

THE ADVENT REVIEW, AND SABBATH HERALD.

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

Vol. IV.

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No 13.

WATCH AND PRAY.

Watch and pray! watch and pray
Pilgrim, in this narrow way!
Strength you need each fleeting hour,
While you feel the tempter's power;
Watch and pray!
Faith shall turn the night to day!

Hope and trust! hope and trust!
Child of sorrow—child of dust!
Place not here thy heart's desire,
But to heavenly things aspire!
From on high
Joys approach that never die!

Pray and fight! pray and fight!
Keep thine armor ever bright!
Soon thy trials will be done,
Soon the crown of victory won!
Watch and pray!
Looking for the better day!

Watch and pray! watch and pray!
Ye who feel the heavenly ray!
Christ shall all your foes subdue,
Let his grace your strength renew!
Watch and pray!
Pilgrim in life's narrow way!

"CALL TO REMEMBRANCE THE FORMER DAYS."

HEBREWS X, 32.

The article in this number, written ten years since by F. G. Brown, will highly entertain our readers, and greatly bless and cheer the believing soul. It exhibits the true spirit of the Advent Movement, and the deep work of grace on the heart. May God revive in his people that spirit of consecration, enjoyed by the faithful, in 1853.

Views and Experience in relation to Entire Consecration and the Second Advent:

Addressed to the Ministers of the Portsmouth, N. H., Baptist Association.

BY F. G. BROWN.

I. ENTIRE CONSECRATION.

DEARLY BELOVED BRETHREN:—It is not in my power to visit you personally, as it would give me great pleasure to do; nor am I able to write you individually; you will therefore accept of this narrative, as especially prepared for yourselves.

I feel a great satisfaction in making this narration to you, brethren, because I have so long enjoyed your confidence and your love. You know me, and I believe still, as ever, you will candidly consider what I will now lay before you.

At our Quarterly Ministerial Conferences, it has been one of our usual exercises to communicate to each other God's dealings with us since we parted: and now, brethren, as I do not expect to be present at your next session, let this speak in my behalf. I make this narration from no other motive, than that the grace of God may be magnified, and the power of his Spirit be demonstrated. Let me premise that you are yourselves, brethren, enjoying much of God's presence, that prayer is your delight, and communion with God more to you than your daily food; that you know of the truths of our holy religion which you preach, by a powerful experience. And again, let me believe that you will not hastily reject what I declare that God has done for my soul, merely because you may never have seen and felt the same. I only ask that you will impartially and prayerfully ponder upon these things, and endeavor to ascertain whether the hand of the Lord be in them. Let me not believe that you will limit the Almighty, or that you will set up yourselves as judges of what it might

be wisdom in him to perform. On the assumption that we are all living in the very last days, that which I have of late experienced is very easily accounted for. I shall lay my whole heart open to you, brethren, feeling confident, that, however unintelligible, and even silly, the exposure might be to some, you will commend me, at least, for my honesty, and be disposed to put the most favorable construction upon what I may say.

The month of August last will mark more particularly the period in which my mind seems to have been conscious of any peculiarity of exercises. Ever since I commenced my pastoral labors, I have been aware that something was wanting to stimulate Christians to a life of constant faith and prayer, and to give to the great machinery by which light and salvation are propelled throughout the earth an increase of power. But it was at this time that I began to look about, and to realize, as never before, the apathy of the church in regard to evangelizing the world, &c. My soul fervently responded to the call made for a convention at Worcester, for the purpose of deliberation and prayer in regard to the neglected cause of missions; but circumstances prevented my attendance on that occasion. At our Association, which occurred shortly after, I felt called upon, with others, to entreat the churches to pity, and to send relief to the poor heathen; and expressed my heartfelt regret that I had not obeyed what once appeared to be my duty, and become myself a missionary. From all that I noticed, it seemed to me as though the whole American church were in a profound slumber on this subject; and I naturally inferred that vital piety must be at a corresponding ebb. From looking abroad, I came nearer home, and compared my own church with what I understood to be the condition of the churches of our own Association, relative to missions, and to the private duties of the Christian; and I found that my own people were in the advance of most other churches, as to all that gives dignity, beauty and life to the Christian character. But still I saw a great lack among many of them. From my own dear church I turned to myself, and found that my own piety would probably suffer in comparison with that of some of my own flock. I began to review my past life, and especially the few years of my ministry. This review awakened within me humility and pain. I knew that I could not be condemned for the want of severe intellectual labor, preparatory to the weekly performances of the pulpit—for it had always been my rule not to fail here, though I might as a pastor; but I could detect some unhallowed motives which had too long prompted my ministerial labors; a lack of confidence in God to own and bless the word preached,—of faith in prayer,—of nearness to God,—of bold and soul-moving conceptions of God, of Christ, and of the Holy Spirit. I had always, from the time of my conversion, which was at the age of fourteen years, frequented my closet daily, and had enjoyed a measure of religion. But it was not until I entered the ministry, that I knew what it was to suppress youthful effervescence of feeling, and to govern self with the sternness of manhood: it was not until the holiness of my calling began to meet me, that I really began to walk with God.—I now see by casting my eye over the MSS. of the sermons which I have preached since Sept. 1st, how my hungerings after the living God have been steadily increasing; and also the steps which I unconsciously took to bring me out where I found myself at the opening of this memorable year. I had tried to implore God to arouse the slumberings

of the churches to an increase of zeal, of sacrifice, and of prayer in behalf of a perishing world; that he would in mercy revive religion in the midst of my own dear people, where it had so long languished, but especially that my own soul might experience more of the power of religion. We had not enjoyed a season of refreshing from on high for a long time, and I had begun to feel that God had nothing more for me to do where I was then located. After having labored on until I felt that I had exhausted all the means in my power towards effecting a change for the better, or in bringing about the conversion of souls, I began to cry to God to send some servant of his to my relief. I felt willing to stand aside to any one whom Providence should select for this work. In desiring a revival of religion, my own soul was hoping to share in its precious fruits. I had been accustomed for a few years past, to spend a portion of my time daily in reading memoirs of pious individuals, and other religious books, such as would have a tendency to feed the flame of piety in my soul: but I never dreamed that it was in my power to attain to eminence in piety; supposing either that I had not begun early enough in life, or that there was some moral constitutional defect about me which would render it impossible. Often have I read of the holy ecstasies, and the triumphant faith, and the heavenly devotion of Payson, and Taylor, and Edwards, and many others, and thought that they were religious prodigies; and of course few could hope to be like them. I had heard of some around me who had had the power of God upon them to such a degree, as to lose their natural strength: but I had always doubted and strenuously opposed such things as realities. I ever deprecated all excitements, and preferred a religion that would give exercise and expansion to the reason and to the imagination.—And yet whenever, which indeed was very seldom, I found myself in a meeting where much religious fervor was exhibited, my own soul would awaken and kindle up with holy fire.

On the fourth of January last, a ministering brother having come to my aid, a series of religious meetings were begun in the vestry of our church. No extra preparations or parade were made on this occasion; it had not even been announced that a protracted meeting was contemplated. As the coming of our brother among us was remarkably providential, I was watching for further indications of our Father's will as to the measures which should be used towards the revival of his work.—On the following evening, the theme of our brother's discourse was Prayer: during the sermon, I noticed no special interest among the people, nor did I feel any very strong emotions of soul myself, as a result of the discourse. Still I felt that the subject chosen was well timed, and at its conclusion knelt, earnestly desiring to lift unto God the effectual, fervent prayer which availeth much.—No sooner had I bent my knee before God, than my soul was at once drawn out in inexpressible agony for the outpourings of the Spirit, and that God would come down among us in great majesty. Immediately I was conscious of feelings which I cannot better describe, than by likening them to the effect of electricity, passing through my whole physical system: the veil which had separated me from my God was now entirely torn away, my heart flowed out like water to Him in whose immediate presence, as never before, I now seemed to be. Having risen from my knees, I found the audience all bathed in tears, and a most awful solemnity pervading the house. I began to speak; first, inquiring who had been praying for me: and

next, declaring, with great emphasis that now God was going to bless us, and that my soul was evidence to it. I then proceeded to remark that it appeared to me as though our prayers had all been poor, murmuring, repining, fretting prayers—that we had not taken God at his word, and believed him to be liberally disposed unto his children—we had not presumed upon his generosity and asked him to do great things for us. I expressed my views in regard to myself thus:—That it appeared as if I had never prayed as I ought; that I had been in Jeremiah's dungeon all my life; that I had not had a place where to stand large enough for the sole of my foot; that I had just emerged from a dreary wilderness, into a vast and boundless field where all was beauty, and loveliness and glory.—Such peace, joy and confidence now took possession of my soul as I cannot describe. Having resumed my seat, and finding myself variously affected with involuntary emotions of joy and of grief, and being still sensible of this holy celestial influence to such an extent, that every limb and joint in my body trembled, I became alarmed, and inquired of my ministering brother, who was sitting at my side, if he could tell me what it was that was then on me; or if he had ever seen an individual affected in like manner. As the time drew near for the conclusion of the meeting, I felt loth to leave the desk, and to mingle with the brethren, apprehensive that what I had been enjoying might be a delusion, and even though it were, I desired never to lose it. But what was my surprise, as I left my seat, to find that still my soul was filled with inexpressible pleasure, and for the first time in my life I cried out,—“glory! glory!” and immediately sunk down, unable to stand upon my feet. I was sensible that I had never prayed for such heavenly manifestations as these, and on inquiry, soon ascertained to whose prayers I was probably indebted for what I was then enjoying. Again I felt a reluctance to leave the precious place of our worship, and then to enter the door of my residence, lest all these glorious emotions, and indescribable views of heaven, should vanish.—Having arrived home, I gave myself up for a few hours to earnest and agonizing prayer, and to exalted praise and thanksgiving to God. My soul was filled with deepest agony for all who were preaching lies and false doctrine, and with faith and confidence in God, that he would hear my supplications, and now begin a mighty work of grace in our midst. Such peace and glory as I now felt for eight and forty hours, human language cannot portray: heaven had come down to earth, and I had such bliss and transports, as I had never expected to realize even in the world of glory! I wanted an angel's powers, and an angel's trumpet, to make known all and to all just what my soul felt and beheld. I retired to rest on that night, and awoke in the enjoyment of the same celestial peace, and spent the day in weeping and rejoicing before God, in view of what he had done for so unworthy a creature of the dust as myself, and in exchanging sympathies and congratulations with Christian friends who called to see me.

