

Advent Review, AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 28 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

THE NEW EARTH.

ISAIAH XXXV.

A rose shall bloom in the lonely place,
A wild shall echo with sounds of joy,
For heaven's own gladness its bounds shall grace,
And form angelic their songs employ.

And Lebanon's cedars shall rustle their boughs,
And fan their leaves in the scented air;
And Carmel and Sharon shall pay their vows,
And shout, for the glory of God is there.

O say to the fearful, Be strong of heart;
He comes in vengeance, but not for thee;
For thee He comes, his might to impart
To the trembling hand and the feeble knee.

The blind shall see, the deaf shall hear,
The dumb shall raise their notes for Him,
The lame shall leap like the unharmed deer,
And the thirsty shall drink of the holy stream.

And the parched ground shall become a pool,
And the thirsty land a dew-washed mead;
And where the wildest beasts held rule,
The harmless of His fold shall feed.

There is a way, and a holy way,
Where the unclean foot shall never tread,
But from it the lowly shall not stray,
To it the penitent shall be led.

No lion shall rouse him from his lair,
Nor wild beast raven in foaming rage;
But all the redeemed of the earth shall there
Pursue their peaceful pilgrimage.

The ransomed of God shall return to him
With a chorus of joy to an angel's lay;
With a tear of grief shall no eye be dim,
For sorrow and sighing shall flee away.—[Brainard.]

Second Course of Lectures in Monterey, Mich.

By special request we concluded to return and bear further testimony in Monterey. We tarried over two Sabbaths, from the 12th to the 24th inst., and gave fifteen lectures. The truth had free course in the midst of bitter opposition and persecution. By request appointments were made in the day-time at private dwellings, for investigation, and to answer inquiries and objections.

Several professors became perfectly desperate against the truth and its supporters. One man (a Baptist Deacon) forbade the investigation of the subject in his house; and finally turned his hired man and his own son out of his house, on account of their interest in the truth. A kind neighbor opened his doors for these, and gave out word that if any more were cast out for the same reason, they could have a home with him.

For the want of arguments a wonderful mixture came forth, of which the following is only a mere tithe. Says one, "It is Millerism;" and another, "It is Mormonism;" and so on, to "Campbellism,"

"Judaism," "Literalism," "No-soulism," and "He don't believe in the divinity of Christ," nor "getting religion;" "Believes in annihilation;" "At Battle Creek he is known to be a regular infidel;" "He is a heretic, and ought to be burnt;" &c., and that their victory might be complete they talked of using "tar and feathers," and made an effort to close the school-house.

Notwithstanding all the opposition the truth cut its way through and found out the honest, so that there are now about forty Sabbath-keepers in Monterey. Nineteen copies of the *Review* and thirteen of the *Youth's Instructor* are taken there.

On the last Sabbath two and a half hours were occupied in conference meeting. It was a melting, heavenly season. About twenty-five spirited testimonies were given. Several resolved henceforth to serve the Lord by keeping all the Commandments of God and the Faith of Jesus.

M. E. CORNELL.

Feb 27th, 1856.

WHEN WILL THE NATIONS BE DASHED IN PIECES?

(Continued.)

OBJECTIONS ANSWERED.

OBJ.—The children of Israel are to be gathered to their own land; but the new earth never was their land; hence they must be gathered to Palestine in the Age to Come previous to the earth's being made new.

This objection involves two important questions; namely, who are Israel? and what is their land? The supposition of the objector is that it refers only to the literal descendants of Jacob; and we can only understand what their land is by ascertaining how they came in possession of the land, and by what title they held it, and under what covenant promise they will return. We should take a comprehensive view of this as of every subject—one that will take in the whole scope of the Scripture, and thus settle the main facts, and harmonize minor points or apparent discrepancies with them; for if we get the foundation laid correctly, there can be no real objection brought against it; for God's word is not yea and nay.

The covenant made at Sinai was made with the literal descendants of Jacob, and was the only covenant ever made with them previous to the days of our Saviour.

The Abrahamic covenant was identical with the gospel, which was confirmed to Abraham in Christ by the promise and oath of God, and ratified by the death of Christ, whose blood-shed on Calvary is the blood of the covenant.

Now I would inquire, Which covenant conveys the title to the land, or under which will they return to their possessions? If we can ascertain the truth on this point we can then, by an examination of its promises and conditions, ascertain whether the objection bears against the view of the utter destruction of all the unbelieving of all nations at the coming of Christ.

Before examining the covenant made at Sinai I would remark that the children of Israel were not brought out of Egypt, or into the land of Canaan, because they were a righteous people; on the contrary, they were represented as a stiff-necked and rebellious people. Once the Lord expressed a determination to "disinherit them," and raise up a peo-

ple from Moses. Num. xiv, 12. At the time they passed over Jordan, only two were left alive of all that had seen the power and glory of God displayed as he brought them out of Egypt; and all the prophets, and the Saviour, testify that as a people they continued rebellious and unfaithful to God even to the time of the calling of the Gentiles. The favor shown to them was solely for their father's sakes, and for the accomplishment of God's purpose as made known to Abraham. This of itself would show that they could not have received the land by virtue of any promise or condition of the covenant at Sinai.

But we have more direct evidence on this point.

1. That covenant was based upon a condition which they did not, and could not, keep—they were transgressors, so that they could claim nothing under it in their own persons.

2. The priests or mediators of that covenant could not remove their sins; [Heb. x, 1-4;] so they could not recover what they had lost by transgression.

3. To confirm these facts the Lord gave as a reason for making a new covenant with them, that they had broken his covenant which he made with them at Sinai; and although he had promised to be their God, and that they should be a peculiar treasure to him above all people, yet when it was broken by them, he could not consistently perform his promise and so he "regarded them not;" they were on a level with other sinful nations. Rom. iii, 9-19. This plain declaration of the Lord should forever settle the question that they could acquire no title, to an inheritance under that covenant. And if they had any claim under it, it could not have been abolished without an infringement on their rights.

They did not acquire any title under that covenant in the past, and they cannot in the future; for they cannot fulfill its condition; besides, it has passed away and been superseded by the new; and the new is introduced on account of the insufficiency of the old; therefore, if they return to their own land it must be by complying with the conditions of the new covenant, which indeed is the only one that ever could convey any title to an inheritance. The only question then to be settled is, What inheritance or land is promised under the new covenant?

As the original promise was made to Abraham and confirmed in Christ, we must look both ways for an answer to the question; that is, to Abraham who first received the promises, and to Christ the Mediator, who is sole heir, and who alone can grant any right to the inheritance. This I suppose all will admit; that none can obtain it independent of Christ, and of course only under the covenant of which he is the Mediator.

Abraham was promised a land for an everlasting possession, and circumcision was instituted as a token of this covenant. Now the objection assumes that a certain part of the earth in its present form must be conferred on Israel to meet the demands of the promise. As the promise itself is but a re-iteration of promises made to Abraham, we look to them and see that the objection is fully met by the Scripture. The promise to Abraham embraced the land that he saw, and as far as he could see in all directions. He did not see all of the present earth nor any of the new earth; hence we might conclude that his inheritance embraced solely what he saw in this sin-cursed world. But Paul places this matter in another light. He says, "For the promise that he should be the HEIR OF THE WORLD, was not to Abra-

ham, or to his seed, through the law, but through the righteousness of faith." Rom. iv, 13. Then Abraham is heir of the world. "By faith he so-journed in the land of promise as in a strange country," as other faithful ones, who, with him, "confessed that they were strangers and pilgrims on the earth." Heb. xi, 9, 13.

Again, Christ is the seed to whom the promises were made; [Gal. iii, 16:] he is the *heir of the world*, and the Father promised to give him "the uttermost parts of the earth for a possession." Ps. ii, 8. As he is the heir, so the saints are made "joint-heirs" with him; and by reason of their joint-heirship "the meek shall inherit the earth." To inherit is to receive *by heirship*; but there is no promise or heirship by which we can receive the earth, except that of Abraham; and Christ receives it, or is heir, by being Abraham's seed: hence the Abrahamic covenant and promise embraced the world, or the earth, even to the "uttermost parts." The land which the children of Israel possessed under Joshua is clearly shown, in Heb. chapters iii and iv, to be typical of the rest which remains to the people of God.

We next consider the token of this covenant, which was altogether an outward ordinance, and no one now pretends that it is necessary to observe circumcision as it was first observed in order to be constituted an heir; because the New Testament teaches otherwise. Paul says, That is not circumcision "which is outward in the flesh," but "circumcision is that of the heart, in the spirit and not in the letter." Rom. ii, 28, 29. In Rom. iv, 11, the token of circumcision is entitled a sign or seal. In Eph. i, 13, 14, the Apostle says, "Ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." This reference to the seal agrees with Rom. ii, 29; and we learn here that the inheritance already purchased is yet to be redeemed, and we receive the token, earnest, or assurance thereof until its redemption. The sign reaches no farther than to the thing signified: we have the earnest or assurance reaching to the point of realization; but it would convey no assurance beyond that point; therefore our inheritance cannot be fully realized till the purchased possession is redeemed. This proves conclusively that the earth renewed, or the new earth, is the subject of the promise of the Abrahamic covenant. Jesus, the mediator and heir, is now ministering for those of both dispensations, or for transgressors under both covenants, "that they which are called might receive the promise of eternal inheritance." Heb. ix, 15. All who lived under the first covenant were transgressors; Jesus ensures the faithful amongst them an inheritance—not a temporary possession, but an eternal inheritance; not under the curse as it is at this time, but redeemed; so that the hope of all now rests on "an inheritance incorruptible, and undefiled, and that fadeth not away." 1 Pet. i, 4. As before remarked, to inherit is to possess *by heirship*; and if we receive an inheritance redeemed, incorruptible, undefiled and eternal those conditions must necessarily be attached to the possession named in the will by which we are constituted heirs. This will is the Abrahamic Covenant; therefore it is abundantly proved that the promise to Abraham embraced the new earth, and the New Jerusalem, the "city which hath foundations, whose builder and maker is God;" [Heb. xi, 10:] and the objection, so far as it relates to the land, is shown to be without force.

