

AND SABBATH HERALD.

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

No. 13.

AT BATTLE CREEK, MICH.

BY
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WEEP NOT, CHRISTIAN.

Weep not, Christian, though oppression
 O'er these wretched lands abound;
 Wrongs, with uncontrolled aggression,
 Spread their baneful influence round.
 Still forbear impassioned feeling,
 Wipe the trembling tear away:
 God for thee is now revealing
 Worlds of infinite array.

Sigh not, Christian, though thy crosses
Far exceed what others bear;
Heaven will reimburse thy losses,
All thy injuries repair.
Beauteous robes will soon be tender'd
For the anguish here sustain'd;
More than double will be render'd.
More than Paradise regain'd.

Fear not, Christian, war's fierce minions
Firmly grasp thy sword and shield;
Dauntless hear their hostile clashing
Challenge to the battle-field.
Led by virtue's nobler interest,
Bolder than a lion stand;
God will mark thy way to conquest
With a strong and mighty hand.

Fear not, Christian, life's rough ocean,
Though its waves infuriate be;
Raging seas in wild commotion
Will not cannot injure thee.
Thou shalt brave the howling tempest,
Fearless ride the foaming main,
By Omnipotence encompass'd,
Heaven's peaceful harbor gain.

There's perpetual calm and glory,
Past the surging billows' roar;
Bliss unfading lies before thee.
Where the winter's storms are o'er.
Far surpassing expectation,
Bloom the regions of the bl. st.
There the grieved find consolation,
And the wearied soul a rest.

Sigh not, Christian, thou hast treasure,
Richly stored in realms sublime,
Pure, serene, elysian pleasure.
In a more exuberant clime.
Happier scenes than these will greet thee,
Where thy weeping shall be o'er;
Kindred spirits soon shall meet thee,
Where the landscape fade no more.

Sigh not, Christian; full enjoyment
Shall thy endless portion be;
Sweetest praise, thy lov'd employment,
Ghanted through eternity.
There where rests each gentle spirit,
Peace extends a boundless way,
There the ransomed shall inherit
Mansions of eternal day.

Here we know not what we shall be;
But when Jesus shall appear,
Clothed with all his dazzling glory,
Then we shall his likeness bear.
Hallelujah to our Saviour!
He hath brought our souls to God.
Glory be to him forever!
Who hath washed us in his blood.

O! ye cherub millions aid us;
Tune your soft, ethereal lyres,
Praise him who redeem'd and made us,
All ye high angelic choirs.
Hallelujah to our Saviour!
He redeemed us by his blood.
Glory be to him forever!
Who hath brought us home to God!

Happiness is a perfume that one cannot shed over another without a few drops falling on one's self.

PLAIN TRUTHS.

(Continued)

VII. *The promise of an heavenly country made to Abraham and his seed has never been fulfilled, nor will it be until the restoration of the earth and the resurrection of the just.*

PROOF. Gen. xiii, 14-17. And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee. Gen. xxviii, 13. I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. Ps. cv. He hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance: while they were yet but a few men in number, yea, very few, and strangers in it. Rom. iv, 13. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. Gal. iii, 29. But if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Heb. xi, 9-16, 39, 40. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God, . . . there sprang from him so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . For they that say such things declare plainly that they seek a country. . . . But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Acts vii, 25. The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I will shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence,

when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him a double inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession and to his seed after him, when as yet he had no child. Eze. xxxvii, 11-14. Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your grave, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and have performed it, saith the Lord.

PROOF FROM THE FAITH OF THE CHURCH.

Says *Ireneus*, Bishop of Lyons, A. D. 178, It is fitting that the just rising at the appearing of God, should in the renewed state receive the promise of the inheritance which God covenanted to the fathers, and should reign in it. . . . The promise likewise to Abraham, decidedly confirms this. Gen. xiii, 14-17. For Abraham received no inheritance in it,—not even a foot breadth, but always was a stranger and a sojourn-er in it. And when Sarah, his wife, died, and the children of Heth offered to give him a piece of land for a burial place, he would not accept it, but purchased it for four hundred pieces of silver, from Ephron, the son of Zohar, the Hittite; staving himself on the promise of God, and being unwilling to seem to accept from man what God had promised to give him, saying to him, To thy seed will I give this land, &c. Thus, therefore, as God promised to him the inheritance of the earth, and he received it not during the whole time he lived in it, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God, and believe in him, in the resurrection of the just. . . . Thus, therefore, those who are of faith are blessed with faithful Abraham, and the same are the children of Abraham. For God repeatedly promised the inheritance of the land to Abraham and his seed; and as neither Abraham nor his seed—that is, not those who are justified—have enjoyed any inheritance in it, they will undoubtedly receive it at the resurrection of the just. For true and unchangeable is God; wherefore also he said, Blessed are the meek, for they shall inherit the earth. Isa. xxi, 19; Eze. xxxvi, 12-14; xxxviii, 25, 26; Jer. xxxii, 7, 8; Isa. xxx, 25, 26; lviii, 14; Luke xii, 37-40; Rev. xx, 6; Isa. vi, 11; Dan. vii, 27; Jer. xxxi, 10-15; Isa. xxxi, 9; xxxii, 1; liv, 11-14; lxx, 18-28.

Said *Justin Martyr*, Wherein did Christ grant a greater favor to Abraham than to others? Because he called him by his word, and commanded him to depart out of the country where he dwelt, by the same calling wherewith he hath likewise called us all by the same word; and we have already departed from that way in which we used formerly to live, like the rest of the inhabitants of the earth, in sin and wickedness; and we together with Abraham shall possess the holy land and receive an eternal inheritance therein, being the children of Abraham through the same faith.

Says *Cotton Mather*, The new heavens in conjunction with the new earth, is that heavenly country which the patriarchs looked for. When the great God promised them that he would be their God and bless them, they understood it of his bringing them into this deathless and sinless world.

VIII. *The God of heaven shall establish an everlasting kingdom on the earth; in which Christ shall reign forever with his saints.*

PROOF. Dan. ii, 44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever. Dan. vii, 13, 14, 27. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Isa. ix, 6, 7. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. Isa. xxiv, 23. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously. Jer. xxiii, 5, 6. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness. Eze. xxi, 26, 27. Remove the diadem, take off the crown. . . . I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it him. Luke i, 32, 33. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Matt. xxv, 31-34. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. 2 Tim. iv, 1. The Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom. Rev. xi, 15, 18. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth. Matt. vi, 9, 10. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

PROOF FROM THE FAITH OF THE CHURCH.

Said the *Council of Nice*, A. D. 325, We expect new heavens and a new earth . . . and then the saints of the Most High shall take the kingdom. *Cyril*, bishop of Jerusalem, A. D. 350, wrote, Do thou look for the true Christ, the Son of God, the only begotten, who is henceforth to come . . . with angels for his guards, that he may judge quick and dead, and reign with a kingdom heavenly, eternal, and without end.

Said *Augustine*, bishop of Hippo, A. D. 390, His kingdom will come when the resurrection of the dead shall have taken place; for then he will come himself.

The *Waldenses* in their Noble Lesson, A. D. 1150, say, Many signs and great wonders shall be from

this time forward to the day of judgment. The heaven and the earth shall burn; and all the living shall die, . . . and then shall be the last judgment, . . . from this may God deliver us, if it be his pleasure, and may he give us to hear that which he will say to his people without delay: when he shall say, Come unto me ye blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world. In that place you shall have delight, and riches, and honor.

Said the martyr *Latimer*, The saints in that day shall be taken up to meet Christ in the air, and so shall come down with him again. . . . That man or that woman that saith these words, Thy kingdom come, with a faithful heart, no doubt desireth in very deed, that God will come to judgment and mend all things in this world, and put down Satan, that old Serpent, under our feet.

The *Catechism of Edward VI*, A. D. 1550, written by *Archbishop Cramer*, has the following question: How is that petition, Thy kingdom come, to be understood? Ans. We ask that his kingdom may come, because that as yet we see not all things subject to Christ: we see not yet how the stone is cut out of the mountain without human help, which breaks into pieces and reduces to nothing the image described by Daniel: or how the only rock, which is Christ, doth possess and obtain the empire of the whole world, given him of the Father. As yet anti-christ is not slain; whence it is that we desire and pray that at length it may come to pass and be fulfilled; and that Christ alone may reign with his saints, according to the divine promises; and that he may live and have dominion in the world.