It was intimated by one dear sister, who called at this time, that I had experienced the blessing of sanctification: the suggestion startled me for a moment, and made me shudder, supposing that she meant to intimate that I was now perfect. I replied by remarking that I hardly knew what name to give to what I had experienced; but should I select terms that would seem to me to imply just and only just that of which I was then conscious, they would be these:—the baptism of the Holy Ghost—entire consecration—perfect love. These had always before been very odious terms to my ear; odious, only because they were used by a party or sect of Christians whom I regarded as exceedingly superstitious and fanatical. But I now felt that it was due to my God, and to the sovereign power of his grace, to own that he had baptized me with the Holy Ghost. I now felt the purest and strongest affection for all who were truly Christians, irrespective of names or of denomination. My sectarian feelings had all fled like dew before the sun, and I wanted to mingle at once with God's dear children, however poor or despis-

they might be, to unite my prayers and songs with theirs, and to tell them what wonderful things God had done for my soul. I saw that I had made an idol of my denomination, and had been too distrustful of the piety of other sects; and too jealous of their prosperity. My books and authors, that had yielded me so much intellectual delight, were now to me as chaff: they appeared as if sealed up, never again to be opened; everything earthly which I had fondly called mine, had fled away, and appeared to me, as at this moment, of no more value than a bubble. A desire for distinction, the love of reputation, of honor, pride, were all gone, and I felt as though I loved God supremely, and that I could now not only reckon, but feel that I was dead indeed unto the world, and alive unto God. I preferred to be taken out of the world; yes, to suffer ten thousand deaths, rather than to fall back and live where I had been living for the past years of my life. O, what a sense of condemnation and guilt! how terrible God! how hard to bear Christ's yoke! how anxious and distressed about the church, about poor godless men, and about numberless earthly things, all of which should have been left entirely with God! How many times I have looked forward with joyful anticipations to death, which would end all this strife. I supposed that in these things, however, was the conflict of the Christian, and he must submit to them as a part of his warfare. But of no grace was I now more conscious, than that of humility. I felt like a young convert, child-like, weak, ignorant, and willing to be taught by any one who could tell me more about what I had experienced, and who would take me by the hand, and lead me into all truth. I could see that God had opened my eyes wonderfully, but still I felt as though there was much more for me to learn—that there was some truth undiscovered, and into the knowledge of which the Holy Spirit was designing to lead me. These convictions I expressed to a ministering brother, who called to visit me on the day succeeding the one on which I had been so greatly blest; and O, how my soul yearned for some kind hand to lead me! I was inclined to suppose that I did not have a clear and full knowledge of the doctrine of holiness, and that it was some unpenetrated part of this grand Scripture truth into which I was yet to be introduced.

I now received, without a sneer, or any feelings of contempt, the Guide to Christian Perfection.—I devoured with avidity perhaps twenty numbers of this precious little work, and was highly gratified to find that there were so many Christians, of all denominations, who had had an experience precisely like my own; and, moreover, how greatly was my joy increased, to find that I could read my experience in the book of Acts—that God had given me the experience of the primitive Christians, so that I could now know what they meant by “joy unspeakable and full of glory!” There was, I could discover, however, a lack of faith in my experience, of which others, who had been blest like myself, seemed to be better acquainted than I was. I wanted that faith, so as to grasp all God's promises as mine—so as to cry continually Abba, Father! and so as to make Jesus my Saviour. With particular reference to this end, I searched the Bible, in order to gain still clearer and more correct views of God, of Christ, and of the Spirit. Soon I began to behold God as a being full of love, and who could have nothing but love for those who walked uprightly. I beheld Christ as my Saviour, who died for me as though I had been the only sinner in the universe; as my Priest, who had passed within the veil to make atonement for my sins; as my Mediator, who stood between me and the flaming sword of justice, and thus shielded me from destruction. I saw him as my elder brother; I looked at all the terms which were expressive of his endearment for his disciples; I contemplated him, on earth never turning away any suppliant for temporal or spiritual favors, and even suffering a beloved disciple to indulge in the familiarity of reclining on his bosom; and I reasoned thus: he is the very same Jesus now; he is the Saviour of all, especially of them that believe; why should he not love me, and do for me

far above all that I can ask, or even think, if I will but yield to him, and fully believe in him! I labored to bring him near to me, and to conceive of him just as he was when he left earth for heaven. It was not long ere I could feel that he had made me truly one of his; he was present with me in my place of meditation and prayer; and again I was humbled in the dust at his feet, and could cry out—“My Lord, and my God!” I could now live by faith, day by day, on the love of God, without one care or solicitude for the morrow; the Bible became my only book of study, the Spirit of truth my only expositor. Indeed, I had a new Bible, a new Saviour, and a new heart; and what was remarkable, I could now preach, for the first time in my life, without the aid of written sermons.

My investigations went on in regard to sanctification; I searched the Bible with reference to it; and then read Fletcher, Bramwell, Wesley and others on the subject, until I was well satisfied, that speculate as we might, and dispute about terms as we would, the doctrine of holiness was a most prominent doctrine of the Bible, and that it was the duty and the privilege of Christians to arrive at a state, to say the least, of *conscious* purity; to be where our hearts condemn us not; that we might have confidence toward God. I do not use the term Perfection; not because I have myself much difficulty with that expression, but because it is liable to be misunderstood. Entire consecration is less objectionable. My experience on this subject is now better to me than all my theorizing ever was. Six months ago, an angel might have reasoned with me, and I should have almost doubted whether Christians, at the present day, could enjoy such influences, experience such overwhelming emotions of soul, have such bright and glorious views of truth, and be so sanctified unto God. What I have experienced, brethren, is only what others have, and are experiencing all over the land. Converts, and Christians who have long been on their way to the heavenly Canaan, have alike been filled with the great power of God, as on the day of Pentecost.

After having obtained such new light on the Scriptures, and enjoyed such remarkable manifestations of the Spirit of God, I felt most deeply for you, my beloved brethren, and for all the ministers of Christ, that all who were called to minister at the altar might have the same power of God resting down upon them, so that their own souls might be refreshed, and that they might perform the duties of their office with more ease and delight. I beheld them toiling and weeping over the souls that were committed to their charge, and I longed to tell them how they might cast all upon God, and get such an anointing from on high as would give effect to all their ministrations. It appeared to me, that the great majority of them were in gross darkness. I wrestled and agonized in prayer for them; and O, how distressed was my soul for an inactive and slumbering church! I can now see that my distress was caused by something beside the discovery of the fact, that the doctrine of holiness had not a strong hold on the hearts of ministers and people. So important did the doctrine of sanctification appear to me, and I could see so vividly, as I thought, its connection with the conversion of the world, that I felt it might soon be my duty to go forth and make this the great theme of my preaching to the churches, or to devote the remnant of my life to the work of an evangelist, endeavoring to labor for Christ on a more extensive scale than ever. For it seemed to me that all my sympathies, and prayers, and toils, had been criminally restricted. As I had no tie to earth, and love for distinction had gone, I found that I had no sacrifice to make, but that toil, privation and suffering would be a pleasure, for Christ's sake. I was willing to be accounted a fool for my Master, and to bear with patience any reproach or persecution in defence of the gospel. I had always before thought much of preserving my good name, and enjoying the commendations of the community for my urbanity, frankness and inoffensiveness; and I here confess that the greatest injury that an individual could once have done me, would have been to speak ill of me. But now,

blessed be God, while conscious of serving him who has redeemed me with his most precious blood, I care but little whether I have the approbation or disapprobation of the world. I am now kept in perfect peace, while my whole soul is stayed on God. I sometimes feel as though I could stand unmoved amidst the wreck of matter and the crush of worlds; such confidence has my soul in the omnipotent arm of my Father and my God. Dear brethren, hurt not the oil and the wine; do not be guilty of attributing to the influence of the imagination, to the excitement of the animal passions, or to the agency of Beelzebub, that which should be devoutly and adoringly attributed to the power of the Holy Ghost; bearing in mind that "the kingdom of God is not in word, but in power." If you reject these things, when they are confirmed by so many witnesses, with equal propriety might you discard the proofs of ordinary conversion. If you smile at such experiences, as I hope you will not, fear lest the ungodly ridicule as superstition and enthusiasm all that the young convert professes to experience, and thus the reality of our religion be questioned. If you will turn over the pages of the New Testament, you will find just such exhibitions of God's power there. And you will recollect, that those extraordinary manifestations of the Holy Spirit have often been made by us subjects of discourse. Let not then the natural reverence which we all have for antiquity, and the charm with which we invest everything that was peculiar to the first age of the church, lead us to extol and admire everything that existed in apostolic times, while we be guilty of rejecting the very same phenomena because we witness it with our own eyes, in those last days.—Many can eulogize the carpenter's son as a more profound teacher of wisdom than ever Socrates was: applaud the eloquence of the fishermen, and throw all the enchantments of romance around the babe in the manger; who, nevertheless, it is to be feared, would spurn to receive instructions from any man, however he might be filled with the Holy Ghost, unless he had been initiated into all the mysteries of science, had explored all the metaphysics of theology; and who, so far from condescending to make a stable their place of worship, would feel as though the Almighty was insulted, or could not be devoutly worshipped, unless in a granite or marble temple. But I wander from my subject; brethren, say not, "these men are filled with new wine."

