

# Advent Review,

## AND SABBATH HERALD.

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

VOL. X.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 7, 1857.

No. 1.

### THE REVIEW AND HERALD

IS PUBLISHED WEEKLY  
AT BATTLE CREEK, MICH.,

BY  
J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,  
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,  
J. H. WAGGONER, R. F. COTTRELL, } Corresponding  
and STEPHEN PIERCE, } Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
All communications, orders and remittances for the  
REVIEW AND HERALD should be addressed to URIAH SMITH,  
Battle Creek, Mich.

#### THE INVITATION.

Come, ye sinners, poor and wretched,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you.  
Full of mercy, joined with power.  
He is able,  
He is willing; doubt no more.

O ye needy, come and welcome,  
God's free bounty glorify;  
True belief, and true repentance,  
Every grace that brings us nigh,  
Without money,  
Come to Jesus Christ and buy.

Let not consolation make you linger,  
Nor of fitness fondly dream;  
All the fitness he requireth,  
Is to feel your need of him;  
This he gives you,  
'Tis the Spirit's rising beam.

Come ye weary, heavy laden,  
Lost and ruined by the fall;  
If you tarry till you're better,  
You will never come at all.  
Not the righteous,  
Sinners, Jesus came to call.

View him prostrate in the garden:  
On the ground your Saviour lies:  
On the bloody tree behold him;  
Hear him cry before he dies,  
"It is finished!"  
Sinner, will not this suffice?

Lo the dear Saviour has ascended,  
Pleads the merits of his blood:  
Venture on him, venture wholly,  
Let no other trust intrude;  
None but Jesus  
Can do helpless sinners good.

#### FIGHTING AGAINST GOD.

ED. REVIEW AND HERALD, DEAR SIR: My attention was called last eve to an article in your paper of Feb. 19th, entitled, "Fighting against God," the latter part of which was devoted to reviewing an answer to a question proposed to me through the *Advent Herald* of Jan. 17th. The writer does not notice that the article referred to was simply a word of explanation in reference to a tract I had published on the Sabbath question, and I would (if possible) have the charity to believe he had not seen the tract, for he assumes that I occupy a position which I expressly disclaim, and contend against, in my tract; viz., That any portion of the ten commandments have been abrogated, but rather that all are binding. Again, if the writer had quoted enough of the article referred to, to have fairly represented me, in respect, even to that, I should have submitted to the judgment of your readers without noticing him. But he has not done so. But by garbled extracts, leaving out an illustration (by which I show that two different days may be called the Lord's Sabbaths, and for widely dissimilar reasons,) by denying that a certain form of expression is in the Bible, thus conveying the idea that I affirm it, and rest at least a portion of my argument upon it,—he presents me as occupying a lame position, and (to my mind) helps by special pleading, to lead those already blinded, into denser, deeper darkness. Whereas the position I occupy (if

rightly represented) I believe to be founded on the rock of eternal truth. But to the article. "We will now notice the effort of another writer in the same No. of the *Herald* to creep around the law of God." Now, Mr. Editor, did that writer know what he was battling, when he perpetrated that sneer? Had he seen the tract which drew out the question and answer in the *Herald*? If so, he knew that I contended for the whole of the moral law without any abrogation or revision. If not, why did he raise that man of straw, and when he had felled the effigy to earth weep over me as one who was

—"laboring hard to lose eternal life."

It may be said he supposed you thought the law abrogated. But why did he suppose? "I have taught openly . . . and in secret have I said nothing." "Creep around forsooth." I have come up and put my neck to the yoke, as I understand it, and as I expect to be judged by it. And now let the sneering manner in which he has introduced my remarks be witness between me and him.

Again: quoting my remark, "it being generally conceded that the true Sabbath was lost during the sojourn in Egypt, if it had been observed before," he says, "is not conceded by any advocate of the Sabbath that I know of." Now what does the assertion, that "God worked miracles to point out the Sabbath-day, and to enable the children of Israel to keep the true Sabbath-day," which has been iterated again and again by various writers in your paper, and which I have heard repeated and re-repeated by Sabbatharians, amount to, if they do not "concede that the Sabbath has been lost." But whatever they may mean, I think it may be safely said, that those who have been careful readers and observers, know the statement to be true.

Again: he says "the seventh from the first of falling manna." This last day is nowhere named in the Bible. If none had desired to evade God's law, it would never have been dug up? I would simply say, I read the 16th chap. of Exodus, I see one day employed by divine direction, in traveling from Elim to the wilderness of Sin, six days following manna falls—the seventh is named as the Sabbath. And as I do not find the Lord causing the camp to move again on the Sabbath during the sojourn in the wilderness, I suppose that journey could not have been performed on the Sabbath-day. For God without a reason assigned, would not have commanded man to do what he soon after forbade his doing, on pain of death. And as the six intervening days manna rained on Israel, and its cessation made known the Rest-day God would have them observe, let Him who judgeth all hearts decide whether I went about to "dig up" something, or whether I drew a perfectly natural conclusion. And the man whose heart is so dark as to see nothing but dishonesty or evasion in a brother under circumstances so simple, must at least lack all that charity that "thinketh no evil." But enough, I proceed no further with the subject, and shall promise this writer never to notice him again, unless he can so convey his ideas as not to leave the impression, that a brother differing against him must be

—"laboring hard to lose eternal life."

But in conclusion, I again call on Sabbatharians to answer to the limitation of the Sabbath. It ran parallel, and only parallel with the priesthood, [compare Ex. xxxi, 13, 16, with xl, 15,] the priesthood having ceased, the Sabbath must have passed away. And now we either have another day marked, or since the death of the Aaronic priesthood, no Sabbath is binding. But as I believe the whole law is binding, i. e., the moral law, I look for another day. Accordingly before the closing of that dispensation I hear the prophet saying, [Ps. cxviii,] *The stone which the builders refused, is become the head stone of the corner.* This is the Lord's doing, and it is marvelous in our eyes. This is THE DAY which the LORD hath made, we will be glad and rejoice in it.

And now, Mr. Editor, I would say in conclusion, my desire is so to learn of the great Teacher, that whether your corresponding Editor shall accuse me of "creeping around," "evading God's law," "digging up excuses," &c., &c., he whom I serve may never so charge me.

Yours looking for the Sabbath that remains.

D. BOSWORTH.

Bristol, Vt., Apr. 17th, 1857.

REPLY.—I had no previous knowledge of Mr. Bosworth, and consequently was not wrestling with flesh and blood, in the notice I took of his article in the *Herald*. To the charge of unfairness in quot-

ing from him, I plead, Not guilty. I quoted a large share of his article, and that connectedly; and would be glad if every reader of the *Review* could see the whole of it. I have not seen the tract he speaks of, but I am not at all surprised that he admits that all the ten commandments are binding. What I mean by creeping around a law, is to profess to keep it, and still evade and violate it. In case of a prohibitory liquor law, the man that sells a cracker for sixpence and gives away a drink of liquor, is no less an enemy to the law, than the man that openly violates it. So the man that professes to keep and teach the law of God entire, and yet labors to subvert it, is, in fact, the worst enemy of the law, and consequently, of Him who gave it. The light on the change of the law by the Man of Sin, shines too clearly for the plea of ignorance to avail. The sins of those in past times, who were ignorant, and really thought they were obeying God, while they were keeping the commandment of the beast, will doubtless be blotted out, but now God commands all men everywhere to keep his Sabbath.

God is now sending forth a special warning against the worship of the beast, declaring in the most positive terms, that if "any man" worship him, he shall drink of the unmix'd wrath of God. None will escape the wrath, who turn a deaf ear to the warning. It can benefit no man to try to soften this message. The truth is to be spoken in love, but the truth must be spoken. It can do a sinner no good to flatter him that he can be saved in his sins. Sin is the transgression of the law. And to say that we cannot understand the law, is to charge our sins upon the Law-giver. B. professes to have put his "neck to the yoke" of the law of God, as he understands it. The figure is familiar with me, for I have used oxen. But in case I had put the yoke upon one ox, and the other should come up and put his neck to the yoke as he understood it, with his head in the opposite direction to his fellow, I should certainly require him to turn about and put his neck to the yoke as I understood it. This puts me in mind of Tyndale's translation of Phil. ii, 2. It reads something like this: Fulfill ye my joye, that ye all drawe one waye. But professed observers of the law of God draw opposite ways. The fault is not in the law.

I confess I used some homely expressions in my article, but I presume I was understood. Yet I am willing to take them back. The reader is at liberty to substitute *evades, eludes, or avoids by artifice*, for "creeps around;" and for "dug up," he may read, *created, invented, or discovered*. But the charge of sneering I repel; I was serious and in earnest in what I said. And I have reason to be serious; for I verily believe that those who are, under the sound of the Third Angel's Message, opposing the Lord's Sabbath, are laboring hard to lose eternal life. I judge no man; the Lord is our Judge. But I have a right, nay, I am in duty bound, to believe that God will fulfill his threatening against those who choose the commandments of the beast in preference to his own.