Said *John Bunyan*, with more than twenty thousand other Baptists in their Confession of Faith presented to king Charles II. in London, in 1660, Concerning the kingdom and reign of our Lord Jesus Christ, . . . we do believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever.

Said *Dr. Cressener*, The kingdom of the saints hath these properties in it: 1. To begin at the destruction of a kingdom that did devour the whole earth, and of a great tyrannizing power in it, that did wear out the saints of the Most High. 2. To be in the actual possession of the obedience of all people, nations, and languages, and all dominions under heaven. 3. To be eternal from that first beginning of such an universal dominion. And this can be nothing but Christ's second coming in glory; for though all power, both in heaven and earth, was given to him at his ascension into heaven, yet St. Paul tells us that all things were not yet put under him. Heb. ii, 8.

Increase Mather wrote, Christ has taught us to pray, Thy kingdom come, we must therefore pray for the day of judgment; for the kingdom of Christ will not come in all the glory of it before that blessed day. And when we pray, Thy will be done on earth as in heaven, we pray for the day of judgment; for then, and not till then, will the will of God be done on earth as it is in heaven. Then will the saints that shall come down from heaven in the New Jerusalem, do the will of God with as much perfection on earth as now it is done in heaven.

Dr. Gill declares that Christ will have a special, peculiar, glorious, and visible kingdom, in which he will reign personally on the earth. This kingdom will be after all the enemies of Christ and of his people are removed out of the way.

Cotton Mather wrote, Without doubt the kingdoms of this world will not become the kingdoms of God and of his Christ, before the pre-ordained time of the dead, in which the reward shall be given to the servants of God, and to those that fear his name—the rest of the saints, and the promised Sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouth of all his prophets, all prophesying as with one voice, all shall be confirmed by their fulfillment in the new earth, not in our defiled and accursed earth.

Charles Wesley on Eze. xxxvii, 24, 25, sung thus:

Trusting in the literal Word,
We look for Christ on earth again:
Come, our everlasting Lord,
With all thy saints to reign.

Says *Dr. Watts*,

The world to come, redeemed from all
The miseries which attend the fall,
New made and glorious shall submit
At our exalted Saviour's feet,

And *Bishop Heber* sung of a time

When o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator
In bliss returns to reign.

IX. *The everlasting inheritance and eternal home of the saints is to be not in heaven, but on the renewed earth.*

PROOF. Job xix. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. Ps. xxxvii, 9-11, 22, 29, 34. For evil does shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it. Prov. ii, 21, 22. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. Prov. xi, 31. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner. Isa. lv, 18-21. Violence shall no more be heard in the land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever. Mal. iv, 1-3. Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Matt. v, 5. Blessed are the meek for they shall inherit the earth. 2 Pet. iii, 13. We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness, Rev. xxi, 17. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. . . . He that overcometh shall inherit all things; and I will be his God and he shall be my son. Rev. v, 9, 10. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

PROOF FROM THE FAITH OF THE CHURCH.

Irenaeus said, It is fitting that the just, rising at the appearing of God, should in the renewed state

receive the promise of the inheritance, which God covenanted to the fathers, and should reign in it. . . . It is but just that in it they should receive the fruits of their suffering, so that where for the love of God they suffered death, there they should be brought to life again; and where they endured bondage there also they should reign.

Tertullian writes, We confess that a kingdom is promised us on earth, . . . but in another state; namely, after the resurrection, . . . in a city of divine workmanship, namely, Jerusalem brought down from heaven, . . . this is the city provided of God to receive the saints in the resurrection, wherein to refresh them with an abundance of all spiritual good things, in recompense for those which in the world we have either despised or lost. For it is both just and worthy of God that his servants should there triumph and rejoice, where they have been afflicted for his name's sake. This is the manner of the heavenly kingdom.

Says *Dr. Gill*, It is suggested, that for the saints to come down from heaven, and leave their happy state there, and dwell on earth, must be a diminishing of their happiness, and greatly detract from it. No such thing; for Christ will come with them.

Says *Watts*,

Yet, when the sounds shall tear the skies,
And lightnings burn the globe below,
Saints, you may lift your joyful eyes,
There's a new heaven and earth for you.

(To be Continued.)

SELECTIONS.

A Christian Void of Earnestness.

A CHRISTIAN void of earnestness—with what comparison shall I compare him? He is like one of a collection of stuffed birds, where you find the dove, the raven, the nightingale, and the eagle; but the dove cannot caw, the raven cannot croak, the nightingale cannot sing, and the eagle cannot soar. Or he may be compared to a galvanized corpse—there is motion in the limbs, but there is no luster in the eye, no bloom on the cheek; it smiles, but it is cold; it moves, but it is dead. Or I may compare him to one of those wax-work figures you often see; Peel, O'Connell, Wordsworth, and Brougham are all in the collection; but Peel cannot govern, O'Connell cannot agitate, Wordsworth cannot dream, and Brougham cannot talk. Such miserable mimics of humanity are professing Christians without earnestness.

We are surrounded on all sides by earnest objects and beings. The earth is in earnest as it pursues its path around the sun. The sun is in earnest as he pours abroad his tide of everlasting day. The stars are in earnest as they shine down in such still intensity upon a slumbering world. Angels are in earnest as they pursue their high ministrations. God is in earnest as he carries on his wondrous plans.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Serious and Cheerful.

THERE is a good old system of somebody's which says, "Be cheerfully serious, and seriously cheerful." It is preached up to young people most commonly, frequently to their great annoyance in moments of frivolity. They "wish it had never been known; at least that it had never come to their ears. They are quite sure it was never designed for them. Even the Bible says there is a time for everything, and youth must be the time for pleasure and gaiety. It is unreasonable to suppose that they should be serious and sedate as old grandmothers: they like a bit of fun. When a few years are passed over their heads, and their ardent spirits are borne down by cares, troubles, and perplexities, then they will think of the maxim. That will be quite soon enough. Old people are so unreasonable. They forget that they were once young themselves, and loved a bit of pleasure as well as anybody else.

"Ah!" says one, "I have often thought so myself and the maxim seems to me so difficult; how can I always be so cheerful? or, as I have heard it expressed, serious, but not sad; cheerful but not light?"

Permit one who has in some measure, learned the secret, to offer one or two suggestions. They may, perhaps, prove acceptable to any sincere souls, who wish to order their conversation aright, to adorn the doctrine of God their Saviour in all things, to avoid the appearance of evil, whether young or old; but to none besides. Many a Christian reader will remember the time when levity in company has been followed by sting in solitude. How often has he retired to his chamber, saying with bitterness, "How foolish I appeared! Where was my religion? Who would know that I was a Christian? What harm may my inconsistent conduct have occasioned? When shall I be wise?" Now, to avoid the unhappy reflections, be "cheerfully serious, and seriously cheerful." But how? Endeavor to be always recollected. Strive to realize the presence and favor of God continually. Then the whole difficulty will disappear; the former will irresistibly produce seriousness; and the latter cheerfulness. You will appreciate these sweet words,

—sin against the Majesty
"I cannot—
Of omnipresent love!"

If you deeply feel "God is here," you cannot be trifling; and if you feel, "I am his, he smiles on me," you cannot be sad and gloomy. To exemplify the disposition prescribed in our maxim will then be your element.—*Lon. Youth's Instructor.*

Access to God.

HOWEVER early in the morning you seek the gate of access, says Rev. Mr. Hamilton of the Scotch church in London, you find it already open, and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour. And this wherever you are. It needs not that you ascend some special Pisgah or Moriah. It needs not that you should enter some awful shrine, or pull off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah-shammah*, "the Lord hath been here," inscribed on many a cottage hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple and David's cedar galleries, but in the fisherman's cottage by the brink of Genesaret, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions, and the lions gazed on him, or the hill sides where the Man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies, because the starting point of prayer. And all this whatsoever you are. It needs no saint, no proficient in piety, no adept in eloquent language, no dignity of earthly rank. It needs but a simple Hannah, or a lisping Samuel. It needs but a blind beggar, or a loathsome leazar. It needs but a penitent publican, or a dying thief. And it needs no sharp ordeal, no costly passport, no painful expiation, to bring you to the mercy-seat; or rather, I should say, it needs the costliest of all: but the blood of the atonement, the Saviour's merit, the name of Jesus, priceless as they are, cost the sinner nothing. They are freely put at his disposal, and instantly and constantly he may use them. This access to God in every place, at every moment, without any price or personal merit, is it not a privilege?

