause of truth has crippled my usefulness and grieved the church. A blind zeal has often led me wrong; and I have not remembered to follow in the opening providence. I have lacked faith, and humility, and almost every grace necessary to fit me for the work of God. My example has not been right. I have been forward in precept, but my "good works," have not shone out. I have been destitute of the gold. I am ashamed of my past misdoings, and feel to heartily repent before God. I ask the forgiveness and prayers of all I have in any way grieved. I mean to make clean work, and arise with the remnant. I humbly ask the brethren to be faithful to me, and watch over me for good. I realize something of the solemnity of this hour. By the help of God I will direct my zeal towards reformation and consecration. I see the mercy of God in still entrusting me with a share of his work.

The Lord is doing a great work for his people in Ohio. We have seen some manifestations of the power of God, and have received of that Spirit which is power, light, peace and love. Truly the Lord is returning to his people, and we will praise him now and forevermore. Amen. M. E. CORNELL.

Milan, Ohio, Jan. 25th, 1857.

Conferences and no Reports.

WHEN those interested in the progress of the cause read in the REVIEW appointments of conferences, especially general conferences, they ardently desire and fervently pray that the blessing of Heaven may rest on those convened. Then they wait, and watch the weekly visits of the REVIEW with much anxiety for a report of such meetings, and when none is given, they are disappointed.

We were happy to learn, though indirectly, and of recent date, that the Boston conference was an excellent meeting.

J. W.

CORRECTION.—We much regret an error which crept into the article on "The Kingdom of God" by Bro. Waggoner, published in No. 12, while going through the press. In the sixth line from the commencement of first paragraph, 3d col. p. 93, he is made to say, "The Saviour takes them to heaven," &c. It should read, "The Saviour takes his people to heaven," &c.

COMMUNICATIONS.

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

From Bro. Holt.

BRO. SMITH: For the encouragement of the scattered flock I will give a brief account of the recent work of the Lord among us in this part of the field. When the message to the Laodiceans came to our ears, it found us in the very condition described by the faithful and true Witness. Wretched, and miserable, and poor, and blind, and naked.

For myself, I resolved to heed the counsel, be zealous and repent. By so doing I gained a little strength and became interested for my family, and the churches in this vicinity. Nearly all received the message theoretically. But this did not relieve me of my burden. I felt that there must be a breaking down before the Lord and a rending of heart with a great reform, before the Lord could come in and sup with us and we with him. We felt our weakness and need of help at this time.

The Lord was mindful of us, and sent Bro. Cornell. We met him at Fremont, and took him to Green Creek, where the church in that place were assembled together. We met with them twice, and had evidence that the Lord had commenced a good work among them. It was evident that our labor at present was for the church in Milan. We commenced meetings in this place on Monday, the 19th ult., and continued day and night for three days. The power of God was manifest in our first meeting. The preaching of Bro. Cornell was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

The spirit of confession was cherished in our meetings. And as heart-felt, and deep confessions were made, the cry for mercy from a broken heart, was breathed forth with earnestness and fervency that we scarce ever witnessed before. The Lord heard, and souls were set at liberty. Shouts of "glory" from full hearts might have been heard afar off. Parents confessed to children, and children to parents. Some have been converted, and are going to mount Zion with their parents. The interest increased, and the meeting continued to rise until its close. We went from here to Clarksfield, where the Lord wrought for us in power, and far beyond our expectations. Glory be to God, the work is still progressing. We can say as did Bro. A. S. Hutchins in regard to Vt., a happy change is taking place here among us. The solemn message to the Laodiceans is arousing the church to action now. The conversation we hear now, is about "gold, white raiment and eye-salve, and less about farms, houses, horses and other things of this world." We have confidence that this work will be lasting. O, how solemn is this time. Those who are not moved out by this message now, we have reason to fear never will be aroused until it be forever too late.

G. W. HOLT.

Milan, O, Jan. 26th, 1857.

From Bro. Daniels.