But there is another part to this objection which I will now consider; namely, who are Israel? or, To whom are these promises made? In answer to this I might refer to the preceding remarks and apply a few New Testament scriptures to show who are the heirs to Abraham's inheritance, and thus pass it by. But I will go back to their origin and trace them through the whole divine plan, and thus get a harmony of the scripture facts and expressions.

The name of Israel is significant: Jacob did not receive it because of his birth, but because he prevailed with God. His twelve sons were the heads of the twelve tribes. They went down into Egypt, and their children became bondsmen to the Egyptians. After four hundred years the Lord remembered his promise to their fathers, [Ex. ii, 24:] and

appeared to Moses for their deliverance as the God of Abraham, of Isaac, and of Jacob. He brought them forth from Egypt to mount Sinai in Arabia, where he made a covenant with them. Ex. xix, 5-8. He stated the condition and his promise thus: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." The answer or promise on their part was: "All that the Lord hath spoken we will do." The condition was then spoken by the voice of the Lord, and he declared the ten commandments; which, however, the children of Israel did not keep, and of course were not entitled to be considered "a peculiar treasure," for they were not "an holy nation." That they were continually disobedient or transgressors is too evident to need further proof than has been given. Paul testifies that the Lord spoke of them when he said, "All day long have I stretched forth my hands to a disobedient and gainsaying people;" [Rom. x, 21:] and the word of the Lord is given that he did not regard them because they had broken his covenant.

But it may be said, that, of them as a people these things were spoken, but there were individuals among them accepted of God, who are heirs to the promises. While I acknowledge that there were many of them accepted of God, I must, on the authority of his word, deny that their acceptance was in consequence of a fulfillment of that covenant according to their agreement; but it was because of their faith in a coming Saviour, who mediates in the new covenant for their transgressions, which mediation would not be required in their behalf had they kept God's covenant, and thereby been holy by personal obedience: so that, so far as that covenant was concerned, all were under sin or condemnation: all had forfeited God's favor or blessing. But has not God promised to show mercy to Israel? Yes, but only under the new covenant; there was no forgiveness granted or offered under the old. Therefore it is evident that those only of the children of Israel can claim the promise of God who embrace it through the faith of Christ the mediator. These, like Jacob, have the significant name of Israel—they prevail with God. The others, though they be "of Israel" also, are not Israel—they do not prevail with God because the mercy of God can only be obtained through Christ. Thus it is clearly shown that they are not partakers of Israel's blessings merely because they are of Israel by natural descent. I will now take a step still farther back and examine their claim under another name.

Although Jacob was the first that bore the name of Israel, Abraham was counted the father of the Hebrews, and the promise came direct from Abraham to Jacob. But the children of Israel had transgressed and forfeited the blessing of Abraham, as the Apostle says to the Galatians that the law was "added because of transgressions" four hundred and thirty years after the promises were made to Abraham. They could not by future obedience redeem themselves from their transgressions, neither did the children of those with whom the Sinaitic covenant was made obey; therefore Christ was given to redeem them from the curse of the law that they might obtain the blessing of Abraham. Gal. iii, 13, 14. Then we have the following points clearly established:

1. The children of Israel, by transgression, had forfeited the blessing of Abraham.
2. The law was added (when the covenant was made at Sinai) to convince them of sin, and bring them to Christ.
3. They not only continued to transgress, but refused to accept of Christ as a redeemer.

Therefore, they were not entitled to the blessing of either covenant, and had no just claim to be called either the children of Israel, or children of Abraham. Accordingly Paul says, "They are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called, that is, they which are the children of the flesh, these are not the children of God." Rom. ix, 6-8. These facts Paul offers to prove that *God's word of promise is fulfilled without them.* Verse 6.

In remarks on the new covenant I have noticed the fact that the difference between Jew and Gentile is destroyed in the gospel, and they are both one—of the same body—partakers of the same promises. I now proceed to show that this state of things was not only foretold by the prophets, but recognized in the original promise.

As the name of Israel was significant, so also was that of Abraham. Said the Lord: "Neither shall thy name any more be called Abram, but thy name shall be called Abraham: for a father of many nations I have made thee." Gen. xvii, 5. Here the promise was repeated of the gift of the land to him and to his seed for an everlasting possession. That Christ was the seed we learn from Gal. iii, 15; but others shall enjoy these blessings with Christ, so that others become the seed of Abraham secondarily; that is, Christ is the heir—they are joint heirs with him; Christ is the seed—they become the seed also by becoming Christ's. I would call particular attention to what Paul says to the Romans; inasmuch as it is generally supposed that he has here admitted a difference in a sense which he has in other places denied.

(To be continued.)

Communication from Bro. Gurney.

THE PROMISE.

BRO. SMITH:—I greatly fear I shall come short of that rest so dearly purchased and prepared for the faithful: an inheritance incorruptible, undefiled and unfading, prepared in heaven. Jesus said to his disciples, "I go to prepare a place for you." Again in his revelation he says, "Behold I make all things new. He that overcometh shall inherit all things." But the way is "narrow that leadeth to life, and few there be that find it." I am content when I can feel an assurance that I am with the "little flock" in truth. My heart rejoices while I review the precious truths of God's word relative to our position in the third angel's message.

O the darkness of many who profess faith in the speedy coming of the Lord! A mere nominal faith can never profit; we must have the life and power of Christ in the heart. God must be supreme in the affections; and without this principle all profession of divine truth is a nominal thing and will leave us powerless in the end. How precious to contemplate a harmonious chain of divine truth.

I am interested in a gospel plan that is revealed to save and to restore all things. The system commenced its revelation as early as Adam, and through the different dispensations has interested all the prophets since the world began. Rom. xvi, 25, 26. It was embraced in the promised seed as a free gift—unconditional; hence any system of works for justification must be an added system for a limited purpose; and while we see a purpose clearly revealed we can show the distinction required, and follow the promise in a clear light on a strait line. With Abraham commenced the promise in a systematical form. New Testament writers call him "Father." He was father of the Jewish nation, father of the faithful, father of God's covenant people. With Abraham commenced a system of training which resulted in raising up a strong nation with whom God would manifest himself in a peculiar sense. Abraham held to a form of worship, and even before the flood a form was manifest. Abraham offered sacrifice; he met a priest of the most high God while returning from the slaughter. But the form did not take a regular system until the natural seed had become a nation after a severe training in Egypt. When I commenced writing I only intended to write a short, friendly letter; but my mind has rested upon the promise.

Immediately after man transgressed and fell, the plan of redemption began to be revealed through the promise that the seed of the woman should bruise the serpent's head. Gen. iii, 15.

During the age before the flood nothing more definite was revealed, except the fact of sacrifices; and the meaning of names. Abel offered the firstlings of his flock and the fat thereof. And the Lord had respect unto Abel and his offering. Gen. iv, 3, 4. I think it is evident that those offerings were de-

signed to shadow forth the one offering, the Son of God, for redemption from the consequences of sin.

It has been remarked that God has been preaching righteousness from the very beginning; and has been writing his gospel in the very names of Noah and his progenitors, even from the creation of man upon the earth. Thus, the name of Adam means *red earth or image and made of earth*: man was formed after the *image* of God. Seth, the Son of Adam, hath his name meaning *placed*; man made of earth in the image of God was *placed* in Eden by his Maker; but by his sin has *placed* himself in a wilderness of thorns and briars. Enos means *mortal*; referring to the deathful state into which man was precipitated by transgression. Cainan means *miserable*; the character of that state of spiritual death into which man is now found. But *Mahala-leel* brings to view the Lord the Saviour; this name meaning the *blessed God, or God who is worthy of all praise*. Our Saviour's humiliation is in the next name expressed, Jared, meaning *he shall descend*.

Enoch means *teacher*; this name seems to point to the Saviour's ministry; he was a teacher sent from God; he taught his disciples concerning his decease which he should accomplish at Jerusalem. And this seems to be the object pointed at by the next name, Methuselah, meaning, *he who died shall send*; he sent his apostles to teach, and after he ascended, he sent the Comforter, the spirit of truth. Lamech, means *to be afflicted*; this seems to point out the persecutions and trials of the church. The name Noah means *REST or consolation*; his taking refuge in the ark seems to shadow forth the rest which remains to the people of God.

Thus in the first names of mankind, the ten between Adam to Noah, we have most distinctly written, the great purpose of Jehovah in regard to mankind generally. The names together, as given in 1 Chron. i, 1-4, without the assistance of any interpreting word, read, "Man—placed—mortal—miserable—the blessed God—shall descend—teaching—having died—he shall send—to the afflicted—rest, or consolation."

Soon after the flood the *promise*, embracing the gospel, was renewed to Abraham and enlarged upon. That this may be clearly seen we will take the apostle Paul's explanation. "The scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii, 8. That this blessing was to come through Christ, see verses 14, 16, 28, 29. The promise renewed with Abram regards territory. Gen. xiii, 14-16. It was made before circumcision, therefore unconditional; it centers in Christ and through him alone can be enjoyed, making it sure to all the seed. The promise finally takes the form of a covenant with conditions specified. Gen. xxvi, 3-5. The seed of Abraham means one. This is plainly declared in Gal. iii, 16. He saith not to seeds, as of many, but as of one. And to thy seed, which is Christ. It was Christ, then, to whom the land was promised. He is the head, and none can come into the possession, except as being viewed in him. He does not retain the possession to himself alone, the sole inhabitant of the land; no, although it is to one that the land is given, yet many come into the enjoyment of it through that one.