An Eternal Weight of Glory.

WHAT a glorious destiny is that of redeemed man's immortality. Paul's thought seems to labor with its own vastness, in its outburst of comprehensive expression, when he exclaims, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv, 17. Numerous texts are employed to describe the future inheritance and glory of the redeemed, and the more fully they are meditated, the more exalted will be our conceptions, the more rapacious our emotions, in view and hope of a blessed

immortality. The scripture here referred to is striking by its own contrast. These light momentary trials in this house of our pilgrimage are so related to us and the future, that if sanctified they increase and add to our eternal inheritance. And where else, in the whole range of our language, will you find a single idea that so labors for a full expression? "Glory" is itself a sublime thought, an expressive term; "an eternal weight of glory" is grander still; but the whole expression, "a far more exceeding and eternal weight of glory," pours a flood of light upon that blessed world which the gospel reveals.

"What does Satan pay you for swearing?" asked a gentleman. "He don't pay me anything," was the reply. "Well, you work cheap; to lay aside the character of a gentleman, to inflict so much pain on your friends and civil people; to suffer, and lastly to risk losing your own precious soul, and all for nothing. You certainly do work cheap—very cheap indeed."

Keep your temper in disputes. The cool hammer fashions the red-hot iron to any shape needed.

Wolves in the Field.

"THERE is no temptation," said John of Wesel, one of the greatest of the pre-Lutheran reformers, "so great as not to be tempted at all." We have a vivid illustration of this in a picture given us by a late writer on natural history. When the wild horses of Mexico, he tells us, are grazing unconsciously in a prairie, there may sometimes be seen gathering in the distance a troop of wolves, whom hunger has driven out after food. At first the horses snuff up the scent and become alarmed, and as long as they continue so all is safe; for their fleetness puts a barrier between themselves and their assailants, which the latter are wholly unable to surmount. But so grave and innocent do the wolves look—so solely granivorous and urbane—that their intended victims soon become relieved from all fear, and begin again quietly to graze upon the same spot. Presently, two of the older and more wary of the wolves stroll forth, as it were listlessly, and apparently for the mere purpose of pastime, sometimes advancing, sometimes retreating, and every now and then stopping to gambol with each other, as if to show their disengaged simplicity and buoyancy of heart. Again the horses become alarmed; but again, observing how very innocent and friendly their visitors appear, they fall once more to grazing secure on the fields. But the fatal moment has now come; and, with an unerring spring, the nearest of the victims finds the fangs of one of his gaunt and wily pursuers fastened in his hanches, and those of another in his neck, and in a moment he is covered by the whole of the greedy pack that has been thus waiting till this moment to dash upon his prostrate frame.

How like is this to the attack of sin! At first it gathers at a distance, with an air of entire innocence and simplicity. "How inoffensive it looks!" says an unwarned observer. "Is this what you call a ball? Why, it is only putting one foot before another and looking cheerful. And how bright and gay and honorable does that party look that is sitting down to spend a friendly afternoon over its wine. Root of all evil, indeed, but is not a little money a very good thing? Yes, church is well enough, but is not God in the woods also, and is there any harm in my going to spend a fine Sabbath morning in them?" So it is that sin presents itself to the incautious soul. First, it lounges listlessly in the distance, as if to show its harmlessness and disengagedness of purpose. Then, when suspicion is dissipated, it comes nearer still, gamboling about as if it was mere pastime it was at. It is not until the soul feels its fangs that it discovers that it is now the victim and slave of a master whose bitter and cruel yoke must be borne, not only through time but through eternity.

Look jealously, O Christian, at the distant approach of sin; for know, that if it is once allowed to come near, then art thou within its power, not it within thine! And as the atmosphere is filled with thy spiritual enemies, know that there is no temptation so great as to be conscious of no temptations at

[*Epis. Recorder.*]

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. JULY 30, 1857.

"THE LAW OF THE CHRISTIAN SABBATH."

(Concluded.)

THE argument then here presented for First-day keeping may be summed up as follows:

1. The commandment enjoining a day of rest is indefinite, and leaves us at liberty to select any day we please.
2. Redemption is greater than creation.
3. The work of redemption requires that a day be kept in its commemoration.
4. The work of redemption was completed on the first day of the week, therefore,
5. It is more appropriate to keep the first day of the week as the Sabbath, than the seventh which had been kept until the days of our Saviour as a memorial of creation; and hence,
6. We find the new institution called the Lord's day.

It is an acknowledged principle of argumentation that if a premise be wrong, no reasoning, however correct, based thereon can bring us to a right conclusion. But we claim that not the premise only is false in the reasoning for Sunday-keeping, but every argument based on it, in itself considered is false also. The conclusion therefore is doubly erroneous.

The first point in the above summing up of the argument, namely that the commandment is indefinite, is plainly contradicted by the Scriptures. The last also is contradicted; for the Son of man testifies that he is Lord of another day than the first day of the week. All the other points are merely the inventions of men; for the Bible is silent respecting them.

Man first sits as umpire between the works of creation and redemption, and pronounces the latter greater than the former: a question upon which the Bible gives him no light whatever. Upon this human decision, he decides further, that the work of redemption must have a day set apart in its commemoration; nothing of the kind being found in the Bible. Following still on in the light of the fire of his own kindling, he concludes that the day which he has set apart in commemoration of redemption, can *more appropriately* be regarded as the Sabbath than the day which God originally appointed for another reason. He therefore lays his hands upon the sacred institution, transfers it to another day, thereby in reality annihilating the original, and then seizes upon the fourth commandment to enforce its observance. Is not this being wise above what is written? Is it not taking unwarrantable liberties with the word and work of God?

And now, let us ask, who is willing to base his faith on so important a part of the worship of God as keeping the holy Sabbath, on such a foundation as this? Who, in view of the fact that the Bible gives no warrant for such a course dare go on carelessly keeping the traditions of men till he meet the Judge of all the earth, who is a God of justice and jealous of his glory?

But it may be asked, Do you then admit of no memorials of redemption? We do; but we plead for those which God himself has instituted. We are told in the New Testament that we have redemption through Christ's blood. And there are divinely appointed memorials both of Christ's death and burial and resurrection. Baptism represents the latter. And the former is commemorated by that institution which our Lord gave to his disciples when he gathered them to the last supper on the night of his betrayal.

Suppose then that redemption is greater than creation—we do not say that it is not, we do not say that it is, we have nothing to say on that point; for the Bible says nothing—suppose it is greater, since God has given us two memorials of events connected therewith; viz., the death and resurrection of Christ, why is not this sufficient? Why press into this service

another institution which has no fitness for such a work?

A word here as to the probable reason why the Sunday institution has come to perform the office that it does in the minds of many, of a memorial of redemption, or rather of the resurrection of Christ. We have seen that there was a memorial of this event given to the church in the ordinance of baptism. So long as this existed in its purity, there was no need of any other. But this was corrupted. The "burial beneath the yielding wave," the rising from the watery bed to walk in the newness of life, was changed to the insignificant manipulation of sprinkling. The object of the baptismal ordinance as a memorial was thus destroyed, for there is nothing in the act of sprinkling that can in any way represent, or commemorate the burial and resurrection of Christ. A new demand is thus created for a memorial of the resurrection. A new institution is called for. And strange as it may seem, unfit as it may seem, contrary to all laws of analogy and reason as it may seem, the Sabbath institution is remodeled to supply the lack; and the Sunday comes to us fresh from the Papal mint, as the needed memorial. It was the Papacy which changed the ordinance of baptism so that it was rendered ineffectual as a memorial of the resurrection; it was the Papacy which gave us the substitution, and the reasons for it; for he it understood that most of the arguments which Protestants so nimbly wield in defense of Sunday-keeping, are the inventions of Papacy. The daughter has set for instruction at the feet of her mother.

Papists claim to have changed the Sabbath, and they can make good their claim. They can make it good by history; and they can make it good to a certain extent from the Scriptures; for they can show, as well as we, that neither God nor Christ ever changed it, and that therefore if the change is correct, it must have been made by the church with divine sanction. The arguments of both Protestants and Catholics, are to a great extent the same. The Protestant says them over, and claims that for these reasons(?) it must be that God has changed it. The Papist says them over, and contends that therefore the church had a right to change it. Both are equally groundless, but the Protestant no less presumptuous.