II. VIEWS AND EXPERIENCE IN RELATION TO THE SECOND ADVENT.

Let me now, brethren, invite your attention to a continuation of my experience, on another subject. I was always opposed to the introduction into our pulpits and churches, of all the great moral topics which have agitated the minds of the community for a few years past. And I have thought myself more than fortunate, as you well know, in keeping them all out of our midst. Our little bark has safely outrode all the storms to which other churches have been exposed, and from which they have so severely suffered, as I should once have said. I believe I have never preached on one of those topics, and certainly I have never been the open advocate of any of them, unless it might be thought that I have of the cause of Temperance. Here, I confess, I have erred greatly. One of my main reasons for so doing, however, has been because I plainly saw that one exciting theme prepared the mind for another; and if one was introduced, a hundred might be, and no one could foresee to what such steps might lead.

When the doctrine of Sanctification began to be generally discussed, I thought it a branch of that very tree from which so much bitter fruit had of late been gathered. And when the doctrine of the Second Advent began to be preached, I thought it an offshoot of the doctrine of Sanctification, and that the friends of the former and of the latter would be the same. These convictions were strengthened on listening to several discourses by Mr. Fitch, which were professedly Second Advent sermons, but, in fact, discourses on Sanctification. I thought him really dishonest; wicked-

ly designing, under the cloak of the Second Advent, to palm off Sanctification upon the churches. I publicly rebuked him for it, and left attendance on his lectures. Nor was I pleased with the two or three discourses which I heard from him on the Advent near; I had even invited my own congregation to give him a hearing, supposing that he was a ripe scholar, and a profound theologian.—But what was my disappointment and mortification on finding him, as I then thought, such an intolerable perverter of plain texts of Scripture. I can now see that it was myself that was abusing the plain declarations of God's most holy word; and he was perverting them in my then opinion, because he did not depart from their literal rendering, and give them the spiritual interpretation which I had been taught to do.

I can now see, and am free to admit, that the two doctrines are closely conjoined. Not that every Christian who believes in and embraces the first, will also receive the second; because facts would not bear me out in this remark. But he who has been truly sanctified is better prepared to look at the doctrine of Christ at the door: he is qualified by patience, by lowliness, and by the indwelling influences of the Spirit to sit himself down to the investigation of God's word on this subject, until he arrives at the truth: the ties are rent that once held him to the earth, and he is not only willing, but anxious to soar away and meet Jesus in his descent from the skies.

I never directly preached against the doctrine of Christ's Second Advent at hand; though I have often aimed incidentally to tear up some of the superstructure on which the friends of it were endeavoring to build their theory. I had prophesied much evil against all who connected themselves with this cause. I received their books and newspapers, as I could not do otherwise without treating those indecorously who presented them to me. Some of these I read, more perhaps from curiosity than from anything else; just as one might look on and witness a contest between two pugilists, without feeling any special interest in the success of either party; others I carefully stowed away, intending, at the expiration of 1843, to bring them to light again, and hold them up as a monument of religious folly; then, I was intending to correct the presumption of all the foolish and ignorant who had dared to exalt themselves above the wisdom and erudition of the pulpit. Brethren, do not be guilty of as great a sin, lest you provoke the wrath of the Almighty. Only one day previous to the great blessing which God conferred upon me, and of which I have spoken, I declared that I would not be seen in a Second Advent meeting. Those composing them, were, I saw, as a class, of too low an order for me to associate with. I had no sympathy for their noise, and for their broken harangues. But how mighty is the arm of God to abase the proud, and to humble the lofty! On the next day after, so marvelous had been God's dealings with me, that I could not keep away from just such a meeting as I had heretofore despised. My soul wanted to give utterance to its emotions of love to Christ, and to all whom he had truly purchased with his blood; and now I was determined that the last vestige of pride should be crucified and driven out of my heart, if, indeed, any yet lurked there. Accordingly I repaired to the church where those despised followers of the Lamb were holding a series of meetings; and there, to the rejoicing of many hearts, I told what great things God had done for my soul. I was now favorably disposed towards the doctrine of the Advent near, and was willing to read on the subject, as I did occasionally, while I thought, weighed considerations, and prayed more.

It should have been remarked, that at this time my mind was perfectly free from all care and concern. Brother H———conducted the series of meetings which we had soon determined on holding: Christians were quickened, and sinners were pricked in their hearts, and cried out, "Men and brethren, what shall we do to be saved?" For about four weeks I did not myself preach a discourse. The minister's usual anxiety, which attends a revival, was not felt by me. I gave the

church, souls, myself, and all into the keeping of God's hands, while I secluded myself in my study, in obedience to what seemed to be the movings of God's Spirit, searching the Scriptures, and weeping and praying before God that he would make truth known to me. I was aware that there was some truth left, which my mind did not apprehend; and this conviction I expressed to a ministering brother who called to see me on the day after I was so signally blest. I sought interviews at various times with the clergymen of the town, hoping that some words would be providentially dropt that would give me a clue to that for which my heart was anxious. But I always left them with disappointed hopes. At times I fancied that it might, perhaps, be my duty to unite myself with another denomination, where there might be more vital piety, more scripture truth, and a greater field for usefulness. But my views on the leading doctrines of the Bible were unchanged, and I did not and do not feel like sacrificing them on any account. Indeed, these doctrines, as held by our church, never seemed to stand out so prominently on the pages of inspiration as at this moment; they are all harmonious, beautiful, glorious. Well, I would ask myself, with what denomination can I unite? I could fix upon none, a connexion with which I felt would satisfy the strong desires, and calm the restless feelings of my heart. Now my soul was all ecstasy and devotion, and then indescribable darkness and wretchedness would succeed. I wondered that my peace and enjoyment were not as deep and as continuous as those of others who had been baptized with the Holy Ghost; for I was fully conscious of striving, in all things, to please my Heavenly Father; was much in prayer, and felt willing to submit myself entirely to the divine will. Never did I so feel my weakness, my liability to err, my need of the prayers of Christians. O, how I longed to say to each member of my church, and to every one who had access to a mercy-seat—pray for me; how my soul yearned to make known to my dear people my peculiar exercises of mind, that I might have their sympathies.

[Concluded in our next.]

[We often hear it said by those who have no faith in the Spirit Manifestations, that there is no danger of their being drawn into the delusion, and it is easy enough to resist their influence. The following, from the *Spiritual Telegraph* will show that it is not so easy; and the power and spirit of God alone will shield us against them.]

"Exorcism by Holy Water a Failure.

"MR. EDITOR:—In your paper of the 17th inst. I notice you intimate that the Rt. Rev. Bishop of Albany intends to exorcise Spirits, or, in other words, cast out devils. It may be of interest to the Rev. gentleman and the balance of the Catholic clergy to know that the thing has been tried and can not be done. The Catholic clergyman of St. Louis tried it last spring, and failed; they could effect nothing.

"The case was as follows: Four silly, sadly-educated girls, of ages ranging from fifteen to twenty, having gathered together at a friend's house (in the name of somebody, I know not who,) to "have a time with the Spirits," or in other words, to trifle with Spirit Manifestations, having seated themselves around a table, and after asking all manner of foolish questions, they requested the Spirits to *take hold of them*. The Spirits complied at once, and seized them, treating them in the roughest manner imaginable—shaking their bodies, causing them to saw the air, and use the most outrageous language, etc. One of the dignitaries of the mother church was sent for—some say it was Archbishop Kendrick who officiated, but I guess it was only an ordinary priest—one of those they keep for "casting out devils." Had it been for the invocation of an angel, I suppose the Bishop would have attended to it himself; but as it was exorcising a few demons, any of the ordinary priests could perform the service.

"Well, after the priest had arrived at the scene of disorder that so much required his services, (!) he put on his robes, got ready the holy water, and

approached the possessed girls with all the dignity of Pio Nono himself. After a few sallies of the fluid and sundry motions, without effect, the mediums charged on him with their finger-nails. He, like a sensible animal, was not long in finding the door, much to the amusement of the spectators, many of whom had come to view the miraculous flight of devils.

"The padre has not been seen in the vicinity since. The girls were used roughly by these discordant Spirits for some hours afterward, when, by the direction of some Spiritualists they were relieved.