Let us take another view of the promise. The seed promised respected a double seed; the One, Christ, to whom the land was absolutely promised; and the multitudinous seed, to be blessed in him and made a blessing to all the earth.

The name Abraham means, a father of many nations, or a multitude of nations. Gen. xvii, 5. In him and his seed were all nations to be blessed. Acts iii, 25; Gal. iii, 8. Paul in his epistle to the Romans, referring to the promise, is showing that God is a God of the Gentile as well as the Jew, and the only justification for either is through faith, in showing that the promise has but one condition, and in every respect is the same towards the Gentile as to the Jew; hence the faith embracing the promise could not make void the law. Rom. iii, 29-31.

I have thus penned a few broken ideas. I hope above all we shall never lose sight of present truth; it is our life to have a saving knowledge of that truth which reveals a coming Saviour.

The Lord is coming. We have not followed cunningly devised fables. The sure word of prophecy has been our light. We do well still to take heed to the sure word, and we shall not walk in darkness. Although some things may be hard to be understood, as said Peter concerning some of Paul's writings; yet we should never complain of the means which God may employ to correct and instruct us. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

In conclusion I wish to add one testimony. God is the source of true wisdom, and the light of the church. He has ever chosen lowly means to instruct and lead his people. The Jews understood not the time and nature of their visitation; they looked for exaltation; but God had purposed to employ *lowly testimony*. Thus their hearts were revealed and they were left in their own self-righteousness to fall under the predicted judgments of God.

And now a solemn crisis is impending. God is condescending to employ various means in order to prepare a people to stand before the Son of man. While the question, "Who shall be able to stand," is being agitated, some are taking one position and some another, seemingly forgetting that God has marked the way by a regular order of angelic messages. This being so, those who deviate from that order incur God's displeasure, enter degrees of darkness, and show a want of humiliation. What will be the end of these things? Where are the watchmen? How few are giving the warning of coming evil! Alas! the mass are asleep as to present duty. Some hear a warning as it were in the distance, and are crying peace! peace!! and lo, evil begins to come already. On whom shall we lean? In whom shall we trust? Is it safe to rest on a mortal arm while the watchmen sleep? No. Says Jesus, "What I say unto you, I say unto ALL, WATCH."

Yours looking for the blessed hope.

H. S. GURNEY.

North Fairhaven, Mass., Feb. 17th, 1856.

Treatment of Enemies.

Not only love to our friends, but love to our enemies, is taught by Christ. Matt. v, 44, 45. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you. This he tells us to do that we may be the children of our Father which is in heaven. Look at his commandment, verse 48, Be ye therefore perfect, even as your Father which is in heaven is perfect.

We cannot excuse ourselves; for here is a plain, Thus saith the Lord; and he also gives us his example while dying on the cross: he there prays that his murderers may be forgiven. Stephen follows his Lord's example: and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. Are we ready to be tried by this test? It is a solemn question for each of us to answer, in the fear of God, and in view of eternity. We may never be called to show our love under such circumstances as they, but we ever have the privilege of proving to those around us what manner of spirit we are of, by exhibiting the spirit of our Saviour in the small matters which are constantly occurring. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. Luke xvi, 10.

The greater always includes the less. There are many texts of Scripture to illustrate this; for instance, "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. Gal. v, 14. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. Rom. xiii, 10. The reason of this is obvious; because if we love God as we are commanded we shall fulfill every duty to him; and if we love our fellow-men as we ought, we shall discharge our whole duty to them. If our enemy hunger, we shall feed him; if he thirst, we shall give him drink; in short, if we feel from the heart to treat our enemies as Jesus has taught us, we shall find it easy to do all these duties. If we have suf-

ficient grace to cause us to love our enemies as we are taught by the testimony of Jesus, it will be our meat and drink to do the will of our Father which is in heaven.

Is there a child of God that can say that when their sins were first forgiven they had a feeling contrary to love? and if any have different feelings now, let me entreat them to return to their first love, and as they received Christ Jesus, so to walk in him.

H. S. BOYD.

Lyme, N. H.

Predictions of the Emperor Nicholas in 1849.

THE Indianapolis Journal gives the following extract from a lecture given by Hon. H. W. Ellsworth, late minister to Sweden, being the language of the late Emperor of Russia used in an interview with the lecturer:

"Sir," said the Emperor Nicholas, in a memorable diplomatic interview between him and your speaker, during those recent revolutions that struck down Hungary, remodeled France, and broke the bond of union between Denmark and her revolted Duchie causing nearly every monarch to tremble for his throne—"Sir, I view calmly all this agitation. Russia is untouched, and will not be mingled with it. Her hour has not yet come, though her destiny cannot be long delayed! She will soon be involved in a protracted contest in which England and France will be her opponents; these nations, so long and so naturally hostile to each other, will be in anison against her!"

"And what, your Majesty, will be the result of this great contest?"

"Favorable, beyond doubt, to Russia. I shall rise superior to all reverses, and protract the contest till I weary out my enemies. But there is another war looming in the distance—a struggle between constitutional and unrestricted monarchy, in which nearly all Europe will stand opposed to Russia, while Turkey, with Persia and Asia, will be fighting at her side."

"And how is to result this second conflict?"

"Still favorable to Russia, though it will be bloody and protracted. But a third, and still mightier contest is approaching, in which the world will be involved—a struggle between what is called tyranny in any form, and freedom. Into this struggle your nation will be forced from its present policy and compelled to take a leading part. It will be a struggle such as history never has recorded."

The Test of Good Preaching.

Whosoever hides the truth by embellishment of words; by a vain exhibition of wit and fancy; by opaque learning; by the impenetrable thickness of nice distinction; by stupidity and lifelessness; by insane solemnity and sanctimonious conventionalism—is a desecrator of the pulpit, and a breaker of the Sabbath day. Stupidity hides the truth just as fatally as levity. Consecrated dullness is no better than flippant folly.—If a window fails to let the light through, it makes little difference whether the obscurity comes from the web of a big, lazy spider, or from the nimble weavings of a hundred pert little spiders. God's truth, really earnestly, pungently spoken, for a direct and practical purpose, with distinct results constantly following—that is preaching, no matter what are the particular methods of speech. Doubtless some are better than others. But every sincere and truthful man must use that way by which God has enabled him to achieve success; some by solid statements, some by inexorable reasoning, some by illustration and fancy, some by facts and stories—just as God has given power to each one. But the test is the same in the highest and lowest. Fruit must follow. The truth of God must shine through the human instrument, evince its divinity by signs following—the awakening of the conscience, conviction of sin, conversion to God, and a life redeemed from selfishness, and set aglow with Christian goodness and benevolence.—Independent.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, MAR. 6, 1866.

WHAT HINDERS?

What hinders people from obeying the truth? What hinders them from observing the Sabbath? After a careful examination of this subject by the word of God, and the evidences therein contained, who can give a good reason why he should not obey these teachings?

Now there are many who have examined this subject, or at least have had the means of examining it, men of intelligence who could appreciate the force of argument, many of whom have for some time taken the Review; yet they do not observe the day that God has enjoined upon all his accountable creatures. To them we more especially appeal. What hinders? What yet in your own mind stands in the way of your observing the Sabbath of the Lord our God?

Do you not find it taught in the Bible? It is there taught; and it is the only weekly Sabbath which is enforced by the teachings of Scripture on the human race.

Do you find anything said about its abolition, that you are in doubt whether or not it is now in existence? There is nothing said about its abolition: not one syllable; but there is much said of its perpetuity—even till heaven and earth pass.

Do you find any intimations given that another day should ever take the place of the seventh, so that you are now in doubt whether the seventh is the right day to be observed? You do not! There is nothing from which even an inference to that effect can justly be drawn. Be assured then that God will not give his glory to another. Isa. xlii, 8.

Do you find any testimony either expressed or implied that the first day of the week has superseded the seventh; and that therefore, the observance of the first day with the multitude, will answer the requirements of the fourth commandment? You do not; for it is nowhere recognized as a Sabbath, its observance is nowhere enjoined; it has nowhere any pre-eminence except as being the first day on which God wrought in the creation of the world; and the day on which Christ arose; but neither of these events can be justly commemorated by observing the day as a day of rest. Thursday was the day of the ascension, and Friday the day of the crucifixion; yet neither of these days are specially regarded on these accounts. Cease then to follow a multitude to do evil. Ex. xxii, 2.

Do you find the example either of Christ or the apostles sanctioning the observance of the first day; so that you think it may be the day designed to be kept in the Christian dispensation? You do not; for there is not one such example notwithstanding it is so often appealed to with an air of triumph. We repeat, There is not one example of a meeting for religious worship from either Christ or his apostles, in the day-time of the first day of the week.

We have now mentioned every objection that need to arise in any honest mind previous to a final decision on this question, and have seen how utterly without foundation they are in the book of truth. What then hinders people from taking a decided stand in its favor? If the Sabbath has neither been abolished nor changed, if the same day is still in force as in the beginning, and if it is everywhere enjoined in the Bible, what hinders the inquirers for truth, we again ask, from commencing at once to keep the Sabbath-day according to the commandment?

To this we can only reply: Is it not that last, and in many minds that great objection—THE CROSS. When individuals are brought to choose between the two, truth or popularity, is it not too often the case that Truth has to bow to that soulless idol?

For ah! too many, when before their eyes,
The narrow way and cross begin to rise,
Though simple views of truth they once have got,
Will shun their eyes, and say they see it not.

Are there not many who are stifling their conscience in view of plain truth? We fear there are; and if so, they lay themselves open to fearful charges; for they are both dishonest and foolishly sensitive to the opinions of their fellow-mortals. If there are any who have proceeded so far in their investigation of truth, that the cross alone remains before them, we hope to see them take it boldly up and bear it away even as Samson did the gates

of Gaza, and they will find it is not so hard to be borne after all, and they will gain strength by so-doing.