The testimony in regard to the Papacy, we shall not now enter into, as we have already protracted this article so far beyond our original design. But having noticed all that portion of the Tract with which we have any controversy, we now take our leave of it, submitting our cause to the candid judgment of those who may read. We think the arguments brought forward by the Tract have been fairly met; but evidence which would satisfy our own mind might not be sufficient for all. We think however that a careful study of the Word with due reflection on the subject will convince all of the utter futility of the arguments for Sunday-keeping. Should it be so, none can contend that they should influence in the least either our faith or practice.

God's Work on the Seventh Day.

A BROTHER writes: "I am often inquired of by the caviler, what God did on the seventh day in ending his work. I reply that he made the Holy Sabbath."

We remark that there would be nothing for the caviler to cavil at, in Gen. ii. 2, if we had a correct rendering of the passage. The Bible Unionists, now engaged in the revision of the Scriptures, remark on this passage, "The work of creation was evidently completed on the sixth day, and the seventh was devoted to rest. It should therefore have been translated, 'On the seventh day God had ended his work.'"

By other eminent critics the word translated "ended" is rendered "had finished." See the *London Quarterly Journal of Prophecy*. Thus also the *Colt's Bible*. This would show that when the seventh day commenced the work of creation was complete, thus agreeing with all other portions of the sacred

record. We may therefore set it down as a fact that God performed no part of his labor of creation on the seventh day, but that according to the record everything was finished on the sixth day, and God saw everything that he had made, and behold it was very good." The following note from Dr. Adam Clarke's Commentary is worthy of particular notice:

"On the seventh day God ENDED, &c. It is the general voice of Scripture, that God finished the whole of the creation in six days, and rested the seventh; giving us an example that we might labor six days, and rest the seventh from all manual exercises. It is worthy of notice, that the Septuagint, the Syriac and the Samaritan, read the *sixth* day instead of the *seventh*; and this should be considered the genuine reading, which appears from these versions, to have been originally that of the Hebrew text. How the word *sixth* became changed into the *seventh*, may be easily conceived from this circumstance. It is very likely that, in ancient times, all numerals were signified by letters, and not words at full length.* This is the case in the most ancient Greek and Latin MSS. and in almost all of the rabbinical writings. When these numeral letters became changed for words at full length, two letters nearly similar might be mistaken for each other: *vau* stands for six, *zain* for seven; how easy to mistake these letters for each other, when writing the words at full length, and so give birth to the reading in question!"

PROPHETIC COMMANDS.

THERE is one class of prophecies which I call prophetic commands. These commands are always obeyed. There is no possibility of a failure in their fulfillment. The moral precepts of Jehovah men may trample under their feet; but when the time arrives for the fulfillment of a prophetic command, the agency of man is overruled and its fulfillment is positively necessary and unavoidable.

This is well illustrated by a prophetic command recorded in Zech. ix. 9, and its fulfillment by the shouting multitude at the time when Jesus rode into Jerusalem. Said the prophecy, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

Now it was so absolutely necessary that the people of God and the inhabitants of Jerusalem should shout praises to their king, when Jesus entered the city in the manner described, that Jesus declared, "If these should hold their peace, the stones would immediately cry out." Luke xix. 40. And why? Because this prophetic command *must* be fulfilled. God, by the prophet, had said, Shout, and they must shout, whether Pharisees were pleased or displeased. They shouted—and were disappointed. They thought that the kingdom of God should immediately appear, [Luke xix, 11] and when, a few days after this, their king was crucified, their hopes were gone and they were sad, said they, "We trusted that it had been he that should have redeemed Israel." Luke xxiv, 21. They were as grievously disappointed as were Advent believers at the passing of definite time in 1844. But they fulfilled prophecy; and so did these. The former in shouting hosanna to their king, the latter in proclaiming to the inhabitants of earth, "Fear God, and give glory to him, for the hour of his judgment is come." Rev. xiv, 7. The former recovered from the shock, and found themselves still upon the track of prophecy, being begotten again, to a lively hope, by the resurrection of Jesus Christ from the dead. The latter too are still upon the track, and find, by the entering of the Third Message, that the pathway of the just is as the shining light, that shineth more and more unto the perfect day.

Another example of prophetic command is found in Joel ii, 1. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. This can only be fulfilled when the day of the Lord is nigh at hand; and

at that period it cannot fail of its accomplishment. The proclaimers of peace and safety, like the Pharisees anciently, may attempt to stop the cry, and quiet the nerves and strengthen the hands of sinners, by asserting that nobody will know the approach of that day, and, consequently, no alarm will be given. But the work cannot be arrested. God has prophetically commanded, "Sound an alarm," and it must and will be obeyed. It must be fulfilled at the appointed time, and the day of the Lord can never come without it.

Other examples of prophetic commands might be quoted, but one more must suffice for the present. Isa. viii, 16. "Bind up the testimony, seal the law among my disciples." The time when this must be fulfilled is clearly marked in the context. 1. It will be done when the Lord's people are looking for his coming. Verse 17. And I will wait upon (for, Bernard's translation) the Lord, that hideth his face from the house of Jacob, and I will look for him. 2. It will be fulfilled when spirit manifestations shall abound. Verse 20. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? These spirits will speak contrary to the law and testimony, and stand opposed to the work of binding up and sealing, because there is no light in them.

I understand the terms, law and testimony, to refer to the same thing; viz., the ten commandments, which were written upon the tables of the testimony, and deposited in the ark of the testimony, and called expressly The Testimony. Ex. xxv, 16.

The terms, bind up, and seal, are varied expressions to signify the same work. Bind up, in scripture language, means to heal; as a broken limb is bound up in order to heal it. The little horn that was to think to change times and laws, [Dan. vii, 25.] has performed his work of breaking and mutilating God's testimony; therefore it must be healed. He has, with sacrilegious hand, torn the seal from God's law, which seal is the sign of his authority as the Maker of all things. This sign or seal is found, in connection with the law, only in the fourth commandment. The other nine do not reveal the Law-giver. No one could tell by reading them whose laws they were. But the Sabbath is the sign or seal of the living God. Ex. xxxi, 13, 17; Eze. xx, 12, 20. This seal must be restored to the law.

Reader, where are we? Are Christians looking for the coming of the Lord? They are. Is the world flooded with familiar spirits? It is. Is a warning now going forth against the worship of the beast—the changer of God's law? and is every jot and tittle of the law of God being vindicated? Exactly so. Know then God's word cannot fail. You cannot stop the work, if you are so disposed. God has prophetically commanded his children, at this very time, saying, Bind up the testimony—seal the law among my disciples; and it must and will be done. If these should hold their peace, the stones would cry out. Come, then, have a share in the work. Hasten! for it will soon be completed, with or without your aid.

R. F. C.

DANIEL STANDING IN HIS LOT.

According to Webster, "to stand," signifies "Not to fail; or become void; to succeed; to maintain one's ground; not to fail; to be acquitted; to be safe; to appear prominent; to have relief; to stand trial is to sustain the trial or examination of a cause, rank, position, station," &c.

"Lot" signifies, that which in human speech is called chance, hazard, fortune, but in strictness of language is the determination of providence; as the land shall be divided by lot Num xxvi, 2d. That by which the fate or portion is determined, that by which an event is committed to chance, that is to the determination of providence as to cast lots, to draw lots. The lot is cast into the lap, but the whole disposing thereof is of the Lord. Prov. xvi, 3d. The

part, division or fate which falls to one by chance, that is by divine determination. Josh. xix. Lot. v. t. To allot, to assign, to distribute, to sort, to catalogue, to portion, &c.

Daniel's Lot, and the lot of the whole human family, is cast into, or in other words, is referred to the judgment. In other words, the determination of divine providence relative to the fate or future eternal destiny of Daniel and the whole human family is cast into or referred to the period of the judgment when and where the fate or eternal destiny of all is determined by divine providence.

The human family are all destined to stand before God in the judgment, [see Rom. xiv, 10; 2 Cor. v, 10; Rev. xx, 12.] at which time divine providence will determine the fate or future eternal destiny of all mankind. It is written, [Ps. i, 5] "Therefore the ungodly shall not stand in the judgment. That is to say, the ungodly shall not stand or endure the judgment trial they shall not be safe nor be acquitted in the judgment trial when divine providence shall determine their fate, or future eternal destiny.