BRO. SMITH: I want to say a few words to the little flock through the *Review*, as I am fully convinced that the admonition to the Laodiceans is to us. The message found me in that state, I must confess. At first I was almost unwilling to believe that it was for me; but on an examination of my own heart I found that I was the man. I found that I had done what I ought not, and said what I ought not, and thought what I ought not, and that it was time for me to be more zealous for the cause of God and repent, or be spued out of his mouth. O what a time is this. Yes, God means what he says, and will do it unless we repent. But I feel thankful for this rebuke. I will profit by it. I will arise anew to the work and be ready for the refreshing. It appears to me that that time is soon coming, and God is waking up his people to get ready to receive it.

When we look back to the first advent, after the resurrection of Jesus, he told them to tarry at Jerusalem and wait for the promise of the Father. He told them to wait until they were endowed with power from on high; for he says that they should

be baptized with the Holy Ghost not many days hence. So we see that the church was not then ready to do their work; and the Saviour told them not to depart from Jerusalem until they were ready, or until they received that baptism of the Spirit that would qualify them for the work of God. So they did. They stayed at Jerusalem and prepared themselves for it; for they all continued with one accord in prayer and supplication. They got ready, and were waiting for it. O yes, their difficulties, if any, were all settled, all grudging, and jealous feelings, and all hard feelings, put away. They were all ready, and waiting; for they had all been in prayer and supplication, afflicting their souls. So when the day of Pentecost had fully come they were all with one accord in one place. Then suddenly there came from heaven a sound as of a rushing mighty wind, and there appeared unto them eleven tongues like as of fire and it sat upon each of them. Then they were ready to begin their work for God, then believers were added to them in one day over 3000 souls. O, what the church can do when they are prepared.

We were disappointed in 1844, as the disciples were when Christ was slain. They thought that it had been he that was to redeem Israel. They were disappointed. They waited until Pentecost. Then they had power to work and begin the gospel. So in 1844 with us. We verily thought that we were then to be redeemed; but we were disappointed, we were sad. But now the waiting time has come, now the just shall live by faith. Heb. x, 35-39; Hab. ii, 9. Now blessed is he that watcheth and keepeth his garment, lest he walk naked and they see his shame.

I believe that the latter rain will soon come, and God has sent out the admonition to his church to get ready for it. We cannot be waiting unless we are ready. So he tells us to be zealous and repent, get ready for a baptism of fire or the Holy Ghost. In order to be ready we must be pure in body and soul. We must cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. We must not use tobacco, or snuff, or intoxicating spirits; for if we do we are filthy. The holy Spirit cannot dwell in such temples. We must cast away all such filthy things. We must purify ourselves, for he that hath this hope in him purifieth himself even as he is pure. The ark of the covenant was pure gold, within and without. God's holy law was deposited therein. So if God's holy law is written in our hearts, we must be pure within and without.

I rejoice this night that God has sent the warning to get ready for the latter rain; for unless we are clean the Spirit will not fall upon us. We must fit our temples for it, then he will come in and sup with us and we with him. Unless we do this we shall soon be left outside the city among dogs and sorcerers and murderers. We need not think that the latter rain will do this great work for us. No, no. We must get ready for it: then we shall share in the blessing. This rain is soon coming, and the warning has gone out to prepare for it. Then the Spirit of the day of Pentecost will come upon us. [Acts i, 5.] not many days hence. Then the refreshing will come; [Acts iii, 19.] the latter rain. James v, 7. The Spirit will then be poured out upon us from on high. Isa. xxxii, 15. Then the church will come up leaning upon her beloved, fair as the moon, clear as the sun, terrible as an army with banners. Songs vi, 10. Then she will have power over the nations. Rev. ii, 26-29. Then one can chase a thousand, and two put ten thousand to flight. Then the 144000 will come up, and perhaps 3000 be added in a day to the church, as it was formerly. By the grace of God I will get ready for this. But we cannot be like the world, and indulge in the filth of the flesh, and at the same time be ready for it. No, no. We must deny ourselves and take up the cross, or be left out.