I do not concede that the true Sabbath was ever lost to the whole human race since the creation of the world. There is no reason to believe it. As wicked as the world now is, and as willingly as they would lose a day, so that Sunday might become the seventh day of the week, they cannot do it. God established the cycle of seven days at the creation, Noah repeatedly observed it, and Laban and Jacob were not ignorant of it. Neither were the Israelites

when they came out of Egypt, which is proved by the sixteenth of Exodus. In remarking upon this chapter, B. says, "I see one day employed by divine direction, in traveling from Elim to the wilderness of Sin." Very well. "Six days following manna falls." Hold, sir! you do not read that there. We are not informed how many days the manna fell before the Sabbath; hence there is no evidence that the said journey was performed on the Sabbath. The day now called Friday is known in heaven's vocabulary only as "the sixth day." It was so numbered and marked at the creation. And that the sixth day here is the sixth day of the week is certain, because the next day was the Sabbath, which is proved by the language of the fourth commandment, to be the very day on which God rested at creation. So the journey to the wilderness of Sin, might have been performed on the first, second, or third day of the week; and the first fall of manna might have been on the second, third, or fourth day. It was the sixth day of the week, and not the sixth on which manna had fallen, that the people gathered a double portion. No direction had been given to the people to gather a double portion on that day; therefore their doing so proves that they had a previous knowledge of the Sabbath. Moses had been informed that this would take place, but had not communicated it to the people. A difficulty now arose. They had made preparation for the Sabbath, and now they recollected that Moses had been wroth with them that laid up manna over night. In this dilemma the rulers came and laid the case before Moses, to ascertain whether they had done right or wrong. He approved of what they had done, as being agreeable to the word of the Lord. To-morrow, said he, is the rest of the holy Sabbath unto the Lord. How could to-morrow—a day in the future—be the holy Sabbath unto the Lord? God had, at the creation, hallowed, blest and sanctified the day on which he had rested, and it had come in its regular order ever since. If the day had not been rested upon and made holy before, how could it be the *Holy Rest* before it had arrived?

On the supposition that God gave Israel, at this time, a "special day," how shall we account for the fact, that he reproved those that went out to gather manna on the seventh day, with, *How long refuse ye to keep my commandments and my laws?* They had violated it but once; and though Moses had said, To-morrow is the Sabbath, he had not forbidden their gathering food on that day.

"One fact that seems to have been generally overlooked, deserves, at least, a passing notice. God gave the manna to the people, to prove them, *whether they would walk in his law or no.* Hence, they were left without any direction to provide for the seventh day. But this they proceeded to do *voluntarily* on the sixth day. Thus their regard for his law was made manifest. But when some of them went out to gather the manna on the seventh day the pointed rebuke of Jehovah was uttered, though they had not by express precept been forbidden so to do. Thus God, by placing them where they could act freely, *proved them* and let each manifest what was in his heart."

Such was the language of the *Review* in 1853, and I am not aware that any writer in this paper has contradicted it, by admitting the necessity of a miracle "to enable the children of Israel to keep the true Sabbath-day." It may have been said, in reply to the plea that time had been lost, that God there pointed out the day by miracles. But to admit that the Israelites were ignorant of the true day, is contrary to the whole record. To them God honored his law which they already knew, and showed them its sacredness, by miracles.

But I am again called upon "to answer to the limitation of the Sabbath." I did not speak directly to this point, in my former article, though called upon to do so, or to "cease to fight against God." The children of Israel were required to "observe the Sabbath throughout their generations, for a perpetual covenant;" and the priesthood of Aaron was to be "an everlasting priesthood throughout their generations." Now if the similarity of language used in reference to the Sabbath and the priesthood, proves that the former runs parallel, and only parallel with the latter, we might introduce similar expressions

to prove that the everlasting God is limited, or that he is a God of the Jews, and not of the Gentiles also. Gen. xvii, 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. B. will not admit that this text limits God to the Jews and the Jewish dispensation. Other passages prove the reverse. True; and other passages prove that the sons of the stranger may not only join themselves to the Lord, but that they may take hold of his covenant, and keep his Sabbath. Isa. lvi.

It is true, then, that "the priesthood having ceased, the Sabbath *must* have passed away?" *The Sabbath must have passed away!!!* Do you not "expressly disclaim" in your tract, "that any portion of the ten commandments have been abrogated," but rather contend that "all are binding?" If the Sabbath has passed away, is not the fourth commandment abolished? The fourth commandment is binding, but the Sabbath has passed away. "And now we either have another day marked, or, since the death of the Aaronic priesthood, no Sabbath is binding." What confusion! The ten commandments are all binding; but the Sabbath is certainly passed away, consequently we *must* have another day, or else no Sabbath is binding! That is, if I understand it rightly, although B. knows that all the ten commandments are binding, yet if he cannot find evidence for the first day, but is forced to give it up, rather than keep the Lord's Sabbath, he will change his position, and say there is none.

But listen! He hears the prophet say, This is the day the Lord hath made. That certainly *must* mean the first day? But I would ask, when did the Lord make the first day of the week? Before he made the seventh. But the prophet uses the perfect tense which conveys an allusion to the present. The day was but just made when Christ became the head of the corner. That is, the day of salvation, or gospel day, is referred to.

Listen again. The Lord says by the same prophet, I will not alter the thing that is gone out of my lips. The ten commandments certainly went out of his lips. I hear another prophet say that the little horn "shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." There is something definite about this. And any one can see that it relates directly to the law of God—that unchangeable moral law, which B. professes to contend for "without any abrogation or revision." It would seem that the unrevised fourth commandment has slipped over upon another day, like some great landslide which carries trees and houses standing upon it, and moves so gently that the inhabitants are not aware of any change, but turns completely about in the descent, so that ever after the sun rises in the west. If the law of God stands upon such a sandy foundation, who knows but that the first commandment now requires us to have no other God but the Pope of Rome? The two are not more distinct, than the seventh day upon which God rested, and the first day on which he commenced his work.

"O Fourth Command! what trouble hast thou been, Source of vexation to the sons of men! How have they tugged, and toiled, with various plans, To break thy power, and shirk thy just demands! Have chafed and fretted to secure their aim, And render null and void thy obvious claim! Vast circuits they through logic's fields have run, And found themselves at last where they begun!

Still thy requirements hold, that we must rest Upon the seventh day, which God has blest, His fixed decrees he ne'er will disarrange; For God can never lie, and never change."

Poor human nature, O how fallen! To justify itself in transgression, it can charge the all-wise and unchangeable Jehovah with follies and enormities that a human legislator would be ashamed to be guilty of; mock and insult him with its inventions to evade his plainly revealed law; and yet fondly hope for salvation through him who bore its transgressions of that law in his own body on the tree, while crucifying him afresh, and putting him to open shame! O my soul! art thou a man? and is this old leaven still in thee? Have mercy upon me, O God! Purge me with hyssop, and I shall be clean. Create in me a clean heart, and renew a right spirit

within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. For thou desirest truth in the inward parts. R. F. C.

## SELECTIONS.

### Seriousness.

Nothing is so contrary to godliness as levity. Seriousness consists in the matter of what is spoken, in the manner of speaking, in dignity of behaviour, and in weighty, not trifling, actions.

Jesting and raillery, lightness of behaviour, useless occupations, joy, without trembling, and awe of God, an affectation of vivacity and sprightliness, are all contrary to the Spirit of God.

Levity is contrary to contrition and self-knowledge—to watching and prayer—frequently to charity and common sense. In short, it is destructive of all devotion, in our hearts, and in those of others, by unfitting the company for receiving any good.

Seriousness is useful to prevent the foregoing evils, to keep grace, to recommend piety, and a sense of God's presence, to leave room for the Spirit of God to work, and to check levity and sin in others.

And have we not motives sufficient to seriousness? Are we not walking over enchanted ground, in sight of the grave, and pursued every moment by the enemy of all righteousness?

All who walk with God are serious, taking their Lord for their example, and walking by scripture precepts and warnings.

"But are we to renounce all mirth, and be dull and melancholy?" Answer. Seriousness and solid happiness are inseparable.

"Is there not a time for all things?" Answer. There is no time for sin and folly.—Fletcher.

### The Prayerless Home.

"I HAVE a good offer for my farm," said Mr. Earl to his wife; "I think I shall sell it."

"Why do you wish to sell it?" said Mrs. Earl.

"The land is so stony and partly worn out. I can go into a new country where land is cheap and fertile, and realize a much larger return for the same amount of labor."

"If we go into a new country, there will be no schools for our children."

"Our children are not old enough, it is most likely schools will be established wherever we go."

"We may also be deprived of the privilege of attending the house of God."

"We can take our Bibles with us, and can read them on the Sabbath, if we should happen to settle at a distance from a place of worship."

"It will be far better for us to remain here, where we can educate our children, and bring them up under the sound of the gospel."

"I must do what I think is required by the interests of my family."

"Pray remember that property is not the only thing needed by our children."

A few days after this conversation the bargain was concluded, and the farm became the property of Mr. Hale. Mr. Earl was to put him in possession of it early in the Spring.

Mr. Earl was descended from one of the early Puritan settlers of Massachusetts. His ancestors for many generations had been devout members in the church of Christ. He was the first alien from the commonwealth of Israel. His mother was an amiable, but not a pious woman, and some thought it was owing to her that he had not profited by the instruction of his pious father, and had turned a deaf ear to the gospel which he had heard from his infancy. He loved the world, and in order to secure a large portion of its goods he was willing to leave the home of his childhood, and the graves of his fathers, and to take up his abode on the border of civilization.

His wife was one who preferred Jerusalem as her chief joy. The old time-worn house of God, with its high, square pews, and huge sounding board, were as beautiful to her as the most faultless specimen of architecture to the connoisseur. She desired that her children might grow up under the influence of the truths which were proclaimed in that house. Her chief desire with respect to them was, that they might become rich in faith and heirs of the king-



dom. In the Spring she was obliged to bid farewell to her native village. After a wearisome journey she found herself and her family in what was then a wilderness, in the western part of New York. The gospel was not preached in the vicinity, nor was even the log school-house erected. For a time Mr. E. observed the Sabbath, so far as resting from labor was concerned. He even spent some time in reading the Bible, but he did not pray. In consequence, that blessed book was gradually laid aside.