But in contradistinction from this declaration to the ungodly, the blessed promise and assurance was given to Daniel, the man greatly beloved, that he should stand in his lot; that is to say, he should stand or endure the judgment trial, he should be acquitted and be safe in the judgment trial when divine providence should determine his fate or future eternal destiny. This promise or assurance to Daniel that he should stand in his lot at the end of the 2300 and 1335 days was a promise that he should stand or endure the judgment trial and be acquitted and be safe. It amounted to a blessed promise and an assurance to Daniel, the man greatly beloved, that he should have eternal life awarded to him in the judgment when divine providence should determine his fate or future eternal destiny.

Daniel understood the vision [see chap. x, 1,] hence he understood that the cleansing of the Sanctuary at the end of the 2300 and 1335 days would be the canceling and atoning for and blotting out and putting away the errors and sins of the whole Israel of God, and that this would be the judging or judgment of the house of God; or in other words, it would be the time when all Israel would stand in their lot, when all Israel should be judged and acquitted and divine providence would determine and award to them eternal life. This important fact of the judgment upon the Israel of God at the end of the 2300 and 1335 days being brought before the mind of Daniel it could but be a matter of deep anxiety to Daniel to know whether he should stand or endure the judgment trial and be acquitted and be safe. How blessed then was the promise to Daniel that he should stand in his lot at the end of the days and be acquitted in the judgment trial and be safe and have eternal life.

H. EDSON.

From Bro. Hutchins.

BRO. SMITH: Through the preserving mercy of God, Bro. Sperry and myself with our wives, have just reached this place. We left Vt., with our teams, on the 6th inst., and drove to Ogdensburg, N. Y., where we took the steamboat on the 13th, for Lewistown, which place we reached on the 14th, at 10 A. M. From here we drove to Buffalo, where we took passage in the evening, on board of the boat Plymouth Rock, for Detroit, at which place we found ourselves safely landed at 3 P. M. the following day.

Sabbath, the 11th, we spent with the church at Buck's Bridge, N. Y., and the 18th at Jackson, Mich., at which places we presented the truth to comfort and encourage the brethren and sisters, as far as we had strength.

We would be grateful to God for the mercies and blessings given to us on our prosperous journey to this place.

The urgent request of the brethren in Mass., that Bro. S. and myself should spend the season with them in their Tent enterprise, was at first quite an objection in my mind to coming West. Again, my

health had failed much within a few months, which, together with the ill health of my companion seemed to forbid the idea of coming so far with the prospect of accomplishing so little as we could. But when Bro. and Sr. White were with us we prayed earnestly for light in regard to duty, and believed that the Spirit of God would lead us. The light seemed to blaze in our pathway toward the West, and thus far we all feel that we have moved in the right direction. The church in the East bade us God speed.

The rush to the West within a few years to make money, get rich, and live easier, has been great. But the Lord grant that those who are "looking for and hastening unto the coming of the day of God," may have a higher motive in view than these. I am sure that those of us who have just left our homes and friends in the East have not done it for objects like these; though if it should please the Lord, we should each be thankful to bear less burdens for those professing a love for the truth, and find less church trials, and hear less complaining of the roughness of the way, &c., and find the church more awake to the time in which we live, and hear more about the gold, the white raiment, and the eye-salve.

Brethren, pray for us, ever bearing in mind that Paul may plant, and Apollos water, but God must give the increase.

"So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." A. S. HUTCHINS.

Battle Creek, Mich., July 22d, 1857.

P. S. Bro. and Sr. Phillips arrived here some days before we did. A. S. H.

Tent Meeting at Ulysses, Pa.

THIS meeting held two Sabbaths and First-days, at the first of which Bro. and Sr. White were present. There was much interest apparent among the people, the spirit of opposition melted away, and deep conviction of the truth of our position took its place. I doubt not that the meeting will tell for the cause of truth. Some who are young in the truth were greatly edified and strengthened, and filled with the spirit of the last message. Thrilling testimonies were borne at our last meeting by brethren and sisters. The church feel, in some measure, the message to the Laodiceans. The Lord help them to be benefitted by it. Four, who had embraced the truth previous to this meeting, were baptized into the death of Christ. May the Lord bless them, and help them to walk in newness of life.

We pitch next in Willing, on the Genesee, five miles above Wellsville, in Alleghany Co., N. Y.

R. F. COTTRELL.

Colossians 11, 14, 16.

VERSE 14. Blotting out of the hand-writing; abolishing the ceremonial law. Contrary to us; burdensome, and opposed to the believer's liberty and peace. Nailing it to his cross; showing, in his death, that its binding power was dead.

Verse 16. Judge you; pronounce you good or bad, according to your treatment of the ceremonial law. A holy-day—Sabbath-days; in the original, a festival—Sabbaths. The days referred to are those required to be observed in the ceremonial law; days associated by God with meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law, associated with the commands forbidding theft, murder, and adultery. This weekly Sabbath was ever against men or contrary to them, but was always for them, and promotive of their highest good. The observance of it caused them to ride upon the high places of the earth, and to possess the heritage of God's people. Isa. lviii, 13, 14; Jer. xvii, 21, 27. Notes on the New Testament by Justin Edwards, D. D.

Every pain you feel is necessary: God doth not afflict willingly, or for his pleasure, but for your profit.

THE WARFARE.

Temptations are presented, and we yield e'er we're aware,
And again become entangled in the tempter's subtle snare;
Our warring passions raging, with the sound of battle din,
The outward foes in arms array, this warfare is within.
There's hatred, pride and unbelief, and many evils there,
And our besetting sins oft baffle faith and humble prayer;
Thus wasted are our energies, our strength and nobler powers,
And we ourselves deprive of joys, which otherwise were ours.

Poor, wretched, miserable and blind, how vain our boasting all,
Our misspent moments worse than lost, we never can recall.

The good we might have done, had we obeyed each precept given
Will be a blank, and less will be our crowns of joy in heaven.

Why wound our souls? Why take the gall perverted tastes to please,
When nought but Jesus' dying blood, God's anger can appease?
Like Peter we deny our Lord, and spurn his tender care,
Such base ingratitude as this, who but a God could bear?

Most deeply must we feel and weep, ere Christ will on us look,
And bless us with the assurance, that our names are in life's book;
He knows our frailties and is touched with penitential tears,
'Tis just like Jesus to forgive, and banish all our fears.

Such depths of love, such pity too, should make us prostrate fall,
Before our King whom we should crown forever "Lord of all;"

And when we're freely justified, continued help we crave,
Our strength is weakness, and ourselves from sin we cannot save.

Thy mission here was, Lord, to save thy people from their sins,
And here if e'er we overcome, is where our hope begins.
Through Christ alone the victory's gained, and nothing can we merit;
If we are overcomers, we in him all things inherit.

Not unto us, but Lord to thee, the glory shall be given,
It is the noblest song on earth, 'twill noblest be in heaven;
No warring passions to unstring the holy heavenly lyre,
At the loss of all things here, would I be one in that blest choir.

REBEKAH SMITH.

West Wilton, N. H. June 16th, 1857.

Reflections on the Fourth of July of 1857.

DEAR BRETHREN AND SISTERS: I sit down on this holy Sabbath morning, hoping that not many of you are situated as I am; not that I murmur or complain. No: God is good; blessed be his holy name. But I am deprived of the privilege of enjoying any of your social meetings on this holy day; of joining my voice with yours to worship our heavenly Parent. I also am living within hearing of the music and the firing of cannons by those who are assembled to celebrate the anniversary of our National Independence. And the reflection comes home, how many are there of those who call themselves Adventists and are looking for the coming of the Lord, that have left the worship of God to-day to join in the festivities of the birth-day of our nation, a worldly institution? O brethren, if any such there be, (and I hope there are none) let me say to you that it is no place for serious reflection, no place to buy the gold tried in the fire, no place to get the white raiment, no place to get the eye-salve, no place to get our hearts open to let the Saviour in, but it is a place where our garments would be defiled, and to the Christian it is a place that will bring sorrow and pain and in all probability, bitter weeping.

I want to tell you a little of my feelings at this time. The public purveyor for this occasion is a friend of mine, and he has offered me a free ticket if I will come and take dinner with him. The answer that I gave him was, that it was God's holy Sabbath day.