"The Boston *Pilot* said, some time ago, 'that a few hearty prayers and a plentiful supply of holy water,' would keep down the humbug. Now, I will produce a medium that the whole Catholic Church cannot affect. They may collect oceans of holy water, and any thing else that will make their orgies imposing; and if they can stop the manifestations through the medium, I will agree to raise enough money to build at least one small-sized church.

"Yours, etc.,
"New York, Sept. 13th, 1853."

SPIRITUS.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, OCT. 4, 1853.

Z. CAMPBELL AGAIN.

In No. 8 of the *Review*, we made the following statement: "As Mr. Z. Campbell has announced to the world that the Papal Beast has changed the number of the days of the week, so that our first is in reality the seventh day, we call on him to present the history of such a change. When he will present it, we will publish the language of his historians who make any such statement."

To this Mr. Campbell replies in an article in a late number of the *Watchman*, as follows:—

"In a late number of his paper, [*Review*] he requests me to show the history of the change in the number of the days of the weeks. We have shown by Sacred History, that Friday occurs three days before the first day of the week, whereas, by his reckoning, it is the second; now whether the change was made by the Sabbatarians themselves, or the Pope, or the Devil, I care but little which; of the three authorities, the editor of the *Sabbath Herald* may take his choice."

Would not such a reply as this from Z. Campbell, with so little regard for his own word, and reputation, have been a disgrace to the infidel, Thomas Paine? Mr. C. asserted that the Papal Beast had changed the number of the days of the week; and as he stated that he had spent much time in searching history, we wished him to present his historical proof, if he had any. But his singular reply shows that he has none, and that his assertion is false. We hoped that Mr. C. would either produce his history, or take back his bold assertion; but he has done neither. Some men choose to be guilty of the folly of going on from bad to worse rather than to confess that they have made a groundless assertion. Read what the wise man has said, Prov. xxvii, 22.

Is Sunday the Seventh day?

We give the following from Vol. III, No. 7, of the *Review*, which is to the point.

But, say you, though we have no history that records any such event, as the mistake in question, [the inhabitants of the globe were all asleep when this mistake was made, just as they were when Mahomet wrought his miracle on the moon,] yet we have "plain Bible testimony" that establishes the fact that Sunday is the Seventh day. Here it is:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." *Matt. xii, 40.*

It is made to prove the point in this way: Christ was crucified on Friday, lay in the grave this period in full time, was raised on Monday, which is thus shown to be the first day of the week; hence Sunday is certainly the seventh day.

An indirect method of establishing a theory that involves the most extraordinary difficulties. But the evidence mentioned shall have all possible weight allowed it.

The "three days and three nights" shall be reckoned in *full time*, though there are certain facts that seem to modify this, which may be noticed in their place.

We inquire, then, respecting the evidence on which it is asserted that Christ was crucified on Friday. It is answered, "Every one admits this fact." But why does every one admit this fact? There is but one answer that can be given: Christ was crucified the day before the Sabbath, [Mark xv, 42.] which, according to all records, Pagan, Mahometan, Jewish and Christian, comes on Saturday. For this one grand reason, it has been treated as an established fact, that the crucifixion occurred on Friday.

Now mark this point! In order to fill the space of two entire days between the crucifixion day and the day of the resurrection, which this theory presents, you say that two sabbaths came in connection, viz: the passover sabbath and the Sabbath of Jehovah. And that the crucifixion occurred the day before the passover sabbath, and two days before the Sabbath of the Lord.

Very well; have your own idea of this also. Now what have you gained? Simply this: the crucifixion did not occur on Friday, *the day before the Sabbath*, but it occurred on Thursday, *two days before the Sabbath*.

One plain fact ought to put this argument into oblivion for ever. It is this: The Sabbath is the fixed point which determines the day of the week on which the crucifixion occurred, and not the crucifixion day, the fixed point which may set the Sabbath forward or backward. Weigh this fact; its force will be seen.

The only way that the day of the crucifixion can be determined, is by its relative distance from the Sabbath; hence it is the height of folly to adjust the Sabbath by the day of the crucifixion. Is it not so?

The premises of our brethren who maintain this theory, sadly clash. Their evidence, when allowed in its full length and breadth, amounts to this: the crucifixion occurred on Thursday. But it is a fundamental point with them that it occurred on Friday. The argument at most can only claim to set the crucifixion back, and can never lay the least claim to having set the Sabbath and the resurrection forward. It *destroys* the very *foundation* on which it claims to rest! We bespeak serious attention to the point.

But does not this idea of making out Sunday the Seventh day, look much more like an ingenious excuse for breaking the fourth commandment, than a real, sincere effort to obey it?

On whom does the blessing of heaven rest? On those who obey the commandments, or on those who find an excuse for not obeying?

Not Stepping in the dark.

If, in the purpose of God to release earth from the thralldom of the curse, and restore it to its Eden beauty, he designed that man should know when this was about to be accomplished; if, when he appointed a day in which he would judge the world in righteousness, he intended that we should know of its approach, and prepare for the event; in short, if his revealed will, the Bible, is a lamp to our feet and a light to our path, then we were not stepping in the dark, or following cunningly devised fables, when we made known the coming of our Lord Jesus Christ.

Based on God's Word, the fundamental principles of the Advent doctrine, as proclaimed in the past—the commencement and termination of the prophetic periods, the first and second angels' messages and the symbolic visions of Daniel and John, are placed upon an unshaken foundation and cannot be moved; and perhaps there is no one thing, more calculated to inspire confidence in our present position, than the fact that we stand upon the same foundation. Though we were subject to a heavy and grievous disappointment in not seeing our Lord at the end of the 2300 days, yet our confidence in the past is unshaken; because the cause of that disappointment is now fully ex-

plained, and all is harmonious and clear. But how and by whom is this explanation given? Surely not by those who deny the established principles of chronological reckoning, and contend that the 2300 days have not yet expired, and that, consequently, the past is a failure; nor by those who place the message of the first angel in the days of the apostles, or Luther, or Wesley: before ever the book of Daniel upon which it is based was unsealed! and therefore the move of '43 and 4, was counterfeit; nor by those who locate the messages in a future age, even after the Lord comes!

We have said that in the past Advent movement, we have not been stepping in the dark; and we now claim, that, in being guided by the same lamp, the unerring Word, adhering still to the same established rules of interpretation, we are not stepping in the dark, while we follow down the track of prophecy as it is further developed. It is no blind step to believe, as God's Word plainly teaches, that the true Tabernacle is in heaven, a sanctuary which the Lord pitched and not man; and unto two thousand and three hundred days; then shall the *Sanctuary* be cleansed; that, since the days have ended, Christ is now performing his last work in the heavenly Sanctuary, as was typified by the work of the priests on earth, in the Mosaic dispensation. We would ask all those who view this point otherwise, this simple question: What did the tabernacle built by Moses, with its sacrifices, and its work of atonement, signify?

Again, it is no crooked and distorted theory, to believe that when two angels have given their messages, and the Word says that a third shall follow them, that it will be even as the Word declares; and the third angel will follow and perform his work; and it is in accordance with truth to believe that when he shall have finished his message, that the Son of man will take his position on the great white cloud, which is the next event given in the prophetic chain.

We do not move unadvisedly, when, perceiving from the plain testimony of scripture, that the *seventh* day is the Sabbath of the Lord our God, we throw aside the traditions of men, break away from our early prejudices, and step out on his commandments, and keep his law. To those who do this, is promised, eternal life; to those who do it not, everlasting destruction from the presence of the Lord.

We say, then, that we are the only class who have the harmony of all scripture, and the evidence of the past to sustain our present position. We are the only class whose views will harmonize with the past, and render all its moves consistent and plain; and all those who still claim that the Advent movement was the work of God, and was founded on the teachings of the Bible, must either admit that we have the truth, or that God's Word has failed. The failure of God's word, I am not yet prepared to acknowledge; but I do most confidently assert that we have the truth,—I know of no class of people who have any truth that we have not: I know of no class of people who have all the truth that we have. Our feet are not enveloped in the darkness and inconsistencies of error. Our way is still lightened by the Word of God. Tho' darkness covers the earth and gross darkness the people, we still have light in our dwellings. U. S.

Rochester, Sept. 27th, 1853.

Copied from the Review.

We notice that the article of Bro. E. Miller, Jr. on the Sabbath, which was published a few weeks since in the *Review*, with the reply by Bro. Cottrell, is copied in the *Harbinger*, for September 24th. 1853, accompanied by the following note:—

"We have repeatedly published that if the advocates of the Jewish Sabbath would present one plain declaration from the Bible that christians are required to keep that day, we would believe. By the equivocating course the conductors of the *Review* have taken in the matter, by asking us to produce the same kind of evidence on other subjects, they have tacitly acknowledged that the *Bible* does not furnish one plain declaration that it is the duty of christians, or any body under the Gospel dispensation to keep the Jewish or Seventh Day Sabbath. We have considered their evasive offset to our unanswerable request un-

worthy of notice. Bro. E. Miller jr., however, has given the following able article in reply to their quibbles. It may subserve the cause of truth, and we therefore copy it from the *Review* of September 13."