The climate, and perhaps the labors incident to a life in the wilderness, caused Mrs. Earl to fall into a decline. When, after a lingering illness, she bade her husband farewell, she charged him to send her children to her native home, that they might be taught, in the school-house and the church, truths which could make them wise unto salvation. Mr. Earl complied in part with his wife's request. He sent his daughter Julia, who was now nine years of age, and her youngest brother. The oldest one he retained to assist him in his labors.

It was six years before Julia returned to her father. She had spent that time among the pious friends of her departed mother. She found the home of her childhood greatly changed. A neat village surrounded the tasteful dwelling now occupied by her father. The spire of the village church rose aloft, and the school-house was not far distant. She rejoiced to return to her home, though she was to meet its chief charm no more. A check was soon given to her joy. When she sat down to her evening meal, the blessing of God was not invoked. It was with difficulty that she could eat. When the hour for retiring came she was still more unhappy, as the family separated without prayer.

Mr. Earl soon perceived that his daughter did not feel at home in his house. It made him sad at heart, for he had looked forward to her return with the hope that she would restore, in part at least, the loss he had experienced. He said to her one day,

"Julia, you do not seem to feel as much at home as I could wish."

After some hesitation, she replied, "I do not feel safe here."

"Do not feel safe!" said he in astonishment.

"I am afraid to live under a roof where there is no prayer."

The remark went to the father's heart. He thought of all the mercies he had received, the protection he had experienced, unasked. He continued to think of his ways until his soul fainted within him. He looked at his oldest son, a Sabbath-breaker, and ignorant of God, and could not conceal the truth that it was owing to the act of removing him in childhood from the means of grace, and exposing him to influences that, in all probability, would prove his ruin.

In a few days he asked Julia to read the Scriptures and pray in the family. It was with joy that she heard the request, but with great difficulty that she complied with it. It was not till she was reminded of the joy it would give to her mother, could she be a witness of it, that she consented to make the attempt. In a few weeks, on a Sabbath morning, the father himself took the Bible, and having read a portion, knelt down, and with tears besought God to teach his stammering lips how to pray. Light, peace and safety took up their abode in a dwelling now no longer prayerless.—*Canada Christian Advocate.*

#### How to Write for a Newspaper.

As a general rule, short pieces are best liked. A gentleman in a bank once told us, when we asked him to subscribe for a certain "Quarterly Review," "Read a 'Review!' why, I never read anything longer than a telegraphic dispatch! But I will take it and send it to my brother, who is a minister in the country." The public like a short article when it is a condensation.

This introduces a second idea. An article to be printed should absolutely have something in it. If professed argument, it should be conclusive; if pathetic, it should moisten the eyes; if an anecdote, it should have a sharp point; if philosophy, it should go to the primitive rock; if practical, it should go like an arrow to its work; if spiritual, it

should awe the soul that reads it.—*Am. Presbyterian.*

#### The Sabbath is from God.

SOME men speak as if the Sabbath were merely a human institution—as if man gave it to man—What man gave it? by what authority? and when? Who were the good men who gave a boon so great to their fellows; and why has history lost their names? If it could be proved that man made himself, then would there be some likelihood of his having also made the Sabbath, and much else besides; for there is abundant corroborative evidence that He who made man, also made man's world, and man's Sabbath.

When we are told that in the beginning God rested on the seventh day, and blessed it, and set it apart, and when we find traces of it in the oldest historical records of the world down to the giving of the Law on Sinai; when we can trace it from that day down to this; when we find voices from the works, answering to the voices from the word of God, and all corresponding to our every day experience; and when, in the face of all this evidence, we are met by nothing but vague assertions and rambling statements, we cannot resist the conclusion that the Sabbath is from God.

The Sabbath was made for man as a Sabbath; not as a day of labor, but as a day of rest. So soon as it ceases to be Sabbath, it ceases to be—turned to any other purpose than that for which He that made it designed it, it is no longer made by him for man; it is no longer fit for man nor good for man.

The law written on the two tables of stone is also written in our natures. In the keeping it, as individuals, and so as families, and as a nation, there is great reward. God not only blessed the day, but he blesses them that hallow it. Let each of us, therefore, as he would see God in peace, keep holy the Sabbath day, according to the commandment. This we can do in any assembly other than "the great congregation." It is not by going in great crowds to hear sounds, and see sights, that we can hallow the Sabbath day. It is not thus we can worship the "God of nature" and bring him glory. And when God gets no glory, man gets no good. Our true good and God's highest glory are one.—*Chelsea Tracts. "The Sabbath," by Thomas Alexander.*

#### The last Word.

THE victor in an argument can afford to dispense with "the last word." Many an angry controversy would be speedily terminated if each party would cease as soon as he is conscious of having beaten his opponent. It will help to reconcile a man to his suspension, to bear in mind that the public will not remember who had the last word; but they will remember who had the best of the argument. The truth makes the impression, and he who states it the most clearly, leaving it to do its own work, has the victory in his own hands, and can afford to let the enemy fire as many guns as he pleases to cover his retreat in smoke.

#### Afflictions.

WHOEVER considers the manifold calamities to which mankind are exposed in the present state, must feel some emotion of sorrow. Sin has introduced great misery and universal disorder into the world. No person, however mean and obscure, or eminent and exalted, can stand invulnerable against the arrows of adversity. It is, however, the peculiar privilege of a good man, that though, alike with others, he partakes of the sufferings of humanity, yet he sees a wise hand directing every event, and rendering all subservient to a grand and glorious end. He desires to learn the noble lessons of patience and submission, while his heart glows with gratitude to Him to whom he is indebted for every comfort he enjoys, and without whose permission he knows no evil can transpire.

Ebenezer Adams, a celebrated Quaker of Philadelphia, on visiting a lady of rank, whom he found,

six months after the death of her husband, sitting on a sofa covered with black cloth, and in all the dignity of woe, approached her with great solemnity, and gently taking her by the hand, thus accosted her: "So, friend, I see that thou hast not yet forgiven God Almighty." This seasonable reproof had such an effect upon the person to whom it was addressed, that she immediately had all her trappings of grief destroyed, and went about her necessary business and avocations. "A word spoken in due season, how good is it!"

Afflictions, though not blessings in themselves, yet when sanctified are productive of great good to them who are exercised thereby. Even Demetrius, a heathen, could say, "That nothing could be more unhappy than a man who had never known affliction." And one who was not a heathen has left it on record, That it was good for him to be afflicted. Let us not therefore sink into despondency under a view of approaching difficulties, nor suffer our imaginations to dwell with horror on supposed future events. "The evils and afflictions of this life, indeed, appear like rocks and precipices, rugged and barren, at a distance; but at our nearer approach we shall find little fruitful spots, and refreshing springs, mixed with the harshness and deformities of nature."

A minister was recovering of a dangerous illness, when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigor enough of mind to preach as usual." The good man answered, "You are mistaken, my friend; for this six weeks' illness has taught me more divinity than all my past studies and all my ten years' ministry put together."

It is related of one, who, under great severity, had fled from the worst of masters to the best, (I mean, he had sought rest in the bosom of Jesus Christ, the common friend of the weary and the heavy laden,) that he was so impressed with a sense of the benefit he had derived from his afflictions, that lying on his death-bed and seeing his master stand by, he eagerly caught the hands of his oppressor, and kissing them, said, "These hands have brought me to heaven." Thus many have had reason to bless God for afflictions, as being the instruments in his hand of promoting the welfare of their souls!

It is said of Dr. W., that from his most early infancy to his dying day he scarcely ever knew what health was; yet we are told that he looked upon this affliction as the greatest blessing of his life. And the reason he assigned for it was, that, being naturally of a warm temper and an ambitious disposition, these visitations of divine Providence weaned his affections from the world, and brought every passion into subjection to the divine will.—*Relig. Anec.*

**BIBLE.**—The Bible is a window in this prison of hope, through which we look into eternity.

#### Geometry.

GEOMETRY is a beautiful science, but its very nature confines it to magnitudes. No man can thereby prove that Victoria is queen, that Virgil wrote the *Æneid*, that air and water are compound substances, that a murder was committed, or a battle fought. So you cannot prove the Bible true or untrue. You can prove nothing on the subject of a revelation by the exact sciences.—*Plumer.*

**IF** he who prophesies, expressly disclaims all honor as due to himself, and ascribes his prophecies to the teachings of God, and if they prove true, it is evident that God is with such a man.—*Id.*

#### Counsels, Comforts, and Cautions.

BE not surprised if your carnal nature should lead you to admire error; it is its natural tendency.

Study to be quiet, except when duty calls upon you to speak.

Always have a word with God, before you enter into conversation with men.

Error is always dangerous, it cannot be harmless.

## THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. MAY 7. 1857.

## NOT AS THEY WERE.

"THESE shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the creation." 2 Pet. iii, 3, 4. That all things continue as they were from the creation is the assertion of those who in their darkness are inquiring for a promise of Christ's coming. The proposition which we affirm is that all things do *not* continue as they were. There is no standing still. All things are moving on; and they who assert to the contrary only add falsehood to their mockery.

Things do not continue as they were. This is a great fact upon which we may surely depend. Day after day adds to its strength by additional testimony, and every new development reveals more clearly the approach of the great day, and lessens the ground which people might before imagine they had for the inquiry, Where is the promise of his coming? Gliding unconsciously along with the current, the people of the world may not perceive, without special observation, the rapidity with which matters are progressing; but as we see that the hands of a clock have moved, though we do not see them move, and as we can easily note how far a plant has grown, though we do not see it grow, so can any people, will they but give the subject their attention, easily perceive, yea, and be astonished at, the depth to which the world has suddenly fallen in every religious virtue.