But brethren, I have an invitation to a wedding Supper, and that too the marriage of a King's Son, that I am making some preparation to attend; and this also is to be a free supper. The invitation is now being given; I want to see all your dear faces there. Then let us cast off the works of darkness and put on the whole armor of light. Let us break away from the world and have no fellowship with the works of darkness. Let us keep our garments always white and let our head lack no ointment.

Yours hoping to meet you all in the kingdom.
ALVARES PIERCE.
Eldorado, Hardin Co., Iowa, July 4th 1857.

LETTERS.

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

From Bro. Mills.

BRO. SMITH: I have felt for some time that I should write to the brethren and sisters and let them know that I still am trying by the grace of God to keep all his commandments and have the faith of Jesus.

I feel to praise the Lord when reading the communications from the brethren and sisters, and to say, go on; praise the Lord! hold out a little longer, and he that shall come will come and will not tarry. Dear brethren and sisters, live humble at the feet of Jesus, pray without ceasing, and in all things give thanks unto the Lord; for he is good and his mercy endureth forever. I praise the Lord while I write, for his goodness to his people in these last days of darkness and deception. Let us heed the message to the Laodiceans, and buy the gold tried in the fire that we may be rich, and white raiment that we may be clothed, and anoint our eyes with eye-salve that we may see and understand more fully the will of the Lord concerning us. Let us give up our whole hearts to the Lord and lay all on the altar of God and trust in him to consume it according to his own good pleasure.

Dear brethren, may the Lord bless you and give you understanding in all things, and may we love one another with pure hearts fervently. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly kindness, in honor preferring one another. Be fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer. Bless them which persecute you, bless and curse not. Rejoice with those who do rejoice and weep with those who weep. Recompense to no man evil for evil. Rom. xii. And I pray the Lord to help us live out the faith we profess and show to the world that we believe what we say. And let us do unto others as we would that they should do to us.

Your unworthy brother waiting for the kingdom.
JOHN M. MILLS.
Pleasant Spring, Wis., July 14th, 1857.

From Bro. Weed.

BRO. SMITH: In the providence of God I am still an inhabitant of this sin-polluted world, a pilgrim and a stranger, but thanks be to our Father in heaven I am looking for a better country and heavenly, and a glorious city, whose builder and maker is God. The cause in which you are engaged I firmly believe to be a good one; one on which God has placed the seal of approbation, and I feel willing to sacrifice anything for its advancement.

We feel the need of a well qualified lecturer in this barren and unfruitful land; for there are many souls here that are truly suffering a spiritual drought for the pure word of life—I mean that portion which has been so much neglected or else perverted from its true meaning. The ministry in this region almost universally are opposed to the Advent doctrine and they have almost as much influence over the people as the Pope of Rome has over his churches. We are opposed, despised and rejected by the people around us; but I can say that I rejoice in being rejected for Christ's sake.

And now dear reader, permit me to ask a few solemn questions which I hope you will not pass over

without deliberate consideration. Like an individual man, the world of nature and of human character in the aggregate has the character of progressive and limited existence. The times indicate its maturity and dissolution. The prominent symptoms are those of decay. Oppression, fraud, avarice, pride, licentiousness and all the forms of vice are brought to maturity. In craftiness, refinement and outrage in all of them, the world manifests the certainty of old age ripened for the concluding judgments of heaven. We believe they will soon break upon it. All nations now existing seem to have arrived at a maturity for universal dissolution and destruction. I ask, Why should not the day soon close and the night set in upon the world? Has it not had time enough to repent? Has it not hardened its heart enough, shed blood enough, wrought misery and wrong enough? Has it not sown sufficiently for its harvest? Is it not ripe, just ready for the thrusting in of the sickle to the gathering for the great wine-press of the wrath of God? Has not this earth been possessed by the wicked long enough, and been made by them a theatre of murder and all crimes and miseries? Is not the time now near for the righteous, his lawful heirs, to possess it? Is not the time now near for Satan's kingdom to give place to the reign of Christ and his saints? Do not the times indicate it? Whatever primitive christianity now exists, is no more than that little spark of faith which our Lord foretold would be found on earth by him when he should come? Then dear friends, heed the loud calls and warnings from high heaven and prepare for the coming events that await us all. Give up the world, renounce it totally and forever, forsake all for Christ, let go all hold upon the pleasures, the possessions and the honors that are seen for those that are not seen. To do this fully, enduring unto the end, is a trial of the heart and the soul to the utmost. But what earthly pleasure or treasure will one not give up in prospect of such overwhelming joy as the end of this sin-distracted and convulsed world and the beginning of a new creation, in which, as christians, we all hope to participate. New heavens illuminated with a cloudless sun of ineffable glory, spangled with stars far brighter than our present sun; a new earth surrounded with an immortal atmosphere, filled with unfading freshness, sweetness and beauty, and decorated with charms incomparably superior to that of Eden and its ancient paradise; animated too, with the presence of nature's eternal and immortal King and his celestial train; the eternal home of the saints, where

"Sickness and sorrow pain and death,
Are felt and feared no more."

I say, Who would not gladly exchange a sin-ennamiated face and shattered constitution, sown thick with the seeds of death, for a spiritual and immortal frame? a shipwrecked earth filled with unquenchable fires and convulsed with agony, all covered with floods of water that washed and drenched its deeply furrowed face, with a thousand mountains and valleys, for a new earth never to be trodden by the profane foot of a prodigal during the ceaseless ages of eternity? And now I will close by setting before you St. Luke's admonition to us all. Luke xxi, 34 Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

Yours striving for the coming kingdom.

B. F. WEED.

Middle Grove, N. Y., July 12th, 1857.

From Bro. Pierce.

BRO. SMITH: I wish to say that the *Review* comes laden with rich treasures for the scattered flock. I rejoice that God ever had thoughts of mercy toward me, and led me to see that I was keeping the traditions of men instead of the commandments of God. I am glad I ever had a mind to receive the truth and obey it, regardless of the consequences in this life. Oh, how good is the Lord! I feel to praise his holy name for his unbounded mercy. When I look back on the past I can see that the Lord has watched over me until the present time. Notwithstanding my unfaithfulness to him, his mercy endureth and is extend-

ded to me. Still the Lord has led in a way I knew not; and I will praise his name for it.

Brethren and sisters, let us awake from this cold and stupid sleep; let us arise and work for the Lord while the day lasts, for soon the night cometh. I feel determined to work while there is yet time, for soon the Lord is coming, and if we sleep on we shall be found without that preparation we must make to be prepared to meet him in peace. I feel the need of a deeper work of grace in my heart. I have a great deal to overcome before I shall be prepared to receive the refreshing of the latter rain, which all will receive that are zealous of good works; and I feel determined by God's grace assisting me, to be watching and waiting, and not be a slothful servant in the vineyard of my Lord. I am resolved to take heed to the warning of the faithful and true Witness, and buy the gold that is tried in the fire, that it may be my happy lot to receive a crown at the appearing of my Lord with all the dear saints of God. Oh praise the Lord for the blessed prospect before the remnant. I rejoice for the freedom there is in this glorious truth; for great peace have they that keep the commandments of God. Oh yes I praise God for his holy law that he gave to Israel. I rejoice in my heart that we were not left to grope our way in the dark, and I praise his name that he in his goodness did deign to send his messengers this way, that the honest in heart might see the light and walk therein. He will not leave any in darkness that desire to serve him. God is in this work, and I believe it with all my soul; and my prayer is that he will hasten the time when the last jewel will be called in, and then shall the end come.

Yours in hopes of eternal life at the appearing of Jesus.
HENRY H. PIERCE.
Monterey, Mich., July 13th, 1857

From Bro. Gould.

BRO. SMITH: I feel thankful for your kind favor in sending me the *Review*. In reading the communications from the brethren and sisters, I am reminded of the passage in Malachi iii. 16. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Placed in the situation that many of us are, the *Review* is the only medium that we have of speaking often one to another. May God help us to exhort one another and so much the more as we see the day approaching.

This town contains four or five thousand inhabitants, and I am the only one who is keeping the commandments of God. I feel lonely and need the prayers of the dear brethren and sisters to sustain me in this Sodom of a place. They look upon me as a very wicked person for working on the first day of the week. May the Lord bless you in your labor of love is my prayer.

WILLIAM GOULD.
Lawrenceburg, Ind., July 14th, 1857.

From Bro. Preston.