In conclusion I would say, Let us be zealous and repent, buy that gold tried in the fire, that we may be rich, and white raiment that we may be clothed that the shame of our nakedness do not appear, and anoint our eyes with eye-salve that we may see. It appears to me that this is the last call to the church

to get ready, and unless we do, we shall soon be purged out. O let us not let the enemy make us think that we are better than we are. He will try to make us think so. Now he is busy. But he that overcometh shall not be hurt of the second death. I feel like laying all upon the altar and beginning anew. Dear brethren, have you any hardness against any, settle it at once. Forgive them if you think that they have injured you. Get ready. Let us get ready ourselves, then pray for those that we may think have injured us.

Your brother in tribulation and patience.

DEXTER DANIELS.

New Boston, Mass., Jan. 13th, 1857.

From Bro. Harris.

BRO. SMITH: I have thought that I would not write again for publication; but as I have seen some of the esteemed ones whom I love dearly on my tour north, who say they had looked for something from me, and loving as I do to read the cheering communications from the commandment-keepers, I want to say to them that I have been searching my heart, and finding myself altogether unprepared to aid in the loud cry, or share in its glorious effects. Brethren, I feel that I have a great deal to overcome. It is clear as the sun that we have been in the Laodicean state of the church, and I lament that I had got so cold, so formal. But thanks be to God for the warning.

I intend to take heed, and buy gold more precious than the gold of Ophir. O yes, I want gold tried in the fire, and white raiment.

I remember that Jesus has said to the scribes and pharisees, "This people draw nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." I think that will apply too closely to us. I want the mind of Job, when he said, "But he knoweth the way I take. When he hath tried me I shall come forth as gold."

I want to feel as did the prophet when he exclaimed, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." I feel more like giving up all, and lay not up for to-morrow, but prepare for coming events.

Brethren and sisters, we have been trading with the world and buying whatever our appetites and eyes craved, all our lifetime, until we have spent all, or worn out our bodies in the fashions and pride of the world. Now in the very last moments of time when only a few days of probation are left us, Jesus calls aloud, Buy of me gold tried in the fire, and white raiment. O merciful Jesus, to give us timely warning!

Let us spend what we have left of our means, our time, our talent, in purchasing this durable riches and durable clothing, the white raiment; yes, and eye-salve that we may see; for we are represented as poor, blind and naked.

I want to see the church come up to her first love—the love she had in 1844. Then we had nothing that we held dear. We were not building houses to stay here in; but we were looking for a city that hath foundations. But Oh! my heart has been pained in meeting with some who profess to be with us in the Third Angel's Message, that were not only building largely, but suffered their laborers to work on the Sabbath on their own house, and in their sight. Whilst they kept the Sabbath by resting themselves, they broke it by letting their servants work. I suppose we shall not get all right until we get Jesus into our hearts, and the world out.

We are all alone here, and are glad when any saint gets strayed this way, that we can see his lovely face. Remember us in your prayers. WM. HARRIS.

Port Byron, N. Y., Jan. 18th, 1857.

From Bro. Fishell.

BRO. SMITH: The little church in Delhi feel willing and determined to take heed to the warning voice of the faithful and true Witness; that is, to be zealous and repent, and to open the door of our hearts and let the Saviour in, that he may sup with us and

we with him. We believe that the time is near when the Third Angel's Message will go with a loud cry, and we feel the importance of rising from this lukewarm state, and having our loins girt about with truth, and our feet shod with the preparation of the the gospel, and get on the whole armor of righteousness, that we may be kept from the hour of temptation, and appear without fault before the throne of God.

Dear brethren and sisters, we make a good profession: let us act accordingly: let us strive together to advance the cause of truth. Though we have but two mites to give, God will accept it if we give cheerfully; for the Lord loveth the cheerful giver. Let us remember that much has been expended to get the light of present truth before us. May the Lord bless us and give us a spirit of sacrifice.

JOHN FISHELL, JR.