Things have not continued as they were. There has been a change. And before our faith can waver, this fact must be broken down. Upon this, a basis which time has already wrought for us, we may plant our feet. There has been a change. The change is working still. It is working in just such a manner as the Scriptures describe. Have we not faith to believe also that the results will be such as the Scriptures point us to?

Bear these facts in mind, while we bring forward some testimony which illustrates our position; testimony by which, from some few points the veil is lifted, and we behold things as they are.

Spiritualism we have frequently shown to be a delusion of the last days, a special precursor of the consummation. Of the recent impulse which that move has taken, the *Spiritual Telegraph* says:

"Its march from the first has been marked by alternate periods of culmination and quiescence. If, six and nine months ago, this reform of reforms and development of developments, was comparatively at rest, it was only that it might gather strength for still wider conquests. The present Winter, and the present time, show the roll of an onward wave, deeper, broader, higher and mightier, than ever before. All men, so to speak, are compelled to stop and ponder. The priest and layman, the merchant, the mechanic—every class and grade of life, have had their attention arrested, and have paused to examine and inquire. 'I know of no family in New York,' observed a prominent citizen, the other day, 'that is not interested in Spiritualism.'"

"Out of New York, it is substantially the same. In Boston, Philadelphia, Baltimore, and other places near and far, comprising essentially the area of the United States, the swelling flood has been noted; a 'revival' among Spiritualists has occurred."

"Of Boston, a correspondent of the *Tribune* says, that the believers in modern Spiritualism in that city, 'are already respectable in numbers, far above mediocrity in talent, and are found among the most exclusive circles of our upper and literary classes.' In addition to this, according to the same authority, many men, 'influential in the church, in political life, in literature and business,' are secret believers in the new faith; while others, like Festus, are 'half persuaded' and send for some Apostle of the new doctrine, or like Nicodemus by night, to 'whisper their belief, and ask, How these things can be?' The Spiritualists in Boston, says this writer, are estimated on reliable authority at 25,000.

"The churches are making up their minds that a Spiritualist may even be a Christian."

"But the striking advance of our cause within the last few months, of which we have made mention, has by no means been confined to our own country in its sweep, even to the far South and the Pacific. . . . We recently announced the establishment of a journal at Caracas—'El Espiritualista'—for the dissemination of the new doctrines."

"Europe shares in the outpouring to a still greater extent. England, Scotland, France, Germany and Switzerland, at least, have more or less spiritual publications. A journal of the new faith has recently been started at Geneva, the venerable mother of Protestant dogmatic theology; and many ardent workers, and multitudes of believers in the higher as well as the lower ranks of life, are to be found on every part of the continent."

In the same catalogue with the above, and spoken of in the same strain, are "Asia, Japan, Africa, the Indian and the Pacific Isles." They shall go forth to the kings of the earth, says the prophecy.

But there is another class of people connected with this subject. Another prophecy states that great Babylon, the city of confusion, is become the habitation of devils, the hold of every foul spirit, the cage of hateful birds. As the churches at first very generally took a stand against Spiritualism, this has been looked upon by many as an improbable result. But as the teachings of the churches, concerning man in death and the immortality of the soul, are the main bulwark of the Spiritual faith, so the members of these churches to maintain their consistency unless they change their views, must acknowledge the results of their teaching and enroll themselves in the ranks of Spiritualists. A fact to prove that this is now fulfilling. We will quote again from the same *Telegraph*. A lecturer writing from Vermont, speaking of the advance that Spiritualism has made in that State since its first introduction there, scarcely five years ago, says:

"Thus Spiritualism has advanced, and thus has fallen the opposition, until, in Vermont alone, seventy churches (built by, or embracing, nearly all of our sects) have been opened for the use of Spiritualists. Here is a fact which eloquently pleads the Divinity of Spiritualism, while it sternly asserts the inferiority of dogmatism. The writer has cause to remember when the first effort was made to open a meeting-house in Vermont, for Spiritualism, as that effort was made to allow him, for the first time, to stand before an audience to be influenced by spirits. The attempt failed. . . . But to return to the general fact, the writer humbly admits that he can hardly explain why seventy churches have been opened; he can only cite the power of the spirit; he will not be deemed assuming or excited when he claims that his knowledge of these things is certain. After traveling in nearly all parts of the State, and meeting with thousands of intelligent men and women, and occupying (by invitation) more than sixty of the seventy desks, he must know something of the condition of his State."

But the spread of this crowning deception is not the only aspect of the times. A general declension in the last days is the repeated declaration of prophecy—a declension to such a degree that it may finally be said that "the whole world lieth in wickedness;" or, in the arms of the wicked one. 1 John v, 19. "Evil men and seducers shall wax worse and worse."

Says the *Hornelsville Times*, "The records of the past have never presented a more fearful and corrupt state of society than now exists throughout most parts of the United States. The newspapers from every quarter are becoming more and more loaded with the records of crime, and it would seem as though Satan had actually been let loose for a little season, and was improving his liberty."

The *New York Chronicle* speaking of crime in that city, says:

"Never was crime more rampant than now. Garroting, burglary, stabbing, fraud, lewdness, forgery, embezzlement, and every imaginable form of wrong, cruelty, and murder meet us at every turn. The morning and evening journals are encumbered with disgusting details. Police has become impotent. Indeed crime enters the sanctuary of law and presides on the bench of justice. Rulers have lost the public respect and confidence. Wrong-doers laugh them in the face, and chuckle over the imbecility and wickedness which are set to preserve the public order. There is no such respect for rulers as was felt in the earlier years of our city. Our doors are en-

tered, and our halls stripped of hats, cloaks and furs; our necks are grappled, or our voices stifled as we pass along the streets while our pockets are relieved of their contents; and it has come to pass that a man who walks out at night feels himself surrounded by robber hands just ready to pounce upon him with fatal results to limb and life."

No, brethren, all things have not continued as they were. The word of God is fulfilling before us. Many, many, are the signs of his coming.

"Clouds of darkness gathering o'er us, awful tidings with them bear,  
Scenes of misery spread before us—rumors reaching us from far—  
All in one loud piercing chorus, tell us that the end is near."

## THE 2300 DAYS.

## What takes Place when they Terminate?

It has appeared to us not a little strange that on a subject claiming so much attention as this has, so little thought should apparently be bestowed by some upon the question above proposed. All are fast being driven to some definite conclusion on this question; and we hope that after a little, there will be less wild and reckless speculation in regard to it, than there has been for some time past.

Two points, the seventh and the twentieth of Artaxerxes, are the only ones which can be taken for the commencement of this period. And since it terminated in 1844, as it would, commencing in the seventh of Artaxerxes, 457 B. C., for which we think there is abundant evidence, every year has been more or less prolific of new points set for its termination. As point after point has passed, the matter has been extenuated and extenuated, upon every imaginable ground that human ingenuity could invent, till now the most distant point, the present year, to which it can possibly extend, has been reached, and we wait to see, when this is past, where their landing point will be.

But what has been the cause of all these efforts to prolong the days? Simply this: It is assumed (for we must consider it entirely an assumption) that the Lord must come at the end of the days. When therefore the time in 1844, to which the mass of testimony pointed as the termination of that period, and on which all Adventists were agreed up to that date, passed by, it followed that if the prophecy located the appearing of the Saviour in the clouds of heaven at the end of those days, they had not then ended.

Upon this ground but two positions then remained to be taken: either to give up the movement as a delusion, or to extend the days still further into the future. The *Advent Herald*, perceiving that there was no testimony, historical or scriptural, by which they could be shown to reach beyond the Fall of '44, provided they commenced with the seventy weeks of Dan. ix, simply detached them from that period, (by which alone we have any clue to their commencement,) and set them adrift; and it has prudently refrained since then from assigning any date for their termination: designing apparently to wait until time shall bring us unmistakably to their close, when we can readily, if curiosity so prompt us, calculate when they commenced. This is one way of prolonging the days.

But there is another class to which we more especially refer, who have been more consistent in one thing; namely, in not endeavoring to separate the seventy weeks from the 2300 days, but less consistent in another; and that is, in endeavoring to remove the starting point, so as to bring their termination to some point in the future. To this course the *Crisis* still adheres; although it is evident from the spirit of its articles, that the writers themselves have but very little faith in their own positions, and fail to inspire any in others. Such expressions as this, "If they do not end this Spring, I expect they will in the Fall," betray an utter lack of confidence in the minds of those who make them, and show that they are groping their way through a labyrinth of mere conjecture and uncertainty.



Point after point, as we have said, has been set, and passed; but their advocates, nothing daunted by their passing, which shows again that they put no great faith in their own teaching, have been ready to gad about and set another. To such an extent has this been carried that we can look upon it in no other light than mere trifling with the prophetic scriptures. Against such a course, we enter our solemn protest. What is, what must be, its effect, upon the community at large? Most disastrous! The Advent movement in the eyes of the people is turned into a mere farce! Their confidence is destroyed in anything that teaches the near coming of Christ; and their ears are closed from perhaps ever hearing the truth on this subject, wherever it may lie. Men should, at least, pause and seriously consider before rushing headlong in a course leading to such results as these, the effects of which may be for eternity. Again we protest against it.

But what should have been done? We answer that the movements which we have been considering, and the confusion that has arisen on this subject since 1844, need not, and we honestly think would not, have taken place, if candid attention had been given to the question proposed at the head of this article.

What are we to expect at the end of the prophetic period of the 2300 days? Is it said that the Lord shall then come? We answer, No. But it is said, The prophecy reads that then the Sanctuary shall be cleansed. Very well, we believe it; but wherein does this prove that the Lord will then appear the second time? It is answered, The earth is the Sanctuary; it is to be cleansed by fire, and this takes place at the coming of Christ. To these assertions we object. The earth, we know is to be purified by fire, but when does this take place? Peter tells us [2 Pet. iii, 7] that it is reserved unto fire against the day of judgment and perdition of ungodly men. When does the perdition of ungodly men come? Answer. At the second resurrection, 1000 years from the first. Rev. xx. We aver therefore that the renovation of the earth by fire will not take place at the second coming of Christ, but 1000 years after; and hence it has no connection with the 2300 days.