BRO. SMITH: It is with a grateful heart I write and would beg the privilege of saying to the scattered remnant through the *Review* that we were greatly blessed in attending the tent-meeting in Parish, N. Y. We went diseased in body, and oppressed and discouraged, not having met with, or heard the word spoken from a messenger of the Lord, for more than three years; but there we heard the Lord's messengers preach his word clear from fables. The clear blazing light of truthful testimony that was given in power by Bro. White, Ingraham, Wheeler and others revived in us some of the spirit of 1844, when the cry was made, Behold the bridegroom cometh. It is a message that must, it will, and it does stir into action all the powers of the whole man. We felt it to be a precious blessing that we had long desired, yet were unworthy to receive. How blessed to meet with those we had not met with for a long time and find that they had a reserved tear to shed over a poor weeping brother almost in despair. The love of God is a precious furnace to melt the heart.

My sympathy is with you Bro. Smith, in your responsible station; also with those who sacrifice ease to try to win some from the enemy's ranks and if possible teach them the way to get to heaven; and my sympathy is with you, lone ones, who on your pilgrim journey seldom meet with one of like precious faith. Let us live right so we may be gathered with the ransomed of the Lord. We feel to heed the all-important message to the last church, and beg an interest in the prayers of a rising church, that we may rise with you.

C. B. PRESTON.
Glenmore, N. Y., July 12th, 1857.

From Bro. Raymond.

BRO. SMITH: I still feel like a pilgrim and stranger on earth, seeking for the preparation prerequisite to an admittance into the glorious and never fading kingdom of God; for which many have fought, struggled, bled and died. And here I have reason to praise and adore the name of God, that our struggling with the powers of darkness, is of short duration; for soon the last and most important work of Jesus in the heavenly Sanctuary, viz., its cleansing, will be brought to a terminus; and then will ensue a time of trouble such as never was, at which time Michael will stand up, and every one will be delivered that is found written in the book: then, and not till then, will our conflicts cease, and we be transported from this dark, lurid, wicked and sin-cursed earth and to that city for which Abraham looked. Praise God for the glorious and soul-cheering hope which we have, the fruition of which we shall soon, very soon enjoy. I have thought that if a glorious hope, based upon God's word, has a tendency to make a people happy, then we may be a happy people. We are not looking down into the cold grave; (although a few may fall therein,) but we are looking for and hastening unto the coming of the day of the Lord, in the which God will roar from on high, and utter his voice from Jerusalem: then consternation will seize the wicked, while those who have renounced all the sins of this world, led a self-denying and cross-bearing life, and stood firm and inflexible for God's cause and truth, will be made happy recipients of that precious boon of God, immortality. Then onward, onward let us press, for if faithful we shall pass the confines of sin and suffering, and bloom forever in the vigor of immortal youth.

I as firmly believe that Jesus is near even at the doors, as I did two months ago that Summer was near when I saw the trees putting forth their foliage. And when I realize the shortness of time, and feel the force of the truth, (for there is a vast difference between believing in the truth, and feeling the deep moving and soul-stirring power of it,) I feel in the language of Paul, to present my body a living sacrifice, holy, acceptable unto God, which is my reasonable service, and not be conformed to this world, but to be transformed by the renewing of my mind.

May God bless you and all his children, and finally bring us one and all with the many that Jesus said should come from the East and West, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven.

Yours seeking for holiness of heart, without which no man shall see God.
J. W. RAYMOND.
Wheeler, Stuben Co N. Y., July 13th, 1857.

From Sister Horr.

BRO. SMITH: I would like to let my brethren and sisters whom I dearly love in the truth know that I am still trying to overcome by the blood of the Lamb and the word of my testimony. It is about eight years since I commenced keeping the Lord's Sabbath in the Third Angel's Message. I have formerly taken the *Review*, but for the past year on account of moving west, and other reasons, have not taken it only as I have had a goodly number sent me by kind friends from the East, which I could read over and they were always new. I now receive it again weekly. To me it is a welcome visitor. I greatly rejoice in the truths set forth therein for the comfort and encouragement of God's dear children on their way

to the kingdom. To me they are very precious. I want to give in my testimony on the side of the Lord and his truth. I feel to thank and praise the name of my kind Father in heaven that I ever had an ear to hear, and a heart to believe his Word. I have many trials to pass through, which seem very severe. I often have to pass through the deep waters, and the billows roll on either side; yet I want to trust in the Lord and by his grace, overcome. They that trust in the Lord shall be as Mount Zion which cannot be removed but abideth forever.

I have been, and fear that I am yet in a lukewarm state, and have made too many crooked paths for my feet, for which I am very sorry. I want to heed the counsel of the True Witness, and buy the gold, white raiment, and anoint my eyes with eye-salve that I may see and confess all my sins, that they may be blotted out before our great High Priest leaves the Sanctuary. How dreadful the thought of having one stain of sin upon our garments at that time.

The testimony to the Laodiceans is meat in due season. I believe it to be the voice of the good Shepherd, and I want to keep so humble that I may ever hear and know his voice and follow him. I have not had the privilege of meeting with the saints since last September, and have not seen any of like faith. When I look around and see the fields all white and ready for harvest. I feel to cry to the Lord of the harvest to raise up faithful laborers and send forth into his harvest field.

I rejoice to hear through the *Review* that the Third Angel's Message is moving onward, and that so many dear souls are taking a stand for the truth, and have chosen to suffer affliction with the people of God. I want to say to such, You have made a precious choice. You will find the way to be rugged and thorny, and the path bedewed with tears; but the Lord is our shepherd, he will gather the lambs in his arms and carry them in his bosom. Be faithful a little while, and soon the gates will be opened and the righteous nation that keep the truth will enter in.

LOVISA HARR.
Forest, Wis., July 10th, 1857.

Extracts from Letters.

BRO. B. G. JONES writes from Newport, N. H., July 15th, 1857: "Bro. Smith, I am still striving to obey the commandments, and to heed the counsel of the faithful and true Witness to be zealous and repent and buy the gold tried in the fire that I may be rich, and the white raiment and the eye-salve, and use them so as to have all the requisite preparation to meet the coming events, and to stand before the Son of man. I have to confess that I have been in a cold, indifferent state, although I have been trying to obey the Third Angel's Message, but have not realized it as I ought. I feel at this time a determination to start anew to do my duty in trying to obey the requirements of my heavenly Father, that I may be prepared to reign with him on the new earth.

"We are living in a time when we must watch ourselves continually in order to keep the influence of the holy Spirit in our hearts, to lead us in the way of truth. My prayer is that the Lord will help us to hold fast and endure the trials unto the end that we may receive the reward that is laid up for those that are faithful."

Sister C. A. Ingalls writes from Eureka, Wis: "I prize the *Review* next to my Bible. It is indeed a watchman on the walls of Zion to give us the time in which we live. I am very lonely here. I have not heard a sermon preached since Bro. Waggoner went to Michigan, nor seen any of like precious faith except my mother-in-law. We are trying to heed the counsel of the True Witness, and arise from our lukewarmness and have on the whole armor of the Lord that we may be enabled to stand in the hour of temptation that shall come on all the world to try them that dwell on the earth. We desire an interest in your prayers that we may overcome."

THE REVIEW AND HERALD.

BATTLE CREEK. FIFTH-DAY, JULY 30. 1857

Take Notice.

SOME one writes us from somewhere, at some date, neither of which points we are able to make out, as follows:

"N. B. The last time I sent you six dollars, five for the Office and one for the paper. I saw the five acknowledged, but the one for the paper, I noticed not. I might have overlooked it. I sent you a letter to that effect. I received no answer that I noticed."

As this letter contained neither Post Office, Town, County, State, date nor name, we are unable to take the first step towards looking up the business. Will the brother, or whoever it may be, take notice, and give us the required information, by telling us who he is, where he lives, and when he wrote the letter referred to. If he will give us a fair hold of the thread, we will endeavor to unravel the mystery satisfactorily.

Tent Meeting in Green Vale.

Our tent was pitched in this place and the meeting commenced as appointed in the *Review*. Our congregations were small compared with other meetings. A few seemed interested in the word spoken. Several furnished themselves with books desirous of still further investigation of the truth. A bitter tide of opposition was against us from without, not without cause. An inconsistent course had been pursued by some in the church which had caused the people of God to be "taken up in the mouths of talkers." Brother going to law with brother, and such like acts we understand meet their rebuke in the word of God. We felt it our duty to deal plainly with those who had been the cause of reproach. One confessed heartily, one withdrew, and one was set aside. We feel that it is too late for us to hear long justifications of self on those things that God's word speaks plainly against. We must deal plainly, yet in love, with those who err from the way. The Lord help us.