We would remind the editor of that paper, that he not only did not give the reply, but never even informed his readers that it was replied to. Common honesty would require that he should have done one or the other. Does he not perceive, however, that he has betrayed himself? His own remark that it is copied from the *Review*, and the fact that no note or comment from the *Review* is given, is enough to suggest to any mind, that something is omitted. Here then he has failed to conceal his equivocating, underhanded course. Either through want of foresight, or carelessness, he has only put on a disguise that all can see through. Who of his readers will not perceive that an article of that nature found in the columns of the *Review*, would be reviewed.

It has been reviewed, and, we think, fairly; and if the *Harbinger*, thinks the reply inadequate to meet the arguments of the article, why did he not give it to his readers, that they might see the weakness of our defense; but if in any way fearful of the effect which it might have in favor of our position, it would be natural for him to withhold it. The only reason therefore that can be assigned for his not laying the reply before his readers, is, that he durst not do it.

U. S.

FAITH.

FAITH is a subject that should interest the mind of every child of God. In these last days, when error floods the world—and when Satan is working "with all power and signs and lying wonders," the last great sign which is to precede the coming of the Son of Man—how necessary that we should arm ourselves with the sword of the Spirit, and the shield of faith.

The first question that arises is, What is faith?—Paul answers this question in Heb. xi, 1. "Faith is the substance [margin, ground or confidence] of things hoped for, the evidence of things not seen." "For we are saved by hope. [Or through faith.] But hope that is seen, is not hope; for what a man seeth, why doth he yet hope for?" Rom. viii, 24. Faith, in one sense, is like a shadow, which leads us to the substance, and when we reach the substance the shadow fails. Some so with faith; it points us forward to that which we *hope for*, and when we realize our hope, our "faith is lost in sight." But in order to realize our hope, we must "ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." "Let not that man think that he shall receive anything of the Lord." James i, 6, 7. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" Chap. ii, 14. "Faith without works is dead." A man may say that he has faith, but if he does not live, and act out what he professes to believe, his faith becomes dead. For instance, a person pretends to believe that the coming of Christ is very near, and instead of settling up his affairs with this world, he continues to build, and lay his plans as though the world would stand in its present condition for many years. Such a person denies his faith by his works, and his faith is *dead*. Having fully shown what faith is, and how it should be exercised, we next inquire:—

On whom are we to believe? There are many things to which the inhabitants of this earth bow and worship, and to which they look for salvation. But the Word teaches that we are to "believe on the Lord Jesus Christ," and be saved. Well, says one, if that is all I have got to do to be saved, why do you talk so much about keeping the commandments?

Because Christ, himself, taught them. He says, "If thou wilt enter into life keep the commandments." Matt. xix, 17. Says another, I believe that Christ abolished the law, therefore all that I have got to do is to believe on him.

Let us examine this position for a moment. What is believing on Christ? It is believing *all* that he

has said. Has he told us whether or not he would abolish the commandments? Let Christ answer:—"Think not that I am come to destroy the law. . . . For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "Whosoever shall keep the whole law and yet offend in one point he is guilty of all." Matt. v, 17, 18; James ii, 10. Hence we see that such a position not only makes their faith in Christ "*dead*," but it contradicts his own language! Now one thing is certain: if a person claims to be justified by faith, he must admit that the commandments are *all* binding; and if he denies them, he denies Christ, and Christ says, "whosoever shall deny me, him will I also deny."

Brethren and sisters, the time has come when we not only ought, but it is our duty, to *have faith*, and trust in the Lord, and believe his promises are yea and amen. That the coming of Christ is just at hand we have no chance to doubt. The prophet Habakkuk declares, "the just shall live by his faith." Hab. ii, 4. We must "walk by faith and not by sight," and have our eyes fixed on Him in whom our strength lies; we must talk faith, act faith, and "live by faith." It is too often the case with many, that doubts and unbelief is their line of conversation. We should bear in mind that "without faith it is impossible to please God." We must have our faith grounded in Christ, and then we can draw strength and nourishment from him continually.

Jude tells us that we "should contend earnestly for the faith once delivered to the saints." What was that? They by faith could raise the dead, heal the sick, cause the lame to walk, the blind to see, cast out devils, &c. Well, will the saints do these things, in these last days? They will, for Christ has plainly stated so. "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Luke xvi, 17. Again, the apostle James says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James v, 14, 15.

Many are very ready to laugh and scoff at such a doctrine. But do they know that it is a doctrine that our Lord taught; and when they scoff at us, they also scoff at him! Can we not afford to suffer for him who has suffered so much for us? This promise is on the same level with the rest of his promises—reject this, and you reject all—if this fails, they all fail! But praise the Lord, he has declared, that heaven and earth shall pass away, but his words *shall not* pass away; neither shall they return unto him void.

We have already shown that they who *believed* on Christ were none other than the commandment-keepers, "who keep the commandments of God, and the faith of Jesus." Among them we are to look for "these signs" which "follow them that believe."—Take a glance among them, and behold how many have already been snatched from the jaws of death, and in a very short time restored to perfect health, by no other means than the prayer of faith! I speak not only from what I have seen and heard, but from my own, happy experience. My heart is often led to praise the Lord for the wonderful manifestation of his power in healing my body, and more especially about a year since, when I was struggling with Death for my last breath.

I was conversing with a brother a short time since in relation to the prayer of faith, and he thought that the promise in James v, 14, could be applied only to certain cases. For instance, if a brother is sick, and follows the direction of James, the Lord would not

raise him up unless he designed to accomplish some great work through him. God has given us roots and herbs to cure disease, and it was our duty to use them. It will be enough, perhaps, to say that this brother is a Physician. But I do not agree with him. The same position would prove that God would not pardon a sinner when he comes humbly before him, and confesses his sins, unless he can make him an instrument of doing a great deal of good. The Lord has given us the promise without any such proviso, and *positively* declares, *it shall be done!* I admit that God has given us "*roots and herbs*," and let such as have *no faith* use them! I am fully persuaded that God is well pleased to hear prayer for the sick.—Christ says, "Whatsoever ye shall ask the Father in my name, he will give you." John xvi, 23. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John iii, 22.

Brethren, are not such plain and positive declarations as above quoted enough for us to stand upon? A foundation that Christ says shall not be moved, though heaven and earth shall pass away. Let us rejoice that God has left on record such precious promises for us; and in view of what he has done for us, let us arouse ourselves from stupidity, and be more active in the cause of Christ. We all have a duty to do, and that must be done quickly. Let us arm ourselves with the whole armor of God, "having our loins girt about with truth," with the "shield of faith," the helmet of salvation, and sword of the Spirit, "that we may be able to stand against the wiles of the devil;" so that our "whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Finally, brethren, let our hearts be so united by the Spirit and love of Christ, that we shall feel we are of that happy company, who will range the blissful fields of Paradise restored, through endless ages of unremitting joy.

L. V. MASTEN.

Rochester, Sept. 28th, 1853.

Who enters the City?

"BLESSED are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Rev. xxii, 12. 1. We inquire, who is the person who pronounces such glorious blessings of reward and privilege to such that do his commandments? In the two verses preceding the text we read, "and behold I come quickly; and my reward is with me, to give every man according as his work shall be." "I am Alpha and Omega, the beginning and the end, the first and the last." Verse 16. "I Jesus have sent mine angel," &c. We find in this chapter, beyond a shadow of doubt, that the blessing pronounced on commandment-keepers, is from the Lord Jesus Christ, the same Jesus that said to Peter, "It is I, be not afraid."

2. Whose were the (test) commandments in the text? They could not be the commandments of Jesus, because the text is expressive of another person, "his commandments." Then it can be none other than God the Father. Has the unchangeable God the Father given to man a law, and commandments, to observe and keep? The revelation of God's will to man proclaims in the affirmative. Amen. On Mount Sinai's fiery top, terrific and awful, to the thousands of Israel, were the ten commandments written by the great Lawgiver, on tables of stone of his own making. Ex. xxxii, 16. How long were they to be binding on man? Let David, "the man after God's own heart," speak of their perpetuity.—"All his commandments are sure, they stand fast forever and ever."

O, how can Adventists professing godliness, with scripture testimony staring them in the face, proclaim, that the ten commandments are abolished, or at least, a part of them. From whence do they get their license thus to believe and teach? Not from God's Bible. This is the foundation—the test—to

decide all difficulties among men. Depend on the fact, that God will have a church on the earth, that will honor him, and his word. Amen, Hallelujah!—Our blessed Lord honored and kept his Father's commandments. And as he had occasion from time to time to quote some part of the ten commandments, for the benefit of his hearers, but did not quote the fourth, lo! forsooth! it is abolished!! says the rejecter of God's commandments.

Some quote this text; viz., "A Prophet shall the Lord your God raise up unto you of your brethren, him shall ye hear," [Acts iii, 22,] and say that Christ remodeled the ten commandments. How absurd!!! What dishonor the sentiment reflects upon the Almighty Lawgiver; as though he was an imperfect being. But I like the text quoted, "Hear him."—"Think not that I am come to destroy the law," &c. Matt. v, 7. "The Sabbath was made for man, and not man for the Sabbath." "The Son of man is Lord also of the Sabbath." "If thou wilt enter into life, keep the commandments."

We praise God that we are permitted in these last days to hear Jesus, the great Prophet, and his apostles unitedly establishing the commandments of the Father, for the benefit of man under the gospel dispensation.

But who will enter in through the gates into the city? The text is decidedly in favor of those that do his commandments. What will become of those that cast out but one of them? Such, according to James, offend; consequently are guilty of all.