PERSECUTION.

When we are persecuted we have this to encourage us: that we are not the only ones who have received such treatment at the hands of the world. Read Paul's brief summary of the lives of the ancient worthies in Heb. xi. They confessed that they were pilgrims and strangers on the earth. They were tortured, not accepting deliverance that they might obtain a better resurrection. And others had trials of cruel mockings, and scourging, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented: (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Now while we endeavor to make our lives correspond to these ancient examples, we must expect to receive the same treatment at the hands of the world. We say we may expect this; for since this world has fallen under the power of the Prince of darkness, those who desert his ranks, and serve the living God, may not expect to fare better in one age of the world than another. And the rule that Inspiration has laid down is, "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." 2 Tim. iii, 12.

Beware then of that mode of living which does not stir up the enmity of the wicked, which goes along smoothly with all classes; for then all is not right, the standard of godliness is lowered: not that we should do anything for the mere sake of rendering ourselves singular and obnoxious to the world, but only keep our eye on the truth, and live in obedience to that, looking to Jesus for our pattern, and the spirit that dwelleth in the sons of disobedience will not be long in manifesting itself.

Looking at the subject in this scriptural light what a picture does professed christendom present at the present day. Where is the persecution of the churches? And we may therefore inquire inversely, Where is their godly living? Is this an evidence that the world has grown better? Nay; but rather, that the church has grown worse.

Especially may we expect that in these last days the fires of persecution will burn fiercely against the people of God; for Satan has come down in great wrath knowing that he has but a short time. But we can look forward with hope to the glorious day now soon to dawn upon us, when we with all those who have in time past obtained a good report through faith but received not the promise, shall all be made perfect together. Heb. xi, 39, 40.

Let us not murmur then at one of the brightest evidences we have that we belong to that great company which from the beginning the Lord has owned as his people.

CALLS FOR HELP.

BRETHREN, remember the injunction of the Saviour in Matt. ix, 38: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." The greatest obstacle to the advancement of the truth, now seems to be a want of laborers. Every mail, more or less, brings in calls from different parts for help. The way seems to be opening among the people; and there is encouragement from all sides that could lecturing brethren be had, much good might be done. The harvest truly is plenteous, but the laborers are few. "Faith cometh by hearing, and hearing by the word of God," says Paul, "but how shall they hear without a preacher?" Rom. x, 17, 14. Pray ye therefore the Lord of the harvest that he will send forth laborers into his vineyard.

The truth is plain, and he who goes forth armed with the truth of God, may go with courage. If he goes forth to glorify God in his labors, and to snatch his fellow-men as brands from the burning, his labors will be blest. We might mention as an example the success of Bro. Cornell's labors in the three new places of Allegan, Monticere, and Otsego, where about eighty souls have commenced the observance of the Sabbath of the Lord our God.

The Review and books have done much, and there are many obeying the truth who never heard a lecture, yet there is need of laborers. Raise to heaven therefore the earnest cry of faith that the Lord would raise up and qualify faithful men to labor in his vineyard.

LETTER TO H. V. REED, No. 1.

DEAR BROTHER:—Yours of Feb. 16th, we have. As you express a desire that we should write to you on the subject of your letter, we conclude to address you through the Review, as we hope that our remarks may help others as well as yourself. We pass over your introductory remarks, only saying, We love their candor, and come directly to your question,

"WHEN WILL THE KINGDOM BE LOCATED ON THE EARTH?"

You say—"That this is a subject of importance I need not stop to prove; but will come directly to the subject. The first testimony we offer is Dan. ii. We see that the stone strikes the image upon the feet, that were of iron and clay, and dashes them to pieces; and the stone became a great mountain and filled the whole earth. Now verse 44 declares that in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, &c. Now mark where the stone strikes the image. It is not anywhere else but on the feet. And the stone becomes a great mountain, and fills the whole earth. And the kingdom is set up in the days of these kings; hence we conclude that 1000 years cannot intervene between the overthrow of the ten kings, and the establishment of the Everlasting Kingdom. It seems impossible to get such an idea from the reading of the chapter. It could not be said that God sets up his kingdom in the days of these kings if they had been destroyed 1000 years before it was set up. There would be no good sense in such language."

We reply—In answer to your question, "When will the kingdom be located on the earth," we unhesitatingly say, upon the authority of the Holy Scriptures, At the close of the seventh millennium, at the end of God's great Week. We believe also from the same authority that the succession of events embraced in the setting up, and the establishment of, the everlasting kingdom, commences even prior to the second advent of Christ. You have doubtless seen the article headed "The Marriage of the Lamb," in No. 21 of the Review, and have read the scripture proofs that the marriage of the Lamb, and the reception of the throne of David by our Lord, are the same, and take place prior to the second advent. Please read the article again and you cannot fail to see,

1. That Christ asks for, and receives, the heathen for his inheritance, and the uttermost parts of the earth for his possession, before he dashes the nations in pieces. That the nations will be dashed in pieces at the second advent, has been abundantly proved by plain Bible testimony, published recently in the Review. Then the nations in a certain sense become Christ's, prior to his coming. Ps. ii, 7-9.

2. That the Son, prior to his second advent, approaches the Father, where is "given him dominion, and glory and a kingdom," &c. Now it is not in the power of man to make it appear that this event occurred at the first advent, or will occur at the second advent. It is evident from facts set forth in that article, that the reception of dominion, and glory, and a kingdom, by the Son takes place after the termination of the 2300 days, and before his second appearing. Dan. vii, 13, 14.

3. That Christ becomes King before he appears the second time, from the fact that he appears with the name written on his vesture and on his thigh, "KING OF KINGS AND LORD OF LORDS." Rev. xix, 16.

The New Jerusalem is the Capital of the Fifth Universal Kingdom. The throne of David, on which Christ is to reign forever, is, of course, in the Capital of the Kingdom. It is in the New Jerusalem, which is now above. We regard the first great act in the establishment of the kingdom to be the reception of the throne by Christ, the King. This is the marriage of the Lamb. This takes place before his second appearing; for then he returns from the wedding. Luke xii. Not only does all heaven join to crown Christ King before his second advent, but the church on earth unite in the coronation song, proclaiming him King, and the kingdoms of the world his. [Rev. xi, 15,] and that too "in the days of these kings." You see, then, that your remark in regard to 1000 years intervening between the overthrow of the ten kings, and the establishment of the everlasting kingdom, does not touch our view of this subject.

In regard to the time of the setting up of the kingdom, so far as it relates to the reception of the Throne and Capital by the King, the scriptural view which we cherish is ahead of you. That places the event in the days of the ten kings, before the second advent; while you, if we rightly understand you, place the event after the second advent, which would be after the ten kings have been dashed in pieces as a potter's vessel. And who would ever receive the idea of a protracted scene of subduing

of nations, and the wearing away of their strength and existence, from the figure of dashing them in pieces "as a potter's vessel?" No one. This can only illustrate the sudden destruction of the nations. "When they say 'Peace and safety, then sudden destruction cometh upon them.'" 1 Thess. v; 3.

The image of Dan, is a symbol of earthly governments. The stone does not "roll and roll," like the rolling up of a great snow-ball, as the temporal millennialists have it, till it becomes a great mountain and fills the whole earth. Nor is the stone put in motion like a grindstone, where it gradually grinds away the image for 1000 years, or less. Neither is the stone perpetually beating away on the image until it crumbles finally to dust. No! The stone smote the image upon his feet, and then was the iron, the clay, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind CARRIED THEM AWAY, THAT NO PLACE WAS FOUND FOR THEM. In the smiting of the image, as well as in dashing in pieces a potter's vessel, we get the idea of one great blow, which fitly represents the destruction of all the living wicked at the second advent of Christ.

You say—"We now come to chap. vii. Here Daniel sees four great beasts. At verse 17, we are told that they represent four kings, or kingdoms. Verse 18 declares, But the saints of the Most High shall take the kingdom, and possess it for ever. Now how could they take the kingdom, if it had been destroyed 1000 years? We see at once it would be impossible. We learn from verses 21, 22, that the little horn is to make war with the saints, and is to prevail against them, until the Ancient of days [God] comes, and the time came that the saints possessed the kingdom. This is the only reasonable deduction I am able to draw from the texts in question. Again, verse 27 declares that the kingdom and dominion shall be given to the people of the saints of the Most High. This evidently has reference to the kingdoms and dominion of the fourth beast. Now it must be evident to every one, that this kingdom must have an existence at the time the saints take the kingdom. They could not take a kingdom which had been destroyed 1000 years. Does it not look like a blank in God's plan to suppose that the earth will be desolated during the 1000 years. God has nowhere said it should be so; but the foregoing testimony proves conclusively (to my mind) that God's everlasting kingdom will be set up at the coming of Christ, and that it will be on the earth."

We reply—We are not a little astonished, dear brother, that any one professing the Third Message in 1856, should advance the idea that the saints were to take by conquest the fourth universal kingdom! This reminds us of a heretical teacher in Vermont, who taught, about ten years since, that the saints were to take the kingdom by conquest. Said he to the unbelieving part of his hearers, "The saints are about to take the kingdom, and you need not think it strange if you soon see your line fences begin to move. We had fondly hoped that such sentiments had for ever passed away with their time. But, if we understand you, you hold sentiments not unlike those of past time."

We regard the view, that the saints are to take the fourth empire by conquest, as the Romans took the third, the Grecians the second, and the Persians the first, as a fundamental error; as heresy. But if the fifth kingdom was to be like the four which precede it, then men would reason well that the circumstances of its establishment would be like those of the four mortal empires before it. But there is the widest difference, as wide as mortality from immortality, or, as the difference between Nebuchadnezzar, Cyrus, Alexander, the Cæsars, and the King of Glory, the Only Begotten of the Father.