But here is not the root of the difficulty. This lies, we think, in considering the earth, or any part of it, the Sanctuary. Where is the testimony that the earth is the Sanctuary? The definition of the word, and its usage throughout the Scriptures, forbid such an application; for of the 146 times that the word occurs in the Bible, it is not once applied to the earth. Only two or three texts are ever urged with any confidence as applying to the land of Canaan; but these upon a moment's consideration will be seen to harmonize with the other passages, which almost uniformly refer to the typical tabernacle on the earth, or to the true Sanctuary pitched not by man, of which the former was but a figure or pattern.

We do not design to enter here into any particular argument on the Sanctuary. It is sufficient for our purpose in this article to deny positively the correctness of that theory which would make it the earth or any part of it. We wish all adherents to that view, whose eyes may fall upon these lines, to know that their belief is here called in question and denied; and we would respectfully request them to consider this a sufficient reason for a careful and thorough re-examination of the subject on their part. The truth is what we all want; for error will benefit none of us; and the truth, carefully and scripturally sought after, may be learned; for the wise shall understand. We have heretofore called upon that class of Advent believers called Timeists, for their evidence that the Lord would appear at the end of the 2300 days. We have not seen it presented. Again we put the question, What do you expect to transpire when the days end? The Lord will not then come: there is no such promise. But another work entirely is there located; namely, then shall the Sanctuary be cleansed. And, we repeat, could it be shown that the period extends to the present year, you are doomed to disappointment, if you embrace in your expectations the coming of the Lord.

The present year will soon be past. What position will you then take? Will you disconnect the seventy weeks and 2300 days, as the *Herald* has done? or will you admit that the prophecy contemplates another event than that which you have expected? If the latter, you will doubtless be willing to go back, and admit its termination where the weight of evidence conspires to place it—in the seventh Jewish month of 1844.

We cannot admit that any prophecy has failed, or that the great movement on the Advent doctrine in the past, was not in the main correct. We believe rather that according to the word of God, the cleansing of the Sanctuary there commenced; that the closing work of our great High Priest in the tabernacle above for the salvation of men, has since then been going on, and will soon be closed up forever. We know that many do not credit, and some are disposed to ridicule, the idea of a Sanctuary in heaven; but we see not how any can thus regard the subject after an intelligent reading of the books of Leviticus and Hebrews; after beholding the earthly tabernacle which is expressly declared to be a figure of the true; and after studying the work of the priests on earth, who, as the Apostle tells us, ministered unto the example and shadow of heavenly things. Heb. viii. By this we are brought down into the "little while," during which we are admonished by the Apostle to have patience; for, says he, he that shall come will come, and will not tarry. By this alone can the prophetic word be harmonized, and the past explained. This establishes the present, and flashes its glorious light into the future.

#### MOVING WEST.

FOR some time past we have been thinking of saying something on the subject of Eastern brethren moving to the West; but have hesitated, fearing that we should not do the subject justice. But as it has, in our opinion, become a matter of considerable importance, we venture. It has become important, because of the great work to be done in the West, the few laborers there, and experienced Eastern brethren are much needed. Also there is danger of some going West who have no duty there, who may suffer privations and much loss, hence the true object, or objects of going West should be considered.

The great object before true believers in the speedy coming of Christ in going West, will be to lead souls to an understanding of Bible truth, and to the foot of the cross of Jesus Christ.

Another object in moving West to those inclined to consumption, is to enjoy the longer mild season of the year, the less changeable weather, and the dryer atmosphere west of the lakes. But let them not wait till it is too late to recover.

Poor mechanics may do well in the West; but, generally, the poor who move to the West to purchase lands, are disappointed in the prices of lands, the cost of fences and buildings, and the breaking up of lands. They cost more than they expected. It will take such, with good prosperity, several years to become in comfortable circumstances, free from debt. During this time they are doomed to hard labor, and some, at least, privations. They cannot help advance the cause, for all they can do is to pay their debts for lands, &c. And all the while they are laying up treasures on earth. Here is a snare they will do well to shun. But the greatest danger is before our brethren who go West at this late hour, with means to purchase largely of the productive lands of the West. We cannot see how any brother can do it without losing his faith in the present truth. This is not the time to buy largely, but, rather, to sell.

But that God has called some to move to the West who have means, experience and talent to use in his cause, we have no doubt. That such have been greatly in danger of not fulfilling their mission, is evident. God grant that they may lead off, like men that wait for their Lord from heaven, and set an example to those who join the ranks there.

We would say to those in the East, who have toiled year after year to pull a very few souls out of the fire, that the same efforts in the West, or even here

in Michigan, would convert twenty to the truth, where you have seen one conversion. We may say that there are almost daily conversions to the Bible Sabbath in towns around us; and even in this village eight or ten precious souls have joined us within a few weeks. Some of our best prayer-meetings are part in English and part in French. Two whole families, and a part of another, of the French Baptists, who are our nearest neighbors, are Sabbath-keepers. Wherever you may go, the people want to hear, and many are ready to obey. If you can feel the approbation of the great Shepherd of the sheep, to come to this field of labor, in Michigan and the West, come. Here is work enough to do. We have labored in the East and in the West, and speak the things we know. And no consideration whatever, excepting a sense of positive duty, could induce us at present to labor on the gospel-hardened shores of New England, while so much can be done in the wide West. Help is needed, and those who have had the courage to breast the storm, and the patience to toil on to accomplish so little as has been done in the East, are the help that is wanted. Let all move in the counsel of God.

J. W.

#### Report of Meetings.

BRO. SMITH: Since the conference at Battle Creek I have been holding meetings in several places, and can truly say the Lord has worked for the glory of his name. At Monterey I gave five discourses to large audiences with good effect. Some more acknowledged the truth, and others are searching to see if these things are so. The social and prayer meetings were full of interest; the solemn and spirited testimonies showing that the truth was getting hold of the heart. Much depends upon the daily walk of the church in Monterey. May the Lord help them to heed Matt. v, 16.

From this place Bro. Charles Jones of Monterey accompanied me, as I went on to fill my appointments, and has helped me much in the work, by counsel, faith, and exhortations.

We held one meeting in Trowbridge at the house of Bro. Curtis. The church there appear to be determined to overcome. The Lord help them to persevere and pay their solemn vows.

Our next meeting was with the church in Watson, in the evenings of Fourth and Fifth-days. A meeting was held in the day-time also, and after a discourse on the gospel and baptism, eight were baptized. We believe the testimony at the school-house, and the solemn scene at the water, has favorably impressed many minds. This young church is greatly encouraged, and we hope they will make earnest endeavors to learn, and humbly obey the whole truth.

According to appointment in *Review* we met with the church in Bowne, Sabbath, April 25th, and continued until Third-day, April 28th. The meetings on Sabbath and First-day were very solemn and interesting; hearty confessions of wrongs were made, and sweet union and confidence restored. After the discourse on Second-day, seven were buried with Christ in baptism. The discourse on the relation existing between the law and gospel, was listened to by many with deep interest, and the scene at the water was truly affecting.

After the baptism, many repaired to the house of Bro. Carr, and listened to another discourse on free salvation. The falling tears and earnest cries for mercy, showed that the Spirit was taking the word spoken in weakness, and carrying it in power to the hearts of the people. Three arose for prayers, and others with them wept over their sins. By the request of the church, another appointment was given for the next day, when a crowded house listened to a discourse on the hope of the gospel, after which three more were baptized. It was truly cheering to hear precious souls for the first time in their lives, shout the high praises of God, as they came forth from the watery grave.

Our next meeting was with the little church at Ionia village. The subject of the restitution was listened to there with interest.

Our last meeting was at Portland commencing Sixth-day, May 1st. The church at this place had not been visited for a long time, and seemed glad once more to hear the word. Here seven were baptized, two of them new converts. The Spirit of the Highest was with us, and we felt to give him the glory. Truly the Lord is returning to us, and we have great reason to praise him! for we have learned that without the Lord we can do nothing.

M. E. CORNELL.

Battle Creek, May 6th 1857.

### "GOD IS THE STRENGTH OF MY HEART."

When faint and weary is my soul,  
And crossed are all my brightest plans,  
When disappointment seems enrolled  
On every page of life's short span,  
I visit then the place of prayer,  
And find my God, my portion, there.

When light from heaven shines o'er my heart,  
Discovering every latent wrong;  
I see the wounds and feel the smart,  
Th' oppressive burden checks my song—  
Fresh beauties in my Saviour see,  
And glory that he died for me.

My foes are strong, a subtle host;  
Combatants in unequal war—  
Myself incompetent to boast  
One conquest; e'en a weapon bear:  
Prayer is my citadel; I fly  
To my sure refuge:—God is nigh.

My enemies are vanquished all;  
Though for a while are not consumed.  
While Jesus listens to my call,  
Oan I once yield or dare presume  
To doubt! Trials are morsels from above;  
Although He slay me; still I'll trust his love.

When I shall tread the gloomy vale,  
Or yield my last expiring breath;  
My Father's care, that never fails,  
Will calm my fears and sweeten death.  
My God, my life, will then my portion be;  
And grace shall tune my heart eternally.

Fulton Center, Ills. L. M. T. AYRES.

### LETTERS.

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

From Bro. Pierce.

BRO. SMITH:—It is now almost two years since I have had the privilege of meeting with brethren of like precious faith, and counseling with, and receiving counsel respecting things of the kingdom. All the information that I therefore receive is through the medium of the *Review*, and that comes, as I believe, laden with rich truths from the word of eternal life.