J. N. LOUGHBOROUGH.
E. EVERTS.
J. HART.

Wisconsin Tent.

We have purchased the Wis. Tent of Eld J. M. Stephenson, for \$140.00; and having been informed that some who contributed towards the purchase of that Tent wish their means to remain there still, we would say that all such may write to J. Hart, Round Grove, Whiteside Co., Ills., signifying their wish, and the amount they contributed, that we may know by the time our last payment becomes due, which is the first of September next. This must be satisfactory to all parties, as Eld. Stephenson told us when we purchased the Tent, that he knew all who contributed, and would act according to their wishes in the disposition of their means which they had placed there.

E. EVERTS, } Tent
J. HART, } Committee.
G. W. MITCHELL. }

Bro. E. Everts writes from Round Grove Ills. July 20th: "Our tent meeting which commenced in Morrison, Whiteside Co., the 17th inst., closed the 19th. Attendance on First day was good. Some six hundred were out. The truth interested many, and the anxiety to hear more, and the urgent requests, showed their hungry and starving condition. The plainer and more pointed the truth was presented in the faithful exposure of the apostasy of the erring, fallen, popular churches, the more it awakened assent; and the desire to hear more, assures us that the time is near when the mighty cry of Babylon's doom as well as fall must be proclaimed, and that to effect."

POWER PRESS.

THIS No of the *REVIEW* is printed on the Power Press. Up to this time everything connected with this enterprise has gone off most pleasantly and prosperously. The cost of the Press, and getting it in running order by hand power, is \$1,950. But we must have an engine immediately, which will swell the entire cost to near \$2,300. Of this sum \$1,530 have been received. We leave for the West in about two weeks, and shall be much relieved in our business matters if the friends of this enterprise send us help before we leave.

JAMES WHITE.

PROVIDENCE permitting, Bro. Josiah Hart and myself will hold a Tent Meeting in the vicinity of Madison, Wis., to commence Aug. 21.

We invite a general attendance of Sabbath-keepers in Wisconsin, both Preachers and people. Particulars next week.

JAMES WHITE.

An individual, wearing a bright scarlet uniform, and carrying a long sword, has been perambulating the streets of Newport, Ky., for the past few days. He states that he is Elijah, the prophet, and predicts the destruction of the world speedily.

English Bibles.

We have just received fifty English Bibles from Toronto, C. W., which we hold for sale as follows.

Nonpareil Ref. Morocco, Gilt	\$2.00.
" " Colored Calf	1.75.
" " Roan, Gilt	1.70.

Those who order them sent by Mail will please send twenty cents extra to pre-pay postage.

JAMES WHITE.

Pledges for Power Press.

D. R. Palmer,	(pd.)	\$100.00.
J. Byington,	(pd.)	100.00.
Wm. Peabody,	(pd.)	100.00.
E. Aldrich,	(pd.)	100.00.
Geo. T. Lay,	(pd.)	100.00.
Chas. in Jackson, O.,	(pd.)	100.00.
E. Wilbur,	(pd.)	100.00.
A. B. Pearsall,	(pd.)	100.00.
H. Hilliard & H. Crosbie,	(pd.)	100.00.
E. Everts,	(pd.)	100.00.
B. Bingham,	(pd.)	100.00.
Geo. Leighton,	(pd.)	100.00.
H. Childs,	(pd. \$75.)	100.00.
R. Godsmark,	(pd. 50.)	100.00.
A. L. Barwell,	(pd. 50.)	100.00.
A. B. Morton,	(pd. 25.)	100.00.
S. Benson,	(pd.)	50.00.
John Pierce,	(pd.)	25.00.
John Day,	(pu.)	10.00.
J. Whitmore,	(pd.)	3.00.
Bruce Graham,	(pd.)	50.00.
L. M. J.,	(pd.)	100.00.
Jas. Stiles,	(pd.)	100.00.
S. Rumery,	(pd.)	100.00.
C. G. Cramer,	(pd.)	100.00.
Harvey Kenyon,	(pd.)	15.00.

Receipts for New York Tent to July 16.

A stranger, S. Lyman, J. Barrows, — Ball, L. Hack-
et, each \$0.25. Sr. Griggs, P. Angel, R. Judd, M. Earl,
each \$0.50. S. A. Allen, D. Drew, T. W. Potter, P.
Robinson, P. Sprague, D. L. Daniels, M. L. Dean, D.
Baldwin, J. H. Heggie, T. Kibbe, H. Hopkins, each \$1.
C. L. Barrows, A. Slade, each \$1.50. D. Smalley, R.
Smalley, Jno. Santee, J. Young, T. Angel, E. Wilcox.
D. Arnold, J. Stryker, M. Owen, L. Lyman, each \$2.
A friend, A. Woodruff, J. Parmlee, each \$3. H. Place,
N. H. Satterlee, 1 Abbe, H. Edson, J. Demerest, Sr.
Smith, each \$5. C. P. Buckland, J. M. Lindsay, each
\$10. J. H. Cottrell \$2.50 J. A. Loughhead, \$15. J.
Santee, \$0.70 T. E. Sharp, \$0.75. Sr. Santee, \$0.45.
Jas. Santee, \$5.40. Wm. Harris, \$6. S. Corey, \$1.85.
J. Baker, \$1.35. Conference at Parish N. Y., \$30. Balance
of last year's fund \$9.28. A. Monroe, \$0.25. Total \$169.68.

Our expenses have been \$60.37. Paid Bro. Ingraham \$28.00 I have used \$47.74. Remaining on hand \$33.57.

Those who wish to send means by mail, within six weeks of the above date, will address me at Andover, Allegany Co., N. Y.

R. F. COTTRELL.

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.

B. G. Jones 1.00 xi.1. C. A. Ingalls 1.00 xi.1. N. Rublee 1.00 xi.12. Wm. Gould 0.76 xi.12. S. Gillet 1.00 xi.1. S. Gillet (for M. Thorne) 1.00 xi.12. A. C. Hadson 1.00 xi.1. J. H. Cottrell (for H. M. Farnsworth) 1.00 xi.1. L. B. Willey 2.00 xi.1. L. M. Jones (for P. Parks) 0.50 xi.7. L. M. Jones (for M. Elendorf) 1.00 xi.7. L. M. Jones (for B. Alden) 0.50 xi.7. Dr. H. S. Lay 1.00 xi.1. S. A. Allen 1.00 xi.1. O. Oliver 1.00 xi.13. E. A. Kathum 1.00 xi.1. J. I. Sam 1.00 xi.14. L. Doty 1.00 xi.14. J. Dorcas 0.25 each (for E. Baker, M. Rathbun, M. M. Phelps) 0.75 each to xi.1. J. Dorcas 0.25 (for S. Long) xi.14. S. P. Wilson 2.00 xi.1. H. Ricker 1.00 xi.1. J. T. Watts 0.50 xi.13. M. T. Ross 1.00 xi.1. H. Morgan 1.00 xi.13. S. Danten 2.00 xi.13. S. A. Howard 2.00 xi.1. T. Penoyer 1.00 xi.1. H. W. Kellogg (for L. Cole) 0.50 xi.1. Benj. Woodman 1.00 xi.1. R. F. Rice 0.90 xi.1. A. Palmer (for B. Cranson) 1.00 xi.12. W. W. Reals 1.00 xi.14. E. D. Scott 1.46 xi.10. E. Steadman 1.00 xi.1. C. S. Glover 1.00 xi.1.

For Review to Rogers. B. G. Jones \$0.28. O. A. Ingalls \$1.00.

For Mich. Tent. I. C. Vaughan \$1. R. Godsmark \$5. C. S. Glover \$10. D. F. Moore \$2.

Business Items.

Wm Lawton: Your money for German Tract was received and placed with our other orders for that book. We will forward as soon as issued, which will probably be the coming Fall.

BOOKS SENT. Wm. Gould, Ind., J. B. Sweet, Mich., J. W. Raymond, N. Y., Jno. Pierce, Vt., E. D. Place, Ind., Simon Rice, Mass., E. Chapin, Mass., M. S. Kellogg, Mass., S. Kellogg, R. I., B. F. Wood, N. Y., S