Christ does not come to the Throne by conquest. No. He takes it by virtue of his own right. "I will overturn, overturn, overturn it; [the throne of Israel;] and it shall be no more, until he come [to the throne] WHOSE RIGHT IT IS; and I will give it him." Eze. xxi, 27. The Capital of the Kingdom of the King of Glory is not come perishable city of earth; but it is the New Jerusalem above. He receives the Throne and Capital before he comes to subdue his enemies. It is Christ that dashes the nations in pieces; not the saints. "Ask of me," says the Father to the Son, "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. THOU SHALT BREAK THEM with a rod of iron; THOU SHALT DASH THEM in pieces LIKE A POTTER'S VESSEL." Ps. ii, 8, 9. The same is illustrated by the stone smiting the image. To say that the "stone cut out of the mountain without hands," represents the saints being brought out from human governments, and prepared for immortality, is most absurd. Is this work done without hands? without effort? Look at the toil and the agony of the Garden and of the Cross. Look at the Christian's warfare, the millions who have waded through seas of fire, and of blood, in their escape from the spirit and policy of this world-

and you will see at once that the work of saving the subjects of the kingdom of God cannot be illustrated by a stone cut out of a mountain without hands.

Were the fifth kingdom to be of the character of the four empires occupying a fallen world, then we might expect that the circumstances of its establishment would resemble the circumstances of their establishment. But as the fifth kingdom bears no resemblance to those which precede it, there is no reason in supposing the circumstances of its establishment will be like those of the former.

The saints will take the kingdom, not by conquest; but, being joint-heirs with Christ, it will be given to them. They will not take it by force, but will be called to inherit it by the King, "Come ye blessed of my Father, inherit the kingdom." "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

You make a sad mistake, brother, in saying that the "kingdom, and dominion, and the greatness of the kingdom under the whole heaven," which is to be "given to the saints or the Most High, whose kingdom is an everlasting kingdom," &c., has reference to the "kingdoms and dominion" of the fourth beast. The angel says, "the kingdom," and not "kingdoms of the fourth beast." It is Bro. Reed that says this. Be assured, brother, the "kingdom which is an everlasting kingdom," is the fifth, and not the fourth. The other four were for limited periods, while the fifth is everlasting.

In answer to your inquiry in regard to a blank in God's plan, we answer, God has a blank of 1000 years in his plan of the condition of this earth. In his plan it remains desolate for 1000 years. All the other portions of his plan harmonize with this; but men have undertaken to fill this blank, and in doing so have deranged the whole plan.

1. One class, the supporters of the *Advent Herald*, hold that the earth is made new at the commencement of the 1000 years of Rev. xx. They have the saints reign on the New Earth during the 1000 years. Then, at the close of the 1000 years, they have the wicked devil raised out of the beautiful new earth! They have the Devil let loose in it, who goes out into the four quarters of it, and gathers the wicked, "the number of whom is as the sand of the sea," and they, with Satan at their head, come tramping up over the living green fields of that New World, up around the City to meet their fate. And as they stand around the City, fire from God out of heaven is poured upon that Eden world, which devours them upon it. The Divine Pencil never drew such a plan of the seventh millennium.

2. There is another class, who seeing the absurdities of the first, take another extreme and in their endeavors to fill out the blank of 1000 years which the Lord has left in his plan of this earth, come to conclusions more unscriptural and absurd than the first. They would have the second advent take place in a manner to leave the nations undisturbed, notwithstanding the inspired writers of both Testaments are unanimous and abundant in their declarations, that all the wicked will then be destroyed. They have Christ and the saints occupying a position in Palestine, while the wicked nations still exist around them. They have mortal, dying men pursuing their onward course as nations, and at the same time immortal saints with Christ, occupying a portion of earth's territory, whose work is to convert or subdue the nations. That in the Judgment age the gospel (whether preached by mortal, or immortal ministers, we leave them to say) will have wonderful success. That the announcement made just prior to the second advent, "He that is filthy, let him be filthy still," [Rev. xxii.] means that they will immediately have offers of salvation under more favorable circumstances than ever before, Satan being bound, so that there will be little to hinder the work. But, does not this make God's ways unequal? And in what resurrection will those come up, who may be converted in the future age, and die after the first resurrection? Or, if they do not die, when will they be changed to immortality? Be assured, brother, that Divine Wisdom never dictated a plan so at variance with the Word, and absurd in itself.

God's plan is perfect and harmonious. That the earth will be desolated at the coming of Christ, the *Review* has proved by a mass of plain testimony. That the saints will ascend with their Lord to the New Jerusalem, has also been proved. Where the 1000 years reign of Christ with his saints will be, no text in so many words declares; but from the facts that the saints follow their Lord up to the Father's house, and that the earth is desolated, and remains desolate, according to Isa. xxxiv, we are driven to the conclusion that the Judgment reign of Christ and the saints is in the New Jerusalem before she descends to earth.

ISAIAH XXXIV.

Verses 1-4. "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that come forth of it, for the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree."

Here is a call to the nations of the earth, and not one nation only. The world, and all things that come forth of it are addressed. The indignation of the Lord is upon all nations, and his fury upon all their armies. This cannot be applied to past time, but it points to the fury of the Lord in the seven last plagues, and at his coming. It points to the time when the (atmospheric) heavens shall be rolled together as a scroll, which is one of the events in the opening of the sixth seal. Compare Isa. xxxiv, 4, with Rev. vi, 12-15; xvi, 17.

Verses 5-8. "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

Here the particular day of the Lord's vengeance is pointed out and described. It is a prophetic, or, year day, as the same day is declared to be the year of recompenses for the controversy of Zion. This is the day, or year, of the last plagues. "Therefore shall her plagues come in one day, death, and mourning, and famine." Rev. xviii, 8. "A famine does not come in a literal day. That the whole earth, and its desolation, is the subject of this chapter, will not be denied. Some of the terms used are, 'ye nations,' 'the world,' 'all nations,' and 'all their armies.'"

Verses 9, 10. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever."

The term "for ever and ever" in verse 10, cannot be understood to express eternity; for in that case the earth would be eternally desolate, and never be restored. The term must be understood in a limited sense. As says Dr. Clarke, "it signifies only as long as a thing, considering the surrounding circumstances, can exist." "For ever and ever," then, in this text, is just as long as the old earth shall exist in its desolated form, and extends to the time when God shall "create new heavens and a new earth." When will the new earth appear? Ans. At the end of the 1000 years of Rev. xx. How long, then, will the earth "lie waste," when "none shall pass through it?" Ans, 1000 years.

Read the description of the desolated earth which follows, and learn what characters will be left to bear the gospel, in what is called "The glorious Age to Come."

Verses 11-13. "But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls."

In our next, we shall notice the remainder of your communication. May the Spirit of truth rest upon us and abide with us, and guide us into all truth.

Yours for the whole truth. JAMES WHITE.

P. S. We presume you have seen the lengthy, anonymous article from the pen of a recent writer, entitled, *An Inquiry into the Nature of the Kingdom, &c.* If you have, were you not astonished at the application the writer makes of 1 Pet. i, 4, 5? In laboring to prove that "no part of their (the saints') reward is promised them in any other place than earth," he quotes the promise of the land to Abraham, &c., and then says, "Peter had his mind directed to the same when he spoke of the inheritance incorruptible, and undefiled, and that fadeth not away, ready to be revealed in the last time." Here we inquire, 1. Why does this writer in quoting 1 Pet. i, 4, 5, leave out the significant words, "RESERVED IN HEAVEN for you?" 2. Did Peter regard the land of Canaan as undefiled? 3. Is the land of Canaan reserved in heaven? 4. Is it not a fearful thing to handle the word of God deceitfully? J. W.

The *Youth's Instructor* will be delayed a week or more for want of paper.

COMMUNICATIONS.

Remember the Poor.

Bro. J. W. West writes from Peterboro', Madison Co., N. Y., as follows:

"When I look over the pages of the *Review* and read of the indisputable truths which it advocates my heart melts with sorrow to think that I have been in such a low state of living since I have been brought to the knowledge of truth through its instrumentality, that I have not been able to contribute to its aid. But dear brother, I am poor, and a cripple, and forsaken by the great mass because of this truth, and there is not one in Peterboro' who tolerates this faith in the light of the Third Angel's Message; therefore my poverty has rendered me unable to give you anything. I have had this Winter to beg the kindness of the neighbors for a little wood and a piece of bread. I am so much afflicted that I cannot work.

"I still hold on to the truth and am trying to live a Christian life. I am trying to get up a subscription paper to see whether I can get any help, and if I can, I will help you, and if I cannot, dear brethren, don't forsake me. I love the paper. It is all I have to give me any comfort besides the joys of God and the power of the Holy Ghost, and my prayer is that the holy cause may still prosper so that the whole land shall be awakened to this great truth."

We trust our brethren will remember the poor of the flock, and minister to their necessities of their abundance, according to the precept of "pure religion and undefiled." Jas. i, 27. Says Jesus, [Luke xiv, 13, 14,] "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Then will it be said unto you, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Let therefore the Lord's stewards look to the necessities of the needy, until that day arrives when all who, though they are poor in this world's goods, are rich in faith and heirs according to the promise, shall enter upon their "inheritance incorruptible and undefiled, and that fadeth not away," and realize the full extent of that glorious promise, "All things are yours!" 1 Cor. iii, 21-23.—Ed.

From Sister Shepard.

Bro. SMITH:—It is now two years since I commenced keeping the Lord's Sabbath. I have never written to the brethren and sisters through the *Review*, but as I have often been requested to do so, I now comply with the request.