Delhi, Ing. Co., Mich., Jan. 3d, 1857.

From Sister Day.

BRO SMITH: I wish to say through the *Review* to the dear brethren and sisters, that I am still striving to press my way onward to the holy city. The truth is still dear to me. I read the *Review* with interest, and I trust with profit, especially those articles on our present condition as a people. I feel thankful that the Lord has not left us in darkness concerning our true state, but is showing us how wretched we are. I know that I have been in a lukewarm state for some time past, but I will try with the help of the Lord to "be zealous and repent." I desire to have the gold tried in the fire, the white raiment, and my eyes anointed with eye-salve, that I may see clearly all the precious truths connected with the Third Angel's Message. I feel that we are living in an awfully solemn time. O let us be awake and be diligent to make our calling and election sure. Let us be honest with ourselves, and know whether we be in the faith or not. If we make a mistake here, it will be a fatal one. I believe we have but little more time to get ready. The loud cry will soon be given; may we all be prepared to act our part.

We are alone here in keeping the Sabbath, having no privilege of meeting with others of like precious faith, without going to Milan, about 18 miles distant. Bro. Holt gave lectures here two weeks ago. A number are convinced of the truth, and I hope some will be willing ere long, to live it out. O Lord speed on the message, is my prayer.

Yours in patient waiting.

EMILY DAY.

Hartland, O., Jan. 15th, 1857.

Extracts from Letters.

BRO. C. P. BUCKLAND writes from South Barre, N. Y., Jan. 18th, 1857: "Bro. SMITH, I would say for the encouragement of the Editors and the little flock, that the weekly visits of the paper are truly welcome to me. It cheers and strengthens me. It is two years since I commenced taking it; and in reading the paper and the Sabbath Tracts, I have been able to see the light on the Sabbath, and now am trying to keep all the Commandments as they are given in the decalogue. May God give me his holy Spirit to teach me, and his grace to make me humble and childlike, teachable, ever ready to receive the instruction of his word. O that I may be perfect, thoroughly furnished unto all good works. May God sanctify and bless those that labor in word and in doctrine that they may give each one a portion in due season, that we all may come to the unity of the faith."

Sister P. Barrows writes from Bridgewater, Vt., Jan. 11th, 1857: "I praise God that he is blessing some with his holy Spirit to bring out light from his word. I am thankful for the many exhortations in the *Review* from the dear brethren and sisters. I feel like taking the advice. I want to be right. I have been trying for some time to make an effort. I have felt as though something must be done; that all was not right, and when I read Bro. White's timely warning, it searched me through. I have given myself up to the Lord: he is able to work for me:

my trust is in him, praise his holy name! I feel like consecrating my all into his hands for time and eternity, and believe he will accept the offering.

"We are living in perilous times. We have need of the whole armor, and to watch and pray continually lest we fall into temptation. Can it be that Jesus is knocking at the door of our hearts and we will not let him in? that loving Saviour who has died to purchase our redemption? O let us heed the admonition and let the Saviour in, that we may be clothed with white raiment, that we may not be found naked, but be baptized with the holy Spirit that we may see. I hope some of the faithful watchmen will come this way once more. We are lonely, there being no Sabbath preaching but the *Review*, and none to meet with on the Sabbath."

BRO. J. S. DAY writes from Monterey, Mich., Jan. 13th, 1857: "It encourages me to read the testimonies and the resolutions of the brethren and sisters to obtain the gold tried in the fire, and the white raiment that they may be clothed with righteousness.

"It is about six months since I began to seek the favor of God, and the forgiveness of sin. I do not regret that I ever embraced the last call of mercy, the Third Angel's Message; but I do feel solemn when I realize the stupidity which we have passed, or are passing through. How near we have come to being spued out of the Lord's mouth. I hope the time will soon come when God's people will get where he can pour out a blessing upon them. Brethren, let us be zealous in this matter. I am striving to overcome every besetment, and to bring my 'tithes into the storehouse' of the Lord, that I may receive a blessing when the windows of heaven are opened."