I still feel to hold on to the Message of the Third Angel, believing that we are now living in the days of God's preparation, and that he is doing up his last work before the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

I feel to heed the admonition of the faithful and true Witness, to buy gold tried in the fire that I may be rich, and white raiment that I may be clothed upon, and to anoint my eyes with eye-salve that I may see. I have felt for over two years that there must be a greater consecration on the part of the church than there ever has been. The standard of piety has been too low.

We as a church are publishing a paper containing the last admonition to a corrupt and fallen church, and a wicked world; and by looking over the pages of the *Review*, we see how ill it is sustained. When we look at the other denominations and their papers, we see they are sustained; and a small congregation will raise four or five hundred, or even a thousand, dollars, as a salary to their minister. Now this is not the case with us. Brethren, what is the matter? Are we cleaving to the world? Have we our eyes, like the fool, in the ends of earth? Are we laying up our treasure on this sin-cursed earth, which is so soon to be devoted to destruction?

O let us arise in our strength! Our Redeemer is mighty, and let us in his strength, like Joshua of old, resolve that as for us and ours, we will serve the Lord. We profess to be the remnant church; and if we are, God's cause must be supported, and I believe there are means enough in the church to carry on any enterprise that the Lord requires of us; and if we don't do it, he will raise up those that will. In my mind the Lord is now sitting as a purifier of silver, and he will purify the sons of Levi, and purge them of gold and silver that they may offer unto the Lord an offering in righteousness.

I rejoice that the cause in many places is rising, and that the brethren begin to feel the responsibility

that rests upon them. Let us come up, brethren, to the privilege of our high calling. If God be for us, who can be against us? And though we are scattered miles and miles apart, we have a medium by which we can converse. Let us then speak often one to another, and the Lord will hearken and hear, and a book of remembrance will be written before him for them that fear him and think on his name.

For me I still feel like going through with the remnant, though I often feel as though I was cast on some desolate shore, and there were nothing but wild beasts prowling around. There is no one that regards the Sabbath here, yet there is one family right on the immortality question, but otherwise they are on the "Age-to-Come" doctrine, and that I cannot endorse. I believe that when Christ comes it will not be to restore the carnal Jew, and to build up old Jerusalem, but it will be to take vengeance on his enemies.

Not long since I attended a meeting of what is called the Hirciple, or Campbellite, church, and was requested to make some remarks, and thinking it a good time I took up the subject of the four universal kingdoms, spoken of by Daniel, and the everlasting kingdom of God. I had just commenced when a Baptist elder came in who had an appointment at the same place, and heard my remarks. So when his meeting began he went on to show that the kingdom was the church, and of course set up in the days of Christ and the apostles. I stated one thing to him after he had done speaking, citing him to where Paul says, [1 Cor. xv, 50,] "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

People are very much prejudiced here against the Advent doctrine. It is almost impossible to get any one to read any of our works, and when they do, it is with so little interest that it does them no good. I should be glad if some of the preaching brethren could get as far as here in the course of the coming season. There are a number of brethren in this State. We live 110 miles from Iowa City.

Brethren, having cast in my lot among you, though unworthy, I still feel that I want to go with you, and make one of that number who will one day stand on mount Zion, and shout victory over the beast, and over his image, and over his mark, and over the number of his name; for I feel that your people are my people, therefore where you go I want to go, and where you die there would I be buried. I feel that I need the prayers of all the brethren situated as I am, where no one but my own family regard the sacredness of the Sabbath, that we may be kept from the evils that surround us, and that our garments always may be unspotted from the world, and we be kept faultless unto the coming of the Lord.

Yours till victory shall crown us.

ALVAREZ PIERCE.

Eldora, Hardin Co., Iowa, April 12th, 1857.

From Bro. Porter.

BRO. SMITH:—I can truly say, The more I read and meditate on the subject of the soon return of the blessed Son of God, and the truth contained in the Third Angel's Message, the more cheering and glorious it is to me. I am becoming more thoroughly convinced day by day of this reviving truth. Most of the time of late, I think I have participated in a foretaste of the joy that is unspeakable and full of glory; but at times before I am really aware of it, I become lukewarm. I plead guilty in this respect. This ought not to be so. It is my duty to be steadfast in the faith wherewith Christ has made me free.

I do believe that the warning voice to buy gold tried in the fire, and to be zealous and repent, is intended for the true church of God of the present day. I feel to praise our God that the means, whereby we can be saved have been revealed to his servants. If we can be saved by being zealous and repenting, should we not hail with joy the warning voice?

I have for some time been anxious to give in my testimony on the side of truth, but on the ac-

count of my not being able to pay the money due to the *Review* Office from me, I have not. I would that I had the means to do more to stay up the hands of his servants while they are toiling unremittingly for the welfare of mankind.

I wish that some servant of God would come and lecture to us. We have a school-house in this district. We live five miles north from Mantorville, Minnesota. Could not Bro. Loughborough or some other one come? To such as my house affords they shall be welcome, and I will pay their expenses to and from this place, and more if I can. There are others that will help. Will some brother come?

I have long wished to say something in regard to sister White's visions; but have felt my inability to speak even my own mind. The "Messenger" was sent to me by some one, I know not who, in which was said considerable against sister White and the visions. Now I don't wish them any harm, but I must say I think they have but little faith in God's promises; for he has said, "It shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall dream dreams," &c. Now I am, for one, willing to take God's word for it. I not only believe the visions of sister White to be from God, (for Satan you know never preaches self-denial,) but I believe it is only as a few small drops before a more plentiful shower. I believe that if the disciples of Jesus are zealous and repent, that ere long there will be a mighty out-pouring of God's Spirit upon them.

M. W. PORTER.

Dodge Co., Min. Ter.

From Sister Abbey.

BRO. SMITH:—With feelings of gratitude and praise to our heavenly Father for his great kindness to me, and also to all the dear children scattered abroad, I wish to say a few words through the *Review*, for the reading of which I am indebted to those kind friends who send it to the poor. Cheering indeed are the spirited epistles which come to us from week to week, laden with truths which are calculated to stir up and encourage our hearts, and enable us to quicken our pace towards the heavenly Jerusalem.

Since the counsel to the Laodiceans has been sounding through our ranks, I have had many misgivings, and also many temptations; but of late truly the Lord has enabled me again to hope, and lift up my head and rejoice, for which I praise his excellent name. O praise the Lord! My spirit doth rejoice in God my Saviour.

I think Sister Austin's illustration exactly to the point. "We must needs go through Laodicea;" we must be truly a just and upright people, to be accepted of God. But that we were found in a lukewarm state was not necessary. But O how condescending is our dear Saviour, to give this counsel to us, in a time when we were in so much need of it; and has enabled many to heed it. And they are endeavoring to sanctify themselves, that they may obtain that gold which will enable them to stand in the trying day that is just before us. With what gratitude we should bow ourselves before the Lord for his great mercy to us, in awakening us, that we may arouse ourselves, and awake, and examine ourselves, whether we be in the faith.

Prove your own selves. How shall we prove ourselves? I understand it is by searching the word of God, to see if our lives correspond with that. If they do, then shall we have confidence in God, and our hearts will not condemn us. Then also "I trust that ye shall know that we are not reprobates." One says they think the tried gold must be faith; another love. I think it must be "that faith which works by love and purifies the heart," and will enable us to pass through the furnace unhurt, with not even the smell of fire upon our garments.

O how precious is the word of God to those who are striving to be all in readiness to meet the coming Saviour. May the Lord help us all to still give diligent heed to the counsel of the faithful and true Wit-

ness, that we may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man.

I often think of the lonely ones who have said, Pray for me, who have not the privilege of meeting with the dear brethren on the Sabbath, and have no preaching except in the paper.

But, dear brethren and sisters, be encouraged. It is but a short journey now before the pearly gates will be opened, the Saviour will appear, and all the dear children who have been struggling long and hard to obtain the crown, will meet never more to part.

"There is room for us in the new earth,  
A home for us in glory."

Yours hoping to meet all the saints in glory.

L. B. ASBEY.

N. Brookfield, Apr. 18th, 1857.

#### From Sister Courter.

DEAR BRETHREN AND SISTERS:—It is with trembling that I take my pen in hand to address a few lines to the people of God. We have felt deeply to mourn over our almost hopeless condition, when we found ourselves poor and wretched, and miserable and blind and naked. O what a condition for a people looking for the Lord! I felt at times on the borders of despair, on account of my transgressions; it seemed to me as though all my sins stared me in the face.

I had professed to be a follower of the meek and lowly Jesus most of my life, with the good instruction of a dear father that I loved. This only enhanced my misery, to think of the privileges I had enjoyed above many. Yet how far below in holiness: but I feel to praise the Lord for his unspeakable love to such a sinful worm as I, that he in infinite love and compassion should send me an invitation to buy gold tried in the fire, white raiment and eye-salve. My response is,

"So glad I come, and thou blest Lamb  
Wilt take me to thee as I am;  
Nothing but sin I thee can give,  
Nothing but love would I receive."

We feel that we are willing to give all for the kingdom. We want the gold tried in the fire, which we think must be the faith which works by love, [Gal. v. 6], and purifies the heart. Acts xv. 9. See also 1 Pet. i. 7; James i. 3, 6; v. 15; Heb. ix; x, 38.

Dear brethren and sisters, shall we not be willing to have our faith tried as gold, if we can be made fit subjects for immortality? We believe Jesus is soon coming; likewise the day which is to try men's souls. O then let us be faithful. Let us awake to our condition before we are cast out as unprofitable servants. I feel to confess my unfaithfulness, but I mean by assisting grace to arise and let my light shine. To live for him who died for me.