The first I ever heard of the seventh-day people was about three years ago. A sister of mine that resided in Rochester told me there was a class of people in that city who kept Saturday for the Sabbath, and wished to know what I thought about it. I told her I did not know; for I had never heard of them before; but there was one thing I did know, and that was if I kept Saturday I should have to keep two days; for I could not make up my mind to work on Sunday. She said she felt the same about it, but thought she would go to their meeting and hear.—She did so, and soon became a firm believer in the truth. From that time she seemed to feel very anxious for me, and whenever I visited her she would tell me what good people they were, what interesting meetings they had, and would send for some of the sisters to talk with me. I happened to be at her house on Tuesday evening, she wished me to attend the prayer meeting with her. Having a severe pain in my head, I thought I had better not go, but I finally went and enjoyed the meeting much. I soon forgot the pain in my head, and felt that I was with the children of God. When I returned home, I mentioned the subject to my companion. He said he did not know but it was true, and he was willing all should keep it that believed it to be so. From this, my mind became very much troubled. I had been striving for many years to serve God, and to keep all his commandments. I now began to search my Bible and to pray for the Holy Spirit to lead me into all truth. I also read everything I could find in favor of Sunday-keeping, and found many books and friends that told me that the first day of the week was the Sabbath, but this did not satisfy me; for the Bible said that the seventh day was the Sabbath of the Lord thy God.—I soon became convinced that this was true, and that it was my duty to keep it; but yet I felt afraid to commence. It was not the fear of what others might

think or say of me; I cared not for the world, but it seemed so great a change, and so great a step to take that I dared not take it. I remained in this state of mind for a long time, and could neither enjoy reading nor praying; for when I read the Bible, I could find nothing but Sabbath and Commandments; and when I prayed, I could think of nothing but keep the commandments of God. I became very unhappy and felt that I must do something that I might again have the approbation of God and the smiles of Jesus. I then commenced keeping the Lord's day. Dear brother I cannot tell you what happiness this brought to my mind, I was again free and could read, pray, and rejoice.

What peaceful hours I then enjoyed,
How sweet their memory still,

But I soon began to meet with opposition, both at home and abroad. I found my husband was not so willing all should keep this truth that believed it, as he had seemed to be. But I will not relate the means that were used to compel me to give it up; but will say, the Lord gave me strength to endure every trial. It seemed to me that I could hear a still small voice, whispering, Stand still and see the salvation of the Lord. O how plain the Sabbath truth looked to me then! and I loved it so well that I had rather part with husband, children, and home, than to be deprived of the privilege of keeping it. But bless the Lord I was not called to do either. The enemy worked powerfully for a while, but his time was short. My companion soon became convinced of the truth, and is now, with me, striving to keep all the commandments of God and faith of Jesus.

MARGARET SHEPARD.

Pennfield, N. Y. Feb. 21st 1856.

From J. L. Baker.

DEAR BRETHREN AND SISTERS:—It has been about three years since the Lord plucked me as a brand from the burning. I knew but little about the First and Second Angels' Messages; but the last warning found me in the hedge of this world. The truth looks clear to me, and I want to be found with my lamp burning, when our Lord shall come.

I first embraced the truth in Elmira. I commenced reading tracts on the Sabbath. I then applied for the *Review*, which was meat in due season. My companion then embraced the truth. Bro. Ingraham came there with his faithful warning and presented the truth, which seemed so clear I thought every one could see; but I soon found that they were wise to do evil, but to do good they had no knowledge. My mother, sixty-five years old, has embraced the truth since that time. We now live in Pennsylvania.

Many have embraced the truth under the labors of Bro. Ingraham and Hutchins. At this time there is a holding back in some. O that the Spirit of God may be in us, like living water. I hope the words of our Saviour will have their effect: [Luke xii, 33-37:] "Sell that ye have and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is there will your heart be also. Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their lord, when he shall return from the wedding: that when he cometh and knocketh they may open unto him immediately."

Brethren and sisters, the words of our Saviour have reference to us. If we wait for the loud voice of this Message before we give alms, we do wrong. We must keep pace with the truth, or we shall be lost. There is a wide field here in Penn. The way is opening in new places. Brethren, let us be up and doing good while we have an opportunity.

J. L. BAKER.

Potter Co., Pa.

From Bro. Wilcox.

Bro. SMITH:—I have been very much strengthened and encouraged of late to go on in the straight way which leads unto eternal life in the kingdom of God! I feel the need of more consecration to God and his suffering cause. The truth is still precious to me; and I fully believe the time has come to arouse ourselves and be up and doing, and work while the day lasts; for soon the night will come wherein no man can work.

The signs of the times unmistakably indicate that the Lord is near even at the door. The great day of the Lord is near and hasteth greatly. Who shall be able to stand? None but those whose loins are girt about and their lights burning. Luke xii, 35.

I am glad to hear through the *Review* of the cheering state of the cause of truth under the sound of the Third Angel's Message in the West; and while reading last night the soul-stirring epistles of the Bro. and Sisters, I felt broken-hearted, and the tears flowed freely under a sense of the goodness of God. I feel

to praise his holy name that the true light is shining out clearly in regard to the time when the Kingdom of God will be established on earth. I think Bro. Waggoner's article makes this subject clear: especially, no probation after the Saviour comes; which I never could believe for a moment.

I have heard many things said against the visions of Sister White by those whom I have had confidence in, which has caused prejudice in my mind against them for some time past; but I can truly say now, that I can see no good reason from the Scriptures of divine truth for rejecting them as not being of God. The stumbling stones are being removed out of the way; and my heart's desire is, all who honestly have erred in this respect as well as all others may see the truth as it is, and finally have a right to the tree of life, and enter in through the gates into the city.

My determination is to serve the Lord more faithfully and by patient continuance in well doing seek for glory, honor and immortality; that God may render to me eternal life with all the saints at the appearing of Christ.

JOHN A. WILCOX.

Oncida, Co., N. Y.

From Sr. Boyd.

DEAR BRN. AND SISTERS:—It is about three years since by the blessing of God I saw the truth on the Sabbath, and have from that time by the grace of God been enabled to keep holy the Sabbath of the Lord. My companion first embraced the truth and I strove hard to convince him of his error. I searched the scriptures daily not to see if these things were so, but to convince him that they were not so. But to my surprise I could find nothing to convince him but every thing to convince me, that the seventh-day is the Sabbath of the Lord our God.

I was a member of a popular church and thought much of its members and to renounce my long cherished Sabbath and be considered by my former brethren and sisters as a cast-away, caused me many painful feelings; but through grace and that not of myself, I was enabled in a measure to conquer my pride and love of the world.

We are situated far from any of like precious faith, and I have never seen any of the preaching brethren until last fall, when we were blessed with a visit from Bro. Wheeler who spent one Sabbath with us and preached in the school-house on First-day to an attentive assembly. May seemed favorably impressed but none embraced the truth.

The word spoken was to me like water to a thirsty soul. I hope that his labors were not in vain. I had long desired and earnestly prayed for a better understanding of the word of God and my mind was in a measure enlightened, and I have been able to trust his precious promises more fully. But I come far short of that to which I aspire. O for more love to God and his cause, and more conformity to his will I want to drink deep at the fountain of God's eternal love.

O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb.

That we may so live as to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, is the prayer of your unworthy sister, M. R. BOYD.
Lyme, N. Y. Feb. 5th, 1856.

From Bro. Pierce.

Bro. SMITH:—It is with pleasure that I now sit down to tell my brethren of my prospects, my hopes and my fears. I still profess to be a pilgrim and a stranger, but I as all our fathers have done before us, seek a heavenly country and a house not made with hands eternal in the heavens. I am in a community of no-Sabbath-keepers, where there is no one save my own family but openly profanes the Sabbath of the Lord, and where we have not had the privilege of meeting with brethren of like precious faith since the first of last May; but we still hold on to the Third Angel's Message, and believe it to be the last, sealing truth to a fallen and a guilty world. I believe with most of the brethren that we have the Bible truth and that the Advent movement is that which is owned and approved of heaven.

It is now about two years since I first came into the faith, and O how precious the truth looks! and since I embraced it I have spared no pains or expense that my limited means would admit of, to get the true principles of our faith, believing it to be the doctrine that the prophets and Jesus and his apostles all taught.

Believing as we do, that we are living on the last crumbling sands of time, how necessary that we all come into the unity of the faith and that we believe and speak the same things; for such a people will God have before our Lord will come. O yes dear brethren let us be holy, harmless, undefiled, and separate from sinners.

While the world and the nominal churches are crying peace and safety, let us live as though we soon expected the coming of our Lord. Let us take the whole armor of God and the sword of the Spirit which is the word of God, and where there is not a thus saith the Lord, let us be sure not to venture. In looking round and associating with what is called the christian community, even those who are making the highest profession, what do we find to be their daily walk and conversation? Is it not my farms, and my merchandise, my flocks, and my herds? I once attended for a few evenings a Methodist meeting where they thought they were having a great revival and where their preacher instead of going to the great store-house of eternal truth, undertook to prove his doctrine by magnetism and phrenology. Will God approve of such doctrine as this? We answer, No. Then let us take warning and let our hearts and conversation be in heaven, from whence we look for our Lord Jesus.

I am determined, grace assisting me, to press my way onward that I may one day walk in the New Jerusalem and partake of the marriage supper of the Lamb. I also want that my daily walk and conversation may be such that should I be called to sleep a while in the dust, my brethren may know that I died at my post.

We are still receiving the *Review* in its weekly arrivals, and do not know what we should do without it, as it is the only communication that we now have with the brethren. I still endorse the doctrines that it teaches, the commencement of the Sabbath in particular, and should there be other points of doctrine or practice that the Word teaches, I hope that brethren will investigate, that we soon may become an apostolic church not having spot or wrinkle or any such thing, that we all may be presented faultless before the presence of his glory with exceeding joy.