Sister Jane M. Lowrey writes from Lorain, N. Y., Jan. 6th, 1857: "I find my heart often encouraged and made glad in hearing from the dear saints through the *Review*. It is a great privilege to me to be reckoned with those whom the Lord shall rebuke and chasten. I do not find any promises to any others. As many as I love I rebuke and chasten. May the Lord help all his dear children to heed the counsel of the faithful and true Witness, and buy gold tried in the fire that we may be rich, and white raiment that we may be clothed, and anoint our eyes with eye-salve that we may see. I feel many times astonished at the goodness and long suffering of the Lord with his people in giving them warning after warning calculated to arouse and prepare them for his coming. I mean by his assistance to seek meekness and righteousness, if perchance I may be hid in the day of his anger."

BRO. T. H. MOFFET writes from Bowne, Mich., Jan. 20th, 1857: "It is not quite a year since I commenced trying to keep the Sabbath, and to do the will of my Master. It was entirely a new thing for me to keep a day sacred; for it was a thing I never had done in my life; but now I feel that a glorious change hath taken place. I now hail the approach of the Sabbath with delight.

"I thank God that he had thoughts of mercy towards the inhabitants of this place and sent one of his servants this way to preach the word of life to us that we might turn and live. The paper is a welcome visitor under my roof. It is a great help towards uniting us in the bonds of love and the unity of the faith. I feel that the testimony to the Laodiceans is meat in due season. I am determined to heed the words of our Saviour, God giving me grace and strength so to do."

BRO. J. B. SWEET writes from Corunna, Mich., Jan. 27th, 1857: "I would be glad to give in my testimony in favor of our present position. I believe without a doubt that we are in the seventh and last state of the church. It has not taken any weight of argument to prove to me that I have been in an indifferent state. But I feel very thankful that the Lord has given me a willing heart to readily receive the call to the Laodicean church. We moved from Ohio to this place in the latter part of November. We

found a few scattered ones in this section who were trying to journey on to the city of rest; but at the same time they were not obeying the injunction in Heb. x, 25. We have by the help of the Lord started meetings here in Corunna. We believe that the last call is now going to the church, and we also believe that before this generation shall pass away, all will be over: the curtain will be dropped, and earth's great drama closed forever."

BRO. J. H. WAGGONER writes from North Adams, Mich., Jan. 9th, 1857: "DEAR BRO. SMITH, I improve a few moments to say that the Lord is blessing the church in Hillsdale at this time. I spent the first Sabbath of this month with them, and improved the time in giving the warning against the deceptions and dangers of the present and the immediate future. The word was blessed and the saints were strengthened. Circumstances connected with my labors here have been the means of waking up the church to the realities of the perils of the times in which we live, and the necessity of entire consecration to God. For myself I can say, I never felt these things as deeply as at present. Never had I greater reason to rejoice in God, and in his preserving kindness than at this time. I wish to say to the little flock that I have covenanted anew to fully consecrate myself to the service of my blessed Master, and be more faithful in delivering a testimony to this wicked world of the nearness of the day of God's wrath. My constant prayer is that I may be humble enough to glorify God, and be preserved from the dangers that surround us. I want to put my whole trust in the Lord, and know nothing but Jesus and his boundless love. My earnest cry is now, 'Lord, spare thy people.'"

BRO. H. M. AYRES writes from Mill Grove, N. Y.: "We feel ourselves bold for the work of present truth. We are glad to hear from so many who are agonizing for a closer walk with God; and we wish to see God's people take a high stand, and become strong in the truth. I would suggest to my brethren and sisters in the present truth, Whether in opening our hearts to receive Christ, it is not necessary to have our children under Bible government, and all who compose our family; lest if Christ enters our dwelling to bless us by supping with us and we with him, and should find parents provoking their children, and they of course disobeying their parents, he would spue such ones out of his mouth."