Your unworthy sister. S. C. COURTER.  
Windsor, Eaton Co., Mich., April 20th, 1857.

#### From Sister Gardner.

BRO. SMITH:—It is my delight to read the cheering epistles from those of like precious faith, and the truths that are being, (and have been,) brought out from God's word by his chosen friends; for Jesus saith, Ye are my friends if ye do whatsoever I command you. These things I command you, that ye love one another.

We feel that we have been lacking this love that we should have had, but, praise the Lord, we want to heed the counsel of the true Witness, and buy gold tried in the fire, also the white raiment that we may be clothed, and eye-salve that we may see, that all our ways may be pleasing to the Lord.

How exactly we can see the scriptures fulfilling before our eyes. Evil men and seducers are waxing worse and worse, deceiving and being deceived. Men's hearts are failing them for fear of those things that are coming upon the earth. Professors and non-professors are troubled about the comet that it is said will visit the earth this year. Blessed be the Lord, their rock is not as our rock, our enemies themselves being judges. When they speak to us

about it we refer them to the great detector, and show to them therefrom that the Third Angels Message must go with a loud cry to the inhabitants of the earth, and gather the honest, and then one year is allotted for the plagues to be poured out upon those who reject this last Message of mercy that shall ever be given to mortal man.

When I think of the scenes that await the world, and the long-suffering of my kind heavenly Father to me, I feel like trying to put forth every effort in the precious cause of our Redeemer, and press my way on to mount Zion. I hope to live in that way that I can meet all my brethren and sisters of like precious faith, who are trying to overcome and be ready for the coming of Jesus. I would say, O brethren and sisters, be faithful a little longer, and soon our suffering will be over. Soon the last tear will be shed, the last groan will be heard. O what a glorious thought! that these poor mortal frames will soon be made immortal, and all tears be wiped from our faces.

We received much strength from the visit from Bro. Holt who spoke to us from the Word, and some things that will never be erased while memory lasts. May the Lord bless him and his labors, that he may come rejoicing, bringing his sheaves with him.

SARAH JANE GARDNER.

Vergennes, Mich., April 23d, 1857.

#### From Sister Trowbridge.

BRO. SMITH:—I would like to say a few words through the *Review*, concerning the goodness of the Lord to me. I feel that I was plucked as a brand from the burning. It has been two years since I commenced keeping the Sabbath of the Lord. The Lord has led me out in a way I knew not. I had never seen any beauty in him that I should admire him. I had not been to an Advent meeting. I had never heard any thing but evil reports of them; but now I mean to strive to follow the Lamb through evil report as well as good report; for he hath said, I will never leave thee nor forsake thee.

I had used tobacco for many years. I thought I could not give it up. I tried, however, in my own strength, but in vain. I knew it was wrong, and thought I would have to give up the truth; but the thought would come, Will you lose your soul for one idol? One, never! Then I made one more effort in the strength of the Lord, and got the victory, for which I can give him all the praise. I can boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

I thought I was rich because I had given up my greatest idol; I had got hold of the truth, but the truth had not got hold of me. I thought I was rich and increased in goods and had need of nothing; but when I compared my life with the word of God, I found that I was wretched, and miserable, and poor, and blind, and naked.

I find I have many sins to overcome. It is a daily warfare. It is no small thing to be a christian; but God is good and greatly to be praised; for he says, if we will return unto him he will return unto us and heal all our backslidings. I do desire to be zealous and repent, and buy gold tried in the fire that I may be rich, and white raiment that I may be clothed, and have my eyes anointed with eye-salve that I may see, and understand the Lord's will concerning me.

The *Review* is a welcome visitor. I often feel encouraged while reading the cheering communications from the saints of God. I feel truly thankful to God that my lot has been cast among the commandment-keepers. I never have been sorry that I enlisted in so glorious a cause. I feel that heaven is worth working for; that we have been bought with a price. I choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season.

I believe that the last message of mercy is being given to poor, fallen man. O the blessed hope and the precious promises that are laid up in store for all those who love his appearing! I want to endure hardness as a good soldier of Jesus Christ, having

my face set as a flint Zion-ward. I rejoice that the church is rising. I mean to strive in the strength of the Lord to arise and prepare to meet the Lord in peace; for it is a fearful thing to fall into the hands of the living God. I want all my sins to go to judgment beforehand. I believe a little from this it will be said, He that is filthy, let him be filthy still, and he that is holy, let him be holy still.

"I'll go to Jesus, though my sins  
Like mountains round me close;  
I know his courts, I'll enter in,  
Whatever may oppose."

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from thy throne,  
And worship only thee."

MARY E. TROWBRIDGE.

Caughdenoy, N. Y., April 20th, 1857.

#### SELECTIONS.

THE religion of Jesus Christ teaches us to cheer all around us with glad words and kind looks. In so-doing it takes an humble sphere, but accumulates an untold amount of happiness. It is very seldom that we have an opportunity of conferring a favor on a friend, but every day we may make some little contribution to the happiness of those with whom we associate, either by a kind word or an encouraging smile. We are occasionally called upon to submit to great injury, or to forgive a determined foe; but almost every hour some little forbearance is to be practiced, some little petulance of temper is to be pardoned. Christianity, therefore, in taking into her jurisdiction the usual course of human feeling and conduct, is full of benevolent wisdom, and shows herself thoroughly acquainted with the propensities and wants of men.—R. Sherwell.

#### A Kiss for a Blow.

A visitor once went into a school in Boston, where he saw a boy and a girl on one seat who were brother and sister. In a moment of thoughtless passion the little boy struck his sister. The little girl was provoked and raised her hand to return the blow. Her face showed that rage was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye. "Stop, my dear," said he, "you had better kiss your brother than strike him." The look and the word reached her heart. Her hand dropped. She threw her arms around his neck and kissed him. The boy was moved. He could have stood against the blow, but he could not withstand a sister's kiss.—H. W. Wright.

At Albany, N. Y., after fifteen evenings of trial and debate, "Bro. Bronk" was found guilty of shouting so loud during service as to attract attention and excite ridicule, and was sentenced to expulsion; but the pastor, Mr. Brown, took the responsibility of suspending the sentence during the good behaviour of Bro. Bronk. The offending brother confessed to the shouting, but maintained that under the excitement of worship he could not restrain his feelings. Mr. Bronk is an excellent exemplary Methodist, and he makes an appeal from the decision of his church to the Troy Conference.—Rel. Tel.

FAITH is the very life of the spirit.—How should we maintain it, how increase it? By living it. Faith grows with well-doing. What little faith you have, only live it for one day and it will be stronger tomorrow.

VOICE FROM THE FIFTH CENTURY.—Chrysostom, on false teachers, says, "When thou seest the holy Scriptures regarded as an abomination by men that outwardly profess to be Christians, and those that teach God's word, hated; when the people rush to hear fable-mongers and genealogies and teachings of demons, then bethink thee of the saying, 'In the last days there shall be an apostasy from the faith.' 1 Tim. iv. 1.—Voice of the Church, p. 298.



## THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, MAY 7, 1857.

To the Brethren in Illinois, Wisconsin and Iowa.

DEAR BRETHREN AND SISTERS, in Wis., Ills. and Iowa: I feel it duty to speak to you a few words through the *Review*. We have most of us the past Winter expressed our faith either publicly or privately that we were the people represented in Rev. iii, 14-22, whom God is calling to repent. And on conditions that we remain in a lukewarm state, Jesus says that he will spue us out his mouth.

Now this being the true testimony to us, and that we acknowledge it so, our responsibilities are increased. This brings us to take the last position that is to be occupied by the true church, (as to perfection,) previous to translation. And we should be very careful not to rest on the feeble effort we have already put forth, but to show by our works that our repentance is true and genuine. And as we love the truth, let us remember that there are those that will love it as well as we, if they can only have opportunity to receive it.

Then the question comes up, How can they receive it? How can they hear without a preacher? And how can he preach without he is sent? And again, how can he go without the necessary means to go with? Now if these things are necessary, there must be two prominent features to act out our faith. One to pray the Lord of harvest (and surely this must be in the time of harvest,) to send forth laborers into the field. Have we prayed this prayer as we ought? Have we laid hold of the arm of the Lord on this point as we ought? Have we stood in that place where we could put faith and works together? or have we lacked in faith and works also? I fear there has been a lack of both, or Jesus would never have said that there must be a change or he would spue us out of his mouth. There seems to be a lack of true, genuine faith and corresponding works.

Dear brethren and sisters, may the Lord help us to come up to the standard that is set before us, and let faith and corresponding works shine forth in these States, to show that our faith is true. And if this be the case, the image of Jesus will be manifested in our lives to those around us.

We have now before us a large field of labor, and in this field there are but few laborers. Our labor should be laid out to the best advantage. We have therefore thought best to go forth into the field before us with a Tent. We wish therefore to go in that way that will prove the most beneficial to convince those before whom we may come that this is a Message that God accompanies by his Spirit. We must have the prayers of the church. There must be a union between the church and those who go forth to proclaim the truth. This sympathy will be seen, if it exists, in works. Shall we see it, brethren, this season? Shall we take that position in the commencement that we may have the Lord to go to battle with us?

So far as I have seen the brethren, there seems to be a willingness to take hold of this work. We have now between two and three hundred dollars pledged in the churches in Whiteside and Jo Daviess Counties.

We wish therefore to say, Let those who wish to share in the blessing that may follow in getting this glorious truth before the people, lend a helping hand by giving some of their means to aid in this work.

We wish to raise a fund to be laid out in books, suitable to be handed out at the tent-meetings without charge, in that way that they may go into all the families that shall be at the meetings, who wish. Thus far, since it was proposed, it meets the minds of the church.