Yours waiting for the coming kingdom.

ALVAREZ PIERCE.

Hardin Co. Iowa, Feb. 17th., 1856.

Extracts from Letters.

Bro. Lewis Martin writes from Bennington N. H.:—"I desire that you as well as all others who are engaged in publishing the *Review* may have heavenly wisdom and much of the Spirit of our Master, that the paper may prove a rich blessing to the scattered remnant. We truly live in an evil time, the enemy of souls is very busy. My heart is pained on account of the divisions that exist among those who profess to be looking for the Lord Jesus Christ soon to come in the clouds of heaven. My desire and prayer, to God is that he will soon bring his people into the one faith and one spirit."

We heartily echo the desire which our dear brother has expressed above, that those engaged in the publication of the *Review* may have wisdom from above and much of the Spirit of Christ. This we continually need. Without this we cannot render acceptable service to Him in whose cause we are engaged. For this we shall daily plead at the throne of grace, and trust that others will remember us there also.—Ed.

Bro. JONATHAN CHASE writes from Fall River Wis.:—"When I read the doctrine the little paper (the *Review*) contains and compare it with the word of God, why, I ask, should I not, yea, and every child of God believe it and embrace it; and when I read the communications from the scattered flock of Commandment-keepers in these last days of peril and persecution, I rejoice: I look up knowing that my redemption draweth nigh."

"Brethren, if we are persecuted I pray that it may be falsely for Christ's sake. We read that when our Lord was on the earth he said to his disciples, If they have persecuted me they will persecute you. The Apostle says If ye live godly in Christ Jesus, ye shall suffer persecution. If we be reviled let us not revile again, but seek that mind that was in Christ."

"There has been considerable said in regard to Sr. W's. visions. In regard to them I have only to say that I acknowledge that I never have felt fully satisfied in regard to them; consequently have let them alone and tried not to harbor any thing against them in my feelings, lest I be found fighting against God; for I read that God has placed the different Gifts in the Church and I find no text of Scripture that he has removed them from the Church; and if God has seen fit to make use of sister White in this respect, to carry forward his work, then I can say, Amen; because if it is of man it will come to naught; but if it be of God man can not overthrow it. Let us see to it then that when our Lord shall come we be not found fighting against God."

"Again in regard to some of our brethren, preaching on the age to come. I knew nothing of it, until after the Wis. Conference, last Fall: in fact, the first information I had of their proceedings, I saw in the 'Messenger;' and I was astonished. Some one may ask why so! I answer because in the last conversation that I had with them on the subject, they pronounced the 'Messe' a perfect sheet of slander. But I thank God that truth will triumph, and I feel that my trust is in Israel's God."

"I would just say that Bro. Bates has been here, and I trust has been the means by the blessing of God of strengthening the things that remain that were ready to die, I hope that God will bless his labors that many souls may be saved in the day of the Lord Jesus."

Sister Cooper writes from Bath, N. Y.:—"I for the first time write to the dear saints to tell them that my heart beats in unison with those that are keeping the Commandments of God and the Faith of his dear Son. I feel more and more to praise the Lord that he ever anointed my eyes to see the truth which sanctifies and prepares us for the kingdom."

"May the Lord so unite his people in this place that they may have a mind to work and come up to the help of the Lord against the mighty. Truth is a unit and where there is union there is strength."

Sister Bryan writes from Ballston Spa, N. Y.:—"It gives me great consolation to hear from brethren and sisters scattered abroad. I am trying to keep all the commandments of God, and I feel determined by the help of God to stand at my post that no one take my crown. I am alone here. My prayer is that God will send some of his ministers to this place."

Sister Fanny Edson writes from Marquette Co., Wis.:—"All my desire is to serve my Lord and Master with all my might mind and strength. We are living in perilous times. I have many trials on this earth; but eternal life is worth all other things."

Bro. P. Folsom writes from Somerville, Mass.:—"We are still striving for the kingdom, and the prospect brightens as we are drawing nearer the port of deliverance. I believe the hand of the Lord is in the move of establishing the paper on a firm foundation. If all move in the order of the Lord, the paper will be sustained and the cause will move forward. But when we get self woven into the work of the Lord we may soon expect to see the chariot wheels drive heavily. The Lord will go with us just as far as we go with him, and no farther; therefore it is of great importance how we move."

Sister Almira Preston writes from Ogle Co., Ill.:—"I could hardly live without the paper. It feeds my soul daily. It is food to read the letters from the brethren and sisters and the truths that it contains. One of my neighbors requested the paper to read. I gladly sent it; and he is convinced that the seventh day is the only Sabbath; and that a man may better keep no day than keep the first day."

"The work is the Lord's and I hope he will search this place through, and see if there are any jewels here. O that some of his children might be sent to this place to proclaim the truth. I have been here two years this Spring and have never seen an Advent believer since I came. I have never been shaken in the least since I came here. I can say, To whom shall I go, Lord? thou hast the words of eternal life."

Bro. J. Young writes from Addison Hill, N. Y.:—"As fast as I have read the *Review* I have sent them to my neighbors, and they have read them and some have become convinced of the truth. They say that they speak the truth. I think if some preaching brother could lecture for us a few evenings some would come out from Babylon and from the world and keep the true Sabbath."

Sister Phebe B. Brown writes from Madison Co., N. Y.:—"I have become convinced by reading and observation that that great and solemn day for which all other days were made draweth nigh. I am a firm believer in the Sabbath of the Lord, and trying to keep all his commandments. I have long been anxious to meet with those who I believe are trying to live out the principles of the gospel, and are preparing to hail the approach of the Son of man; but I know not that I ever shall. Yet I have a hope if I am faithful, of having a seat with those in the New Jerusalem which have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

Sister Demarest writes from Parma, N. Y.:—"I still feel encouraged to press my way onward and upward towards mount Zion. Although the way is

thorny, yet the promise is that as our day, so shall our strength be. I feel encouraged too, because the cause is rising, and bid you God speed."

Bro. H. W. LAWRENCE writes from Bangor N. Y. Feb. 11th 1856:—"I have long wanted to express through the *Review* my convictions that more effort should be made on the part of the church to get the truth before those who have had no opportunity to hear or read. Often in the past in my feeble efforts to spread the truth have I urged my way into new fields and had some liberty and found ears to hear; when at the same time I could not have much freedom where there were Brn. that had often heard and were somewhat confined in their efforts to advance the cause."

"I still feel as though duty called the Messengers mostly into new fields, and yet some good Brn. often express anxiety for certain ones to 'come and labor among us' i.e. locate a while for our benefit and we can assist &c. Now I am anxious to know how far my views of duty are in harmony with the great body of believers in the Third Angel's Message. Is it not a flying message? and if so, is it not our duty to scatter abroad and preach the word every where?"

'May the Lord direct the remnant and enable us to be in harmony with his plan in the closing work of mercy.'

Bro JOHN HALL writes from Marquette Wis.:—"I am well pleased with the way the *Review* has been conducted since I have taken it, and the truth it advocates, and wish to add my testimony on the side of truth. There are but few Sabbath-keepers here in this place, and we are trying to keep all the commandments of God and the faith of Jesus and hope to have a right to the tree of life, and enter in through the gates into the city."

Bro. JOSIAH HEBNER writes from Brown's Corners C. W. Feb. 17th, 1856:—"Bro. SMITH, The weekly visits of the *Review* are to me very acceptable. When I read the letters, I find that there are others alone as well as myself who rejoice in the Third Angel's Message. My heart beats in unison with all the dear saints of like precious faith who keep the commandments of God and the faith of Jesus. I would like to speak with some of the dear brethren or sisters face to face; but as I have not this privilege, I am thankful a medium is provided through which we may speak to each other; namely the columns of the paper."

Bro. T. B. MEAD writes from Buck's Bridge St. Law. Co. N. Y. Feb. 18th, 1856:—"I have been much interested in reading the *Review*, to hear of the prosperity of the cause. There is a rising among the children of the Lord. Truth is having a sanctifying effect upon their hearts. I believe still that we have the truth, and it will bear away a glorious victory. Yes, truth will prevail, and error will be detected, and come to naught."

"I often thought during the tarrying time, while hearing so many different views, one embracing this another that for truth, that I should not know the truth, when the Lord's servants did come with it; but I am grateful to the Lord, that it was not so. I did know the voice of the good shepherd, and was enabled by the help of the Lord to follow it. How plain it made the past Advent movement. It made our present position clear and plain; and it lighted up our pathway in the future."

"I want the truth to have an abiding place in my heart, and an influence upon my life. It is a time when we should have on the whole armor. The Enemy is busy, trying to destroy the children of the Lord. We can overcome if we hold on to the arm of the Lord. The Lord is a refuge unto which we can flee and be safe, it is good to trust in him. He will lead his people to a glorious victory."

Sister M. A. Streeter writes from Oswego Co., N. Y.:—"I have heard but one sermon on present truth since 1844, and you cannot imagine how much consolation I receive from reading the paper, and searching the Bible. It gives me much light on the sacred Scriptures. It has taught me to keep all the commandments, the fourth not excepted. I am alone in keeping the Sabbath, excepting my children. No one around me that knows or cares for the present truth, surrounded by a fallen church and a wicked world. I have great reason to praise my God for the little light he has given me, and I pray for grace sufficient for my day and trials. I ask the prayers of all the brethren and sisters."

Bro. H. S. Stickles writes from Potter Co., Pa.:—"I am trying to make my way onward and upward in hope of the kingdom. If we do God's will we

may expect to reign with Jesus Christ in the kingdom. When we look around and see how the world is rushing to destruction, we should look up, knowing that our redemption is nigh."

OBITUARY.