Sister S. Elmer writes from Ashfield, Mass.: "I have of late learned how to appreciate the proverb which says, Good news from a far country is like cold water to a thirsty soul. My son called on my father on his way to the West last Fall, and endeavored to show him from the Bible that the seventh day was the true Sabbath, and the importance of keeping it. He at once acknowledged that there was no authority in the Bible for keeping the first day, and said for the future he should keep the Sabbath. Although he belonged to a large church of the Baptist denomination, he did not stop to inquire, What will my brethren think of me? but said he should obey God rather than man. In a letter to me he writes as follows: 'I would inform you that I am not sorry that I am keeping the Lord's Sabbath. I have had some opposers, but I heed them not. While God enlightens my mind I shall go on rejoicing. Praise the Lord!'"

EVERY man has in his own life follies enough—in his own mind troubles enough—in the performance of his own duties deficiencies enough—in his own fortunes evils enough—without being curious about the affairs of others.

AMBITION.—The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angel or man come in danger by it.

Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, FEB. 5, 1857.

How They Understand.

A LETTER from Bro. T. H. Dunn, of Hayfield, Pa., has recently come to this Office containing mistakes, so numerous, and of such a nature, that we decide to point them out. And we ardently desire that our effort may help Bro. Dunn and others. From our acquaintance with him, we have the fullest confidence that he is a sincere seeker for truth. But the circumstances connected with his embracing the Third Angel's Message, and the influences which have been brought to bear on him since, have had a strong tendency to prejudice him against the REVIEW, and the work to which it has been devoted. Many have been in the same position with this brother, and are coming out right. Others will see where the truth, and the work of the Lord is, and will join those who have the Third Angel's Message. We have no fears but the Lord will gather his honest people into the unity of the faith in due time.

Bro. Dunn says: "I wish you to discontinue my paper. I do not like the spirit that paper manifests towards the Age to Come advocates, as you style them, especially Bro. Hall and Stephenson, relative to their trying to influence Bro. not to pay their debts to the Office. I do know that it is not so. I heard them urge the Bro. in the Wisconsin conferences to pay every cent they owed on the paper, and have said the same in Penn. I refer to James White's article on that subject."

All we have said of Elds. S. and H. is strictly true. This they, and all acquainted with the facts in the case, know. That they have denounced the REVIEW, and have made efforts to lessen its circulation, will not be denied. And that they have advised our subscribers to pay up when they stopped the REVIEW, we have never denied, but have published the fact. Our Bro. Dunn is laboring under a mistake. We have not charged Elds. S. and H. with "trying to influence Bro. not to pay their debts to the Office."

It is a fact, however, that most of those disaffected by Age to Come advocates, have neither paid their debts at this Office, nor have they stopped the REVIEW. Bro. Dunn and a very few others are exceptions. As we have said before, these are facts in the case, and facts too, which do not speak well for those holding views called the Age to Come, more recently the Gospel of the Kingdom. We have recently erased the names of about one hundred from our books, many of them are those disaffected by the Age to Come, and who had taken the REVIEW years without paying for it. Several of these reside at El Dorado and at Koskonong, where the above named conferences were held. These very persons sent their donations to the *Messenger*, and have neglected to pay their honest debts at this Office. Even Eld. Hall exultingly wrote to this Office about one year since that he had just sent \$20 to the *Messenger* from his brethren at El Dorado. About that time the indebtedness of these same persons was marked on the margin of their papers, but they neglected to pay it.

Be it known, that the REVIEW is not dependent on such persons for its support. The less such subscribers it has the better for the Office. But we have continued their paper, hoping to help them. And we now notice these things only to let facts appear, and help those who have been disaffected by cruel prejudice.