We shall do well to know what is implied in keeping the commandments of God. The outward observance is but a small part towards fitting us for the City. A worldly, moral man, to some extent, may observe the letter of the commandments. But in possession of the "hope that maketh not ashamed," and in fellowship with the Father, and his Son Jesus Christ, and our faith embracing all the truths of God's Word, we can sing, "This world is not my home."

LUTHER PAINE.

Ware Vill., Mass., Sept. 16th, 1853.

ANOTHER SUNDAY PAPER.—The leading Catholic paper of this City, *The Freeman's Journal*, now issues an edition on *Sunday*—a movement which seems to surprise some of our Protestant neighbors. It ought not to surprise any body who is at all familiar with history, or with the Catholic controversies of the day. Scarcely any thing is plainer from history, than that the Catholic church has played an important part in the abolition of the Sabbath and the elevation of the Sunday festival; and in almost every controversy we have read between a Protestant and a Catholic, this claim has been set up, and it has been maintained that the observance of Sunday cannot be justified without resort to the Fathers and the traditions of the Catholic church. If that church has a right to make a Sabbath of Sunday, has it not an equal right to decide what is the proper manner of using the day? And does not consistency require that those who accept the Sunday as a Sabbath on Catholic authority, should also hear to them in regard to the manner of keeping it.—*Sab. Rec.*

SPIRITUAL MANIFESTATIONS.—The Hon. N. P. Tallmadge has published another letter on "Spiritual Manifestations," the closing paragraph of which is as follows:—

Let me scan this subject for one moment, and present one simple view, which, it seems to me, comprises the whole in a nut-shell. It is the belief of all christian denominations at the present day that departed spirits revisit the earth, that they attend us, that they impress us to go or not to go, to do or not to do, for our good. Every one's experience will satisfy him of the truth of this remark. What then follows? If spirits visit us, attend us, and impress us for our good, what is the objection to believing that a mode is now discovered by which they can communicate with us? There can be no possible objection provided the facts justify that belief. If the one is for our good, the other is still more for our

good. If the facts justify it, the conclusion is both reasonable and philosophical. Do the facts justify it? I undertake to say they do. I undertake to say, too, that no intelligent mind that investigates with a sincere desire to ascertain the truth, and has the opportunity so to do, can come to any other conclusion.—What, then, is the result of this mighty outcry, as if heaven and earth were coming together? Why, simply, that it has been ascertained that spirits can communicate with us, in addition to impressing us!—"It hath this extent, no more."

COMMUNICATIONS.

From Sister Brown.

DEAR BRO. WHITE. I have been highly gratified in reading the *Review*, and think it worth the attention of any one. And should I, or any other one, treasure up these truths into good and honest hearts, it might benefit us, as it doth the upright in heart, and prove a savor of life unto life. I have long felt that the truths of the gospel have not been held forth in their unadulterated light, as they should be.

I ever wish to be actuated by the Spirit of God, in reference to things that pertain to Heaven and immortal glory. I am often astonished to see those who have professed to forsake all for Christ, and abide by the truths of the Sacred Word of God, have their hearts and affections interwoven with the things of this world, drinking in copious draughts of the poisonous dregs, that will forever debar them from drinking from that fountain of life, which flows from the throne of God and the Lamb. I feel that truth has fallen in the streets and equity cannot enter.—Could we see the heinous nature of sin and its evil consequences, as the Lord sees, we should if we were honest before God escape for our lives, as from a deadly foe.

But I fear, that I, with the rest of my fellow creatures, or many of them, are not aware of the danger we are in of being overtaken with our sins upon us when our Saviour shall make his appearance in the clouds of Heaven. Oh! what an august day that will be to the world. Then if we are filthy we shall be filthy still, if we are righteous we shall be righteous still. If we are of the righteous, with what extatic joy shall we hail his appearing. But what a solemn day will it be to the unbelieving world, when He shall descend with all his grandeur and power, attended by angels, taking vengeance, on those that know not God, and obey not the gospel, who shall be punished with everlasting destruction from the presence of God and the glory of his power. Oh! who would not embrace the truths of the gospel, and be able to stand before the Son of man.

As unworthy as I am, I feel the force of the truths which I write. It is a number of years since the Lord called me by his grace to adhere to the things of an eternal nature. And I hope the blood of Christ has been applied to my heart to the cleansing thereof. Notwithstanding my many omissions and commissions, I still feel desirous, to keep the commandments of God and the faith of Jesus. I meet with many trials and afflictions in this life; but I hope they will work out for me a far more exceeding and eternal weight of glory. I have always observed the Sabbath of the Lord, and believe it to be a sacred institution of Heaven, which should be had in remembrance by all the world, till the consummation of all things.

From your unworthy sister in Christ,

PERE BROWN.

Plainfield, N. Y., Sept. 21st, 1853.

From Bro. Stillman.

DEAR BRO. WHITE.—For the first time I write you a few lines to let you know what the Lord is doing for his people in Boylston and Lorain, this season. The cause is rising here. There seems to be more love and union among the saints. There has been seven or eight, who within two or three months past, have embraced the Sabbath of the Lord, and are striving for the kingdom. It is about two years since I commenced keeping the commandments in the love of them. I want to be among the number that shall be free from the mark of the beast, and his image,

that when I have done with the toils and trials of this life, I may meet our Judge in peace, and stand with all God's children on mount Zion. I feel unworthy, but I want to be there. But none will stand, only those who have clean hands and a pure heart. For this I am determined to seek.

I read many cheering letters in the *Review*; many from those I never expect to see, until at the appearing of Jesus. I mean to so live that I shall then, with them, enter into the joy of my Lord.

Although wicked men and seducers wax worse and worse, deceiving and being deceived, making a god of this world, I believe that the number are now being sealed that will make up the 144,000. By the grace of God, I am determined to go through to the kingdom.

Yours in the Lord.

LEONARD STILLMAN.

Elisburgh, N. Y., Sept. 19th, 1853.

From Bro. Knickerbocker.

DEAR BRO. WHITE.—I would like to say a few words of encouragement to the brethren and sisters in the Lord. I praise the Lord for the spirit and power of the third angel's message. It brings glad news, even the commandments of God and the faith of Jesus. O, who would not live for God, and have an inheritance in that glorious city. I praise God today for the unity of the spirit and faith in the Lord, and for the glorious work that he has commenced in this place. The little band here are striving to keep all the commandments of God and the faith of Jesus.

I want to tell you something of the goodness and blessing of God to me. I was taken very sick with the fever and ague, my wife was gone from home to help the sick. I sent for her immediately for I grew worse. My little William (a boy five years old) came running to the bed-room door, and fell down on his knees and prayed for me. I felt a little better, but did not feel fully relieved. He saw it, and fell down again on his knees and prayed. The fever left me, and I arose shouting and praising God. Jesus said "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." O, let us become as little children brethren, that we may inherit the kingdom.

Yours in love, looking for the glorious appearing of the Lord.

T. H. KNICKERBOCKER.

Hastings, Mich., Sept. 10th 1853.

From Bro. Bates.

DEAR BRO. WHITE.—Since the date of my last, the 5th inst., I have been visiting a number of places. In most of all, where we have held Meetings, the people have listened with interest.

I returned here, to spend the Sabbath with the church at Milan. For some time they have been passing through trials which prevented their laboring unitedly for the suffering cause of God in this part of the Vineyard of the Lord. At the close of our meeting the Lord wrought for them, and gave them liberty from the power of the tempter, and made them free in Christ.

JOSEPH BATES.

Milan, Ohio, Sept. 20th, 1853.

From Bro. Holden.

DEAR BRO. WHITE.—I truly see and feel that we are on the right track, the sure foundation—the foundation that God has laid for his people in these last and perilous times. And when I see poor feeble man trying to do away the fourth commandment, or get up some new doctrine in order to shun the cross of obeying it, I am led to pity them. It would seem that one dreaded the cross very much to try to show that the first day of the week is the seventh in order to make out that the day so popularly regarded throughout the world is the true seventh day, the day that we are called upon to observe by our great creator. Strange, indeed! that one man has found the whole world mistaken in their reckoning of the days of the week, and no one that has lived for the 1800 years past, or that now lives, has found out the mistake, but Mr. Campbell.

I have great reason to praise the Lord for his goodness to me. I hope to be ever faithful to do all his

commandments. They are not grievous to me. I want to be found faithful in all things, keeping his holy law pure, not offending in one point, that I may be prepared to meet his Dear Son from heaven, having on the robe of righteousness, unspotted from this world's pollution, that I may, with all the blest company of the redeemed have an entrance through the pearly gates into the holy City, and share the rich reward, eternal life!

O blessed the rest that long will endure,
The rest that remains for the chosen, secure.
I hope for a part with the blest in that land,
Where Jesus will reign with his blood-bought band.
I am your brother, in patient waiting.

WILLARD HOLDEN.

Ronald, Mich. Sept. 18th, 1853.

From Bro. Morse.

DEAR BRO. WHITE:—I wish to say through the *Review*, that in examining the course, that I have pursued for nearly two years past and reflecting upon some things that occurred by the way, and from light recently from the Lord, and from the admonitions of faithful brethren, I see some things which I have not seen clearly till of late. I see moves made by me, that were wrong, and demand a confession from me; which is indeed humiliating; but the Lord being my helper shall be freely and frankly made.