It has become my painful duty to chronicle the death of my beloved husband, A. G. Adams. He fell asleep in Jesus about 1 o'clock on sixth-day morning after a protracted, and a portion of the time painful illness, aged 30 years 2 months and 20 days. He was attacked nearly five months ago with Bilious Fever, which in one week passed into Lung Fever of a typhoid nature; and after a severe illness he seemed to be recovering, was able to walk out a short distance, and sit up all day; but for the last five weeks, which is all the time during his sickness, that I have been with him, he appeared to be gradually failing.

His end was peaceful and his trust in Jesus firm and unshaken; and upon my saying to him some time after he was past speaking and when his end was apparently near, You know where your hope is placed? he pressed my hand in token that he did. He appeared to be perfectly clear and calm in mind, while he was capable of expressing it even with his eyes. I cannot speak of all he was; but those who knew him will see that his death corresponded with his life, calm, strong, and peaceful.

P. M. ADAMS.

Topeka, Feb. 2nd., 1856.

THE REVIEW AND HERALD

BATTLE CREEK, MICH., MARCH 6, 1856.

To Correspondents.

Lucy Button, Madison Co., N. Y.:—We sympathize with you in your affliction. It is a consolation to us that the Review has been a blessing to you; and as long as we have evidence that it is so still, as good evidence as your letter affords, we will gladly continue it. We trust it may continue to be an aid and comfort to you and others through the remainder of our closing pilgrimage.

C. A. Bourdeaux, Franklin Co., Vt.:—We are pleased with your reasoning for the institution and perpetuity of the Sabbath from the very beginning to the days of Christ, and also for its universal obligation on the whole family of man; but we do not see how from your own premises you can satisfy your conscience by keeping the first day. If at the death of Christ there had been a suspension of all law on the subject, and every man had been left to keep or not to keep a Sabbath, as his taste or convenience might dictate, there would then be some plausibility in your reasoning. You say that if the Sabbath had never been changed to the first day of the week, you are convinced that there are satisfactory reasons why it should be hallowed. But who is he that can hallow a Sabbath for the use of men? Not man, but God only. But no one claims as far as we have heard, that God ever sanctified the first day of the week. At least they have no authority to present for such a claim. Has God then failed to do his duty in regard to it?

You first reason from analogy as follows: "Was the work of creation vast and glorious? the work of redemption is also vast and glorious." This we admit; but what of it? Again: "Was the seventh day the first that dawned on a lovely, a finished creation? the first day of the week was the first that dawned upon a risen, conquering Saviour." This we also admit; but what of that? What has all this to do with the Sabbath? You see that all such reasoning cannot go one peg towards establishing a religious institution, which wants the divine sanction and precept for its support.

You claim, as hosts of others have done, apostolic example for the observance of Sunday. This we have repeatedly denied, and do so still appealing for support to an impartial reading of the record in the New Testament. You quote for proof of your position, Acts ii, 42. We consider you rather unfortunate in your quotation; for it reads that they continued daily in the temple and in breaking bread from house to house. Is this a "satisfactory reason" therefore why every day should be "hallowed"?

You next quote Acts xx, 7, where we learn by the context that the disciples had come together for an evening meeting; but nothing is said about a meeting in the day-time; and nothing is said about this being the custom of the disciples; but only a single instance is there mentioned. This instance can have no weight with any but those who are laboring hard, not to learn whether or not the seventh day is the Sabbath, but to prove that it is not the Sabbath.

1 Cor. xvi, 2, is next called to the stand to witness for the new institution. But have you ever read J. W. Morton's exposition of that text? If not, we would be glad to furnish you with the Sabbath Tracts that contain it. He gives twelve different translations in which the expression "by him" in the text, is rendered, not in the "collection box of the congregation," but by himself, at home. And he says that three French translations, those of Martin, Osterwald, and De Saey, read, "chez soi," at his own house, at home. Were it not for a scarcity of texts which could in any way be wrested into proof

for Sunday-keeping, such passages as these would never be appealed to.

Like many who have gone before you, you wind up with Rev. i, 10; and it is a little remarkable how perfectly confident every one is, that that means Sunday. Where they find proof for this they do not tell us. But as we let the Bible be its own interpreter, we will do so in this instance. In Isa. lviii, 13, will be found an interpretation of Rev. i, 10. As you read that text mark the expression, "My holy day," and you can no longer doubt which day the "Lord's day" is.

Concerning the "fathers," whoever thinks he has authority from them for keeping Sunday let them keep it merely as a human institution, and not endeavor to defend it by the fourth commandment.

As for ourselves, the more we look over this subject, the more we are convinced that this darling institution now dandled in the lap of christendom, is a Pagan, Papal, and traditional mongrel.

Blame Somewhere.

The following note we received from a subscriber in Iowa:—"Ma Editor, I notice a charge against me for your paper. I never ordered your paper, neither do I know who did: if you know, collect your money of them. If I order a paper, I pay in advance: I hope you will get your money, but you must look to those that ordered it. I am not able to pay other people's debts. I have enough of my own."

MARTHA G. TROTTER.

We here have evidence of neglect from two sources:

1. If M. G. Trotter had done her duty we should not have been sending papers to her when they were not wanted. When a paper is not wanted it is certainly the duty of those receiving it, to notify the publisher of the fact, and it will be discontinued.

2. The person who ordered the paper as above should have informed her of the fact, and ascertained how it was received, and whether it was accomplishing good, and given information at this Office, and we should then have known how to act in the matter. For the benefit of the writer of the above note as well as all others, we subjoin the law of the United States, in regard to newspapers:

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscription.

2. If subscribers order the discontinuance of their newspapers, the publisher may continue sending them until all arrearages are paid.

3. If subscribers neglect or refuse to take their newspapers from the office to which they are directed, they are held responsible until they have settled their bills and ordered them to be discontinued.

4. If subscribers remove to other places without informing the publishers, and their newspapers are sent to the former direction, they are held responsible.

5. The courts have decided that refusing to take newspapers from the offices, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

6. The U. S. Courts have repeatedly decided, that a Post Master neglecting to give reasonable notice as required by the Post Office Department, of the neglect of a person to take from the office, a newspaper addressed to him, renders the Post Master liable to the publishers for the subscription price.

The Methodists have appointed Friday, the 21st instant "to be observed throughout the Church as a day of fasting, humiliation, and prayer to Almighty God for the general revival of his work."

They shall go with their flocks and with their herds to seek the Lord; but they shall not find him: he hath withdrawn himself from them. Hosea v, 6, 7.

When God promises success, who need be afraid of the face of an enemy.

Ransom Loveland, of Fulton Co., Ill., signifies his wish that some preaching brethren would come into his vicinity, as there are professed Adventists in that region, advocating the First-day Sabbath which he cannot believe.

APPOINTMENTS.

Providence permitting, I will meet with the Brethren as follows:

At the house of Bro. David Demarest, in Parma, 4th day evening, March 12th. Clarkson, eve of March 13th. Barre, Sabbath, March 15th. I will commence meetings on First-day, March 16th, where Bro. Pond may appoint. I will meet with the Brn. in Olcott, Sabbath, March 22d, and will commence meetings in some new place, First-day, March 23d, where Bro. Lindsay may appoint.

J. N. LOUGHBOROUGH.

Business.

P. Scarborough:—Your money was received and receipted in No. 6.

S. Elmer:—Please inform us at what date E. Elmer paid, that we may know on what volume it applied.

E. Prior:—Your paper has been sent regularly. We send back numbers.

New work.

We learn that some are inquiring if the article entitled "The Truth Found" lately published in Review is not to be issued in tract form. We are happy to announce therefore that it is already printed, and will be ready for delivery in a few days. This choice little work can be had for \$4 per hundred, or six cents single copy. Orders are now solicited.

Books for Sale at this Office.

RATES OF POSTAGE.

"Books bound or unbound, not weighing over four pounds, for any distance under 3000 miles, when pre-paid, one cent an ounce. When not pre-paid, 1½ cents an ounce."

Hymns for those who keep the Commandments of God and the Faith of Jesus. This is the title of our new Hymn Book prepared for the use of the Church of God scattered abroad. It is designed to promote not only public worship, but also social and family devotions. It is a selection of Hymns of poetic merit, expressing the faith and hope of the Church as set forth in the Scriptures of truth, free from the popular errors of the age. The Book contains 352 Pages, 430 Hymns, and 76 pieces of Music. Nearly every Hymn can be sung in some one of the pieces of Music, which will promote uniformity and correctness in singing among the Churches.—Price, 62½ cents.—In Morocco, 70 cents.—Weight 7 ½ & 8 ounces.

Bible Tracts Bound in Two Volumes. These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.—Price, 50 cents each.—Wt. 9 oz. each.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pages. Price 15 cents.—Wt. 4 oz.

The Sanctuary and Twenty-three Hundred Days, by "J. N. A." This work presents a clear exposition of Daniel viii and ix, points out distinctly the commencement and termination of the 2300 days, shows what the Sanctuary is, and the nature of its cleansing, and explains the disappointment of the Advent people in regard to time, and the true position of those who are now waiting for their Lord.—Price 12½ cents. Wt. 3 oz.

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.—148 pages.—Price 12½ cents.—Wt. 2 oz.

Review of Crozier. This work is a faithful review of the No-Sabbath doctrine as set forth in the Advent Harbinger by O. R. L. Crozier. It should be placed in the hands of those who are exposed to that heresy.—Price 6 cents.—Wt. 2 oz.

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young.—Bound 25 cents.—Wt. 4 oz.—Paper covers, 18½ cents.—Wt. 3 oz.

The Four Universal Monarchies of the Prophecy of Daniel, and the Kingdom of God, to which is added a condensed view of the 2300 days and the Sanctuary.—Price 8 cents.—Wt. 2 oz.

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