We would say to the brethren and sisters, Send in your pledges what you will do. If you are situated in churches, send them in as a church; if individually, send them in so; and we will report through the *Review*, that it may be known that it is received. Put the amount that you wish to give for Tent and the expenses following it, and also what you wish to give to be handed out in books as set forth in the above.

May the Lord prosper this enterprise, is the prayer of your unworthy servant. J. HART.

P. S. Direct to Round Grove, Whiteside Co., Ills., to J. Hart or Elon Everts, that either may take it from the Office. J. H.

REMARKS on the above may be proper. We would here state that our mind rests upon the West as the great field of successful labor. The experienced friends

of the cause are few in the West; but the few, with the special blessing of God, can accomplish much, provided they put forth extra efforts. The time is not far distant when in the West there will be a valiant host to help forward the cause of truth by one united effort with their means and their prayer. Then means will be plenty; doubtless there will be more than can be judiciously used for the Lord. But at the present time the friends of the cause should, we think, spare neither labor nor means, to put forth efforts to spread the truth in the West, and thus commence in earnest the great work in the West.

It is true that the infant cause in the West has been chilled by the Age to Come, and the flock scattered, and the friends of the Third Message there saddened by its dire influence, but better days have already come. The leaders have run from one heretical sentiment to another till the candid are losing confidence in them. And judging by the course others have taken, we should not be surprised to hear that they had given up the Lord's Sabbath. Such men cannot long hinder the work of God.

We wish here to remark particularly upon the importance of teaching those who have just commenced to keep the Lord's Sabbath, to delay not to do their whole duty. As they begin to walk in the path of duty, lead them along over the whole road as laid out in the scriptures. Then is the time they can easiest consecrate all they have to the Lord. But if they do not learn this lesson, the world will again call their undivided attention, and they soon lose their interest in the cause of truth. Are they christians? then let them learn fast what God at this time requires of christians. They are safe only walking the christian road.

Those who take their stand on the side of the Lord's Sabbath, should become at once permanent subscribers of the *Review*, that they may have this means of instruction in the path of duty. They would gladly pay their own way in this cause, and help others too, if they were faithfully taught their duty. But we have observed that where books, as well as the *Review*, have been given to some individuals, by brethren who have abundance of this world, the influence on them has been bad. They receive the idea that they have nothing to do in the work but to read and hear. They do not think of the editor, the printer and the preacher—how they live—what supports them. It is our solemn conviction that in most cases a fair compensation should be required for our publications. And it is a fact that most people, especially those we hope to benefit, would choose to pay for them. Publications would be thought less of if urged upon them without pay. We would here recommend the plan on which Eld. Himes acted in the first Message. He offered all his books for sale before immense audiences, and stated that if there were those present not prepared to purchase, they could have them free, as he was anxious all should read who wished to learn the reasons of their faith and hope.

We hope that Bro. Hart's propositions will be responded to by every friend of the cause in Illinois, Wisconsin, Iowa and Minnesota. God's providence has opened the way to spread the truth in the West, and he calls on you, dear brethren, to let your light shine. God grant that the last golden rays of the gospel sun, now setting, may blaze all over the West, and thousands of precious souls have their pathway lit up to mount Zion.

We now hope to be able to spend the Autumn months in the West. J. W.

APPOINTMENTS.  
Eastern Tour.

PROVIDENCE permitting, Bro. and Sr. White will meet with the brethren and sisters in Conference at West Winfield, Herkimer Co., N. Y., May 16th and 17th. Also at Springfield, Mass., May 23d and 24th.

## Pledges for Power Press.

D. R. Palmer, . . . . .	paid, . . . . .	\$100.00.
A. L. Burwell, . . . . .		100.00.
E. Everts, . . . . .		100.00.
R. Godsmark, . . . . .		100.00.
John Byington, . . . . .	paid, . . . . .	100.00.
C. G. Cramer, . . . . .		100.00.
Wm. Peabody, . . . . .		100.00.
H. Bingham, . . . . .		100.00.
H. Childs, . . . . .		100.00.
Jas. Stiles, . . . . .		100.00.
E. Aldrich, . . . . .		100.00.
Geo. Leighton, . . . . .		100.00.
Geo. T. Lay, . . . . .		100.00.
Ch. in Jackson, Ohio, . . . . .		100.00.
E. Wilbur, . . . . .		100.00.
S. Rumery, . . . . .		100.00.
A. B. Pearsall, . . . . .	paid, . . . . .	100.00.

## The Power Press.

PROBABLY, it will require from \$2500 to \$3000 to purchase the Press, and put it in motion. Of this sum \$1700 have been pledged, in sums of \$100 each, by seventeen persons, eleven of them in this State. The money will probably be wanted by the first of June. Those who have pledged will be notified by letter when and where to send the amount pledged. Or if any choose, they can send bankable funds to the Office immediately. We have hoped, and shall continue to hope, that the amount will be raised in sums of \$100. Let two or three persons put their means together to this amount. We hope several will be ready at the Conferences at Winfield, N. Y., and Springfield, Mass., to furnish means to help purchase the Press. J. W.

A Brief Exposition of Daniel ii, vii, viii, ix, also the 2300 Days and the Sanctuary.—This is the title of a Work just published, it being our old Work on the Four Universal Monarchies of Daniel, &c., somewhat improved. Price, post-paid, 10 cts.

Bible Student's Assistant. This is the title of a work of 36 pp. We can recommend this little work as one of great worth to those especially who are engaged in the study of the holy Scriptures. It has been prepared with much care, and considerable expense, and can be had at this Office for \$4.00 per 100, or if sent by mail, post paid, 6 cents a copy.

Zeal not rightly directed is pernicious; for, as it makes a good cause better, so it makes a bad cause worse.

JEWS CHANGING THE SABBATH.—The Baltimore True Union says: "The Lord's day services have of late been held by the Israelites of our city. A call is now made for a decision, as to the permanent continuance of the arrangement. This will prove an important step to the Jews, should the arrangement prove permanent."

The more believers love God, the more they love one another; as the lines of a circle, the nearer they come to the center, the nearer they come to each other.

Yes, child of suffering, thou mayest well be sure,  
He who ordained the Sabbath loves the poor.

## Business Items.

C. Truman:—We will put your paper at half price, in which case your remittance will extend to No. 1, Vol. XII.

Jno. Young:—Your papers are sent regularly.

S. D. Stevens:—Your paper has been regularly sent.

H. W. Lawrence:—The Bible Student's Assistant will probably be completed this week, and we will then forward as you order.

BOOKS SENT.—L. D. Ayres, Ills. N. Guider, Ind. T. Bryant, Me. B. F. Brockway, Vt. H. W. Lawrence, N. Y. Wm. Dawson, Iowa. R. D. Waterman, Me.

## Receipts.

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

## FOR REVIEW AND HERALD.

A. N. Curtis, 1.00, xi.1.	N. G. Needham, 1.00, xi.1.	J. Cornell, 1.00, xi.1.	Wm. Merry, 2.00, xi.1.	I. Gardner, 1.00, xi.14.
B. M. Adams, 1.00, xi.1.	Charlotte A. Alley, 1.00, xi.1.	Isaac Jones, 1.00, xi.14.	Sr. Jones, (for P. Drew,) 0.50, xi.1.	J. Pemberton, 1.00, xi.1.
M. Tyler, 2.00, xi.1.	L. W. Nuttall, 2.00, xi.1.	Sr. F. M. Palmer, (for J. Palmer), 1.00, xi.1.	E. M. L. Cory, 1.00, xi.1.	C. Truman, 3.00, xi.1.
L. Bolton, (for R. D. Waterman), 1.00, xi.1.	S. A. Proctor, 1.00, xi.8.	Isaac Brown, 1.00, xi.1.	T. Bryant Jr., 1.00, xi.1.	Wm. Bryant, 1.00, xi.1.
Wm. Bryant, 1.00, xi.1.	Wm. Bryant, 50 cts. each for B. Woodman & W. Howard, 1.00, each to xi.1.	Mrs. A. Andrews, 2.00, xi.1.	M. Mott, 1.50, xi.14.	E. Everts, (for W. P. Curtis), 1.00, xi.1.
E. Everts, (for R. D. Ryder), 2.00, xi.1.	Dani. Eaton, 3.25, xi.1.	Jno. Young, 2.00, xi.1.	Mrs. S. Greenman, 2.00, xi.6.	D. Eaton, (for L. Eaton), 1.50, xi.1.
C. Pangburn, 1.00, xi.1.	A sister in Vt., 2.00, xi.1.	Mrs. M. A. Eaton, 1.00, xi.1.	J. H. Ginley, 1.00, xi.1.	Wm. Sevey, 1.00, xi.1.
H. Lyon, 1.00, xi.1.	A. M. Preston, 1.00, xi.1.	B. F. Brockway, 1.00, xi.23.	M. Fairbanks, 1.00, xi.1.	J. E. Titus, 1.00, xi.1.
J. E. Titus, (for Wm. E. Whitney), 0.35, xi.14.	J. E. Titus, (for H. S. Saunders), 0.50, xi.1.	W. Bedient, 1.00, xi.1.	Jno. Palmer, 1.00, xi.1.	L. Bolton, 1.00, xi.1.
C. N. Russell, 50 cts. each for B. Stout & A. Buck, 1.00, each to xi.1.	J. Day, 1.00, xi.1.	Jno. Gibson, 1.00, xi.1.	Sally Peck, (2 copies), 2.00, xi.21.	E. S. Lewis, 1.00, xi.1.

FOR MICH. TENT.—Sr. H. Godsmark \$2. Mrs. M. A. Eaton \$1. J. E. Titus \$2.