First, as I felt it duty to go out to search the scattered jewels I have consented, yea, more, in some instances, encouraged sister F. M. Shimper, to accompany me. This, I now see, was wrong; although until nearly the close, I was unconscious of it. I need not go on and mention the many severe trials that have arisen out of this; some of the brethren and sisters in Vermont know what they are by experience, others in Vermont, and other States, know some of them by report. I now see that those brethren that were called to consider our trials did right to send their doings for publication; although I had so fallen under a wrong influence at that time, that I opposed it being sent. And now, dear brethren and sisters, all whom this may concern, I humbly ask you to forgive me. I see that the course which I have pursued has been a grief to you; and this is not all: in so doing, I have brought a wound upon the precious cause, I so much love. O brethren, I ask you again to forgive me, not only in this wrong, but wherein you have seen me deviate from the holy religion and Spirit of Jesus, and pray that God will bring me forth to the light as gold seven times purified and tried.

Your unworthy brother in Christ,

WASHINGTON MORSE.

Royalton, Vt., Sept. 17th, 1853.

From Bro. Whitmore.

DEAR BRO. WHITE:—The church in Jackson, Mich., are in union with one another, striving to keep the commandments of God and the faith of Jesus. We have some very good meetings.

We have had many trials and afflictions of late to pass through. God has seen fit, in his providence, to take from us our beloved Bro. Bowles by death.—God, whose wisdom is past finding out, has seen fit to let him sleep awhile in the grave. I believe he will soon come forth clothed with immortality, and reign with Christ forever. He died Sept. 7th, after a short illness, of the typhus fever. I hope to meet him soon, with all the saints in the kingdom of God.

I thank God for the light shining from his Word under the third angel's message. I thank God for the Sabbath, yea, and all of the commandments. We need to watch and pray much, and trust in God lest we fall into the hands of the Enemy, who is trying to destroy the children of God.

Jesus tells us if ye will live godly in Christ Jesus ye shall suffer persecution, and a man's foes shall be they of his own household. I am the only one of our family who keeps the Sabbath. We who keep the commandments are looked upon, by some, as the off-scouring of the earth, and they think that we ought to be banished to some uninhabited part of the world. Well, praise the Lord, we expect to be separated from them soon, where we shall never trouble them more.

In hope,

J. WHITMORE.

Jackson, Mich., Sept. 1853.

Extracts of Letters.

BRO. PAUL FOLSOM writes from Somerville, Mass., Sept. 25th, 1853:—"We thank the Lord for his goodness to us, poor, unworthy subjects of grace. We know that we have the truth on our side, which gives me courage to yet hope in his mercy.

"We have just had a meeting here, which I believe will prove for our good. The leaven of the truth is already working, and my prayer is that it may work until the whole lump shall be leavened. Although we have some trials, I believe the Lord will bring us safely through the furnace, and not a hair of our head shall perish. The nearer we get to the harbor, the more dangers there will be in the way. The rocks and quicksands are on either side of us, as we pass along down the stream of time; but we have this sure promise, that our Father is at the helm, and he will guide the Advent Ship safe into the Port. Let us keep up good courage, for the land is just before us, and we need not become faint-hearted now, when we are almost there.

"We have had the signs in this generation, foretold by our Saviour, and we may now lift up our heads and rejoice, knowing that our redemption draweth nigh. He has told us so to do.

"I am determined to go on my way rejoicing, the grace of God assisting me, and praise his name for what he has done for me. I thank the Lord for the Advent doctrine; for it has weaned me from this cold-hearted world, and brought me out where I can prepare to meet the Saviour in the air. I thank our Heavenly Father that we can rejoice in his salvation, and hold on to the promise of the Lord. The pathway brightens as we move along in the third angel's message.

"A short time since several of us spent one Sabbath at Bro. Day's, Rock Bottom, Mass. We had a powerful time. The Spirit of the Lord rested down upon us, and in very deed it was a season long to be remembered. Such a manifestation of the power of God I have not witnessed for some time. I trust we gained strength to brave the trials of the way. It is good to call to mind the refreshings from the Lord which we have enjoyed; for while we have so many adverse scenes to pass through, were it not for some bright spots through this desert waste, we should sometimes almost sink in despair."

[The following extracts from Krumaker's *Elijah the Tishbite*, a German Author, were sent us by Sister P. Day, of Rock Bottom, Mass. She writes: Although I have read them many times, yet they always seem good and comforting to me.]

"Our prophet is called *Elijah*, which is interpreted, 'my God of power,' or, 'the Lord is my strength;' a beautiful and a great name; and he bore it in deed, and in verity. He was a man like *myself* and *thyself*; nothing in *himself*, and yet the strength of God was his: he had no power, yet deeds of omnipotence proceeded from his hands; he lay in the dust, a worm, and yet participated in the authority and government of God, a king; and had the power to close and open the clouds; to command the dead that they live, the living that they perish, and to hold judgment upon the enemies of God. Hence he might justly be called *Elijah*, which implies, you will say, 'God strengthens me!' By no means: 'God himself is my strength.' Here is a difference; for it does not mean the same, my beloved, if you say, 'God guards me with his shield,' or if you may assert, 'God is my shield.'—If he guards me with his shield, nothing shall injure even a hair of my head, and misfortune at which I tremble cannot approach me. But, if God be my shield, I thrust my head into a turbulent storm as if the heavens were calm and serene, and rejoice in God even in the midst of tumult, as if I were not in it.—Peter, when he went out of prison, freed of his fetters, and all the bolts flew back before him, could shout for joy on his way. 'The shield of the Lord surrounds me.' Stephen, under the deadly shower of stones of his enemies, exclaimed, with his angelic countenance, 'God is my shield.' It does not signify the same condition, if a person says, 'God comforts

me,' and if another may declare, 'God is my comfort.' If the Lord comfort me, I am light and glad, and happy in my heart, and into the sorrow of my soul, flows sensations of joy, that cheering spirit. If God be my comfort, the heart can be riven, and sad, and pained; I do not despair, but am comforted, and of good cheer, and pursue my way in the turmoil, and am calm. I do not possess it in the feelings, but I possess it in the naked faith in the God who has once sworn to me to be my God; I have it in the faith which has and possesses, also, what I neither see nor taste, nor feel." (I think we shall need just such faith soon, to go through the time of trouble. The Lord grant we may have it.)

"Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." The joy of our superiority goes hand in hand with the danger of self-conceit; the joy in the adoption by God, which grace confers upon us, is purer and more separate from the flesh; it humiliates and humbles us. The joy in the power we possess easily leads us back upon ourselves; the joy in the mercy bestowed upon us keeps us at the feet of Jesus, and disposes the soul to praise and exalt *him*. The joy in the victory we have gained easily dims the inward eye, and removes our depravity out of sight; the joy in the inexplicable glory to which we are called, is like a luminary, in the brightness of which we cannot overlook our own unworthiness. The joy in the abilities within us is brittle and mutable; for these abilities can be withdrawn from or reduced.—The joy in our citizenship in heaven is everlasting; for we know that the firm foundation of the Lord endures forever, and bears the inscription, 'The Lord knoweth his people.' Even if we do not believe, he remains faithful; he cannot deny himself. O happy they whose names are written in the book of life, and doubly happy they who know that they are so.—Amen."

BRO. A. ABBEY writes from Hubbardsville, N. Y., Sept. 25th, 1853:—"The cause of truth looks more precious than ever. While darkness is increasing, and the power of the enemy gaining ground, the Sacred Word becomes more dear. I feel like clinging closer and closer to the Word. I feel an interest in the paper, and sympathy for those who have the labor of it. I am much interested in reading it."

BRO. W. A. LOUGHHEAD writes from Elmira, N. Y., Sept. 24th, 1853:—"I have great reason to praise the Lord for his goodness unto me. I praise his holy name that he has shown me what I must do to have eternal life. How plain it is that the commandments are all binding, and that the Sabbath was made for man. I am trying to keep the commandments of God, and the faith of Jesus, and I am determined by the help of the Lord to go on; and my prayer is that I may seek righteousness and meekness, if so be that I may be hid in the day of the Lord's anger."

The Spirit Rappers' Second Advent.

A WRITER in the *Spiritual Telegraph* feels "impressed to say," that "Biela's comet," which is expected in 1856, after a lapse of three hundred years, is composed of "spiritual essences," and occupied by "spiritual inhabitants." He says of it:

"This approaching comet has already shed some spiritual rays upon our earth, which have prepared, and are still preparing, the inhabitants of earth for the reception of the concentrated rays of this superior celestial body. This will be the seventh time of its appearance since the Christian era began. *It will be the second coming of Christ*, for then the seed of universal brotherhood will be sown, or the kingdom of heaven will become established on earth. Until then the soil will be well prepared for its reception, when it will gradually grow and finally bear its fruits—humanity's redemption. Its last appearance in 1556 was crowned by the Reformation, and we are still living in the prophetic Congregation of Philadelphia. In fact, the seventh era will begin with the year 1872, when the influence of this comet will be

thoroughly felt, for in reality three hundred and twelve earthly years constitute an era."

We note these ebullitions of fancy, as evidence that fallen man will more readily believe anything, however absurd, than the word of the Lord.—*Ad. Herald.*

THE REVIEW AND HERALD.

ROCHESTER, THIRD-DAY, OCT. 4, 1853.

EASTERN TOUR.