There are those who differ with the Editor of the REVIEW, and at the same time take into the account that he does not differ from them, any further than they do from him, and that there is a possibility of their being mistaken sometimes. With such there is no trouble. But with others the difference is all on one side, and the Editor beyond all doubt is always wrong. These are ready to cry out "Sectarianism." But what is it that causes them to labor to get as many to stop the REVIEW as they possibly can? Is it not the very lowest grade of narrow-souled sectarianism? It is a sectarian spirit that would, if it could, crush all else but what agrees with, and bows to, their views. Here is sectarianism worthy the times six centuries ago. Some such write to this Office, and pour out the warmth of their souls on paper, expressing their disapprobation, and then, as if to make the Editor feel what they say, close up with, "Stop my paper." We would say that this is easily done. The REVIEW can much easier spare such subscribers than it can bend to all the notions of these persons who generally have as many different plans to set forth in meddling with others' business as there are persons to do it.

These remarks are not designed to apply to those who have, like Bro. Dunn, acted an honorable part in paying

up; but to that class of which a female subscriber in Wisconsin is a sample. Soon after we wrote with red ink the names of delinquents on the margin of their papers, and stated that the papers to all such would be discontinued unless they immediately renewed their subscription, this lady wrote to the Office in threatening style like the following: "If you discontinue all the papers you write on with red ink, we shall withdraw our support." Singular support that! We had sent them the REVIEW one year for nothing. This seems to be the idea some have of supporting the REVIEW. That is, do the publishers the great favor to take it and read, without paying for it, and all the while complaining, and dictating the Editor.

Again Bro. Dunn says: "I do not think you give the believers in the 1000 years' reign being on the earth a fair chance in the paper. Instead of publishing the articles holding forth that, and then replying to them, you will publish it in clauses and reply to it, thus destroying its force. I refer to Bro. Reed and Sperry. Now it seems to me that that is not the way to investigate any subject. Publish the article and reply, thus giving them their full force, letting the readers judge for themselves."

In regard to Bro. Reed's article, we published every line of it excepting his introduction, that there might be no possible grounds for complaint. And in our review we gave a distinct portion of his subject, then our reply; then another portion and a reply. This is the almost universal custom in reviews. And we have yet to learn that there is a better way than to fairly lay along side by side a distinct portion of the subject with the reply. Bro. Dunn has fallen under a prejudicial influence, and this is why so many things we do look so very bad to him. Those can see but little else than smoke who look through smoky glass.

In regard to Bro. Sperry, his question was published entire in Vol. VIII, No. 11. We are personally acquainted with Bro. Sperry, and know that his faith is not the least tainted with the heresies of the Future Age. In his heart lives and burns the present truth. And it is a fact, which time has demonstrated, that the Age to Come and the Third Angel's Message cannot live together. One or the other will fall. Where is D. P. Hall and those who have followed him in his change of views? They have given up the Message they once rejoiced in, and now labor to pull down the cause they once labored to build up.

But all things work together for good to those who love God. Some have learned a lesson in these past trials which they never would have learned in any other school. Some who have regarded the REVIEW as sectarian, because its columns have not always been open for error as well as truth, may have learned that freedom with humility and discretion is of great price; but that a profession of "liberty for a cloak of maliciousness," [1 Pet. ii, 16] is one of Satan's masterpieces. J. W.

APPOINTMENTS.

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

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

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

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

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

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

At Delhi, Ingham Co., commencing Friday, March 6th, at 1 o'clock P. M., and hold over Sabbath and First-day.

From this point we may visit Ionia, Portland, Vergennes and Grand Rapids as the way may open.

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

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

M. E. COANELL.
G. W. HOLY.

Business Items.

N. G. Sanders:—We send the papers.

C. W. Stanley:—Our stock of Charts is so far reduced that we have now none to spare from the Office. There

are probably some copies lying idle in Wisconsin. Perhaps one of them could be obtained.

Wm. A. Raymond:—The only letter we received from you in Dec. last, was dated the 18th of that month, and contained money from Wm. Chapman for Book Fund, &c. We send Assistant.

R. Luce, jr.:—We send you \$2.00 worth of books. We have filled your order as near as we could. You will see our retail prices (postage paid) in the REVIEW. Discount about one third by the quantity.

Receipts.

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

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FOR REVIEW TO THE POOR.—V. V. Abbey \$1. A. M. A. Cornell \$2. D. Richmond \$1.14.

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