STOWE CONFERENCE. According to appointment, this meeting was held in the Union Meeting-house.—Three or four hundred brethren assembled from different parts of the state of Vermont, some from New York and New Hampshire. The brethren came together expecting to have a good meeting; but it was evident that they did not come trusting in God, as they should have done.

We were indeed happy to meet with old, tried friends of the cause; also, with many who had embraced the truth the past year. But when we met together, there was a great lack of the Spirit of God among us. A number of good reasons might be offered why the Lord did not come up in the fullness of the Spirit, with the brethren. And we must here be allowed to speak plainly for the benefit of others.

1. God has greatly blessed and prospered the cause in Vermont, and has added many, and some strong men, to the number of Sabbath-keepers. And we have reason to fear that there has not been that trusting in God, as there has been when their number was less. We hope the brethren will remember Gideon's water-lappers, [Judges vii, 5,] and never trust at all in numbers.

2. The Lord has heard their prayers, and has in a wonderful manner raised up the sick among them, so that they have seen no need to call an earthly physician. God can do but very little for poor mortals, from the fact that they are in danger of suffering the devil to exalt them while in prosperity. The furnace, the furnace, is indispensable to keep God's people humble. Lord, let us pass through the furnace. If our dear brethren in Vermont had let these displays of the Divine Power humble them greatly, and had come to the conference praying, weeping and sighing for more of the mind of Christ, and more humility, the Master would have come up with them, and his melting power would have been displayed.

3. There has been a lack of experienced laborers, to take oversight of the flock, and timely correct errors. Bro. Ingraham, who has the past year faithfully labored in Steuben Co. and vicinity, N. Y., has been missed in Vermont. Our dear Bro. Baker has been in the field but little, (but is now giving himself wholly to the work,) and some others, with less experience, have not been in a place to help the flock. It is no time to put on the minister, and lose a sense of the worth of souls. Better stay at home, than to go out in this time of darkness without the whole armor.

Dangers are all about the little flock. We must watch, watch. Pride of appearance and dress will creep in, unless utmost care is taken. These things in that peculiar people that God is now purifying to himself and fitting for heaven, greatly grieve the Spirit of God.

Our meeting at Stowe was one of labor. There were four discourses given on First-day and evening, to large and attentive congregations. Those who spoke to the people did not enjoy their usual liberty, even before an unbelieving congregation, from the fact that the church stood in the way, not standing in the counsel of God. The fact that the church of Christ, at this day, who have made a profession so high, stand in the way of sinners; is really heart-rending. But we wish to give only a faithful statement of facts.

On Second-day, the brethren began to see and feel their condition, and to confess. The cloud began to gradually part and pass away. And it was the general feeling of those present that it had been a very profitable meeting. We think all went from the place feeling the importance of walking carefully and living humbly as they had never realized it.

Bro. W. Morse seemed to see and feel his past error, which with the errors of others have caused the church in Vermont much trial. We hope he will see his way clear to make a straight forward confession in the REVIEW. We have ever loved this dear brother, and do still, and beseech him to make straight paths for his feet, lest the lame be turned out of the way.

Let no one receive the idea that the good cause is running down in Vermont. It is not so. We do not know of one giving up the truth. But on the contrary, additions still continue to be made to the ranks of Sabbath-keepers. Bro. Stone of Eden, an Advent Minister, has of late come out fully. He was present at the meeting at Stowe. And will, doubtless, be a blessing to the cause. The flock need the faithful labors and counsel of such men as Bro. Stone and Baker. We hope they will be able to keep in the field. The Lord has faithful stewards in Vermont who are ready to use their Lord's money in his cause.

But it requires faith to go forth now, and preach the unpopular doctrines of the present truth. Brethren, pray for your preachers, and pray in faith. As they go out into a cold world, with all hell stirred against them, they need your faithful prayers. Shall they have them? At the family altar and in the closet. O, remember the servants of Christ who are searching out and feeding the scattered flock.

And preaching brethren, go out leaning on the arm of your Master. Have faith! *faith!! FAITH!!!* a little more FAITH! Without it you can do nothing. Don't go out to give light to others, while you are enveloped in darkness yourselves. Enter into the solemn work of God, and never rest satisfied unless you feel the responsibility of your calling, and the worth of precious souls. Don't get in the way of the church. O may God help us as a church to be as a city set on a hill; to let our light so shine, that those around us may, by beholding our order and good works, be led to glorify God in observing *all* his commandments.

JAMES WHITE.

Topsham, Me.

Appointments.

WE will meet with the brethren at Dartmouth, Mass., October 8th, and 9th. Springfield, Mass., the 15th and 16th.—Washington, N. H., the 22d and 23d. New Haven, Vt., the 28th and 29th.

☞ THERE will be a meeting of the brethren in Washington, N. H., and vicinity, Oct. 21st, for the benefit of the church, that the church may get into a place to work for the Lord during the meeting. Lectures will be given the 22d and 23d. Brethren, come to the conference praying. Let none of the brethren come to be weights to the cause.

A general invitation is extended to all who wish to come and hear the reasons of our faith. Brethren in New Hampshire, get humble, and pray in faith to the living God to meet us in power at Washington. Have you little trials? Settle them at once, leave them at home, or stay at home yourselves. It is too late to have the work of God hindered by petty trials. We hope that brethren in other places will take heed to the above. It is too often the case that we have to labor hard all through a two-days meeting to get the brethren in a place to work.—Ed.

PROVINCE permitting, I will hold meetings as follows: Irondequoit, N. Y., First-day, Oct. 9th, at 2 o'clock, P. M. With the Brethren at Orangeport, Sabbath, Oct. 15th. Oicott, First-day, Oct. 16th, and continue two or three evenings
J. N. LOUGHBOROUGH.

There will be a Conference held at Sylvan, Washonaw Co., Oct. 7th, 8th, 9th. It is expected that Bro. Frisbie, Loughborough, Cornell and Cranson will be present. It is hoped that Bro. Bates will attend.

There will be a Conference in Locke, Ingham Co., Oct. 14th, 15th, 16th, where the brethren may appoint. We hope all those who feel interested will attend the above meetings as far as practicable.
H. H. NOTTINGHAM.

DEAR BRO. WHITE:—By the request of the brethren, Gardner, Barwell, Bragg and others in New Haven, Vt., and vicinity, I address this note to you, desiring a conference of the brethren at my house on your return from the East. We wish your attendance, with that of other laboring brethren, and a general assembling of all the brethren and sisters.

E. E. EVERTS.

New Haven, Vt.

Bro. Baker and Andrews design attending this conference with us. Brethren, be ready to work for the Lord.

JAMES WHITE.

To Correspondents.

C. B. PRESTON.—The reason you have not received the tracts, entitled, Solemn Review of the Sabbath, is, that they are not yet prepared. They will soon be ready for distribution, and then all orders will be promptly attended to.

Those who have sent in names for the YOUTH'S INSTRUCTOR requesting back Nos., are informed that we have none on hand except the bound volumes, which come at 25 cents.

H. MYERS.—The charts can be had of Bro. A. A. Dodge, Jackson, or of Bro. J. B. Frisbie, Chelsea, Mich. We have none on hand now, without rollers. We shall have them soon, however.

A. AVERY.—We did not mail you a chart; but will forward one as you directed.

Publications.

THE Sanctuary and Twenty-three Hundred Days—76 pages—price 7 cents—postage 1 cent.

Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent.

A Refutation of the Claims of Sunday keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent.

Volume I, II and III of the REVIEW, bound in paper covers—price 40 cents for Vol. I and II, and 80 cents for Vol. III.

Youth's Instructor, Vol. I, in paper covers—price 25 cents.

Signs of the Times—124 pages—price 8 cents—postage 2 cents.

Our collection of Advent and Sabbath Hymns, with the Supplement bound with it—144 pages—price 30 cents—postage 5 cents.

Time and Prophecy—a Poem—120 pages, well bound—price 25 cents—postage 5 cents.

THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2. It can be had of Otis Nichols, Dorchester, Mass., or at this Office. It can be sent by Mail without rollers for the same price.

Letters.

J. Bates, 3, D. Hewitt, I. Wyman, W. Morse, J. Hart, S. Howland, Z. Brooks, Wm. S. Ingraham, M. T. Bartlett.

Receipts.

Geo. Case, E. Holstead, M. J. Davis, E. Davis, R. Hancock, L. Priest, T. Angel, T. H. Knickerbocker, S. Osgood, M. Cole, S. Dexter each \$1.

L. H. Dubois, J. C. Day, S. Smith, J. P. Kellogg, D. Beardsley each \$2; W. H. Loughhead \$3; M. Adderton, \$1.67; W. Grant, \$1.64; H. Eaton, J. Whitmore each 50 cents. \$82.79 behind on the REVIEW.

AGENTS.

MAINE.	H. Gardner, <i>Panton</i>	
N. N. Lunt, <i>Portland.</i>	S. Willey, <i>Wheelock</i>	
S. W. Flanders, <i>Canaan.</i>	CONNECTICUT.	
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W. Morse, <i>East Bethel.</i>	Wm. M. Smith, <i>"</i>	
L. Titus, <i>E. Charleston.</i>	PENNSYLVANIA.	
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That we may be able to send the REVIEW to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

☞ All communications, orders, and remittances, should be addressed to JAMES WHITE, Editor of the Review and Herald, Rochester, N. Y. (post-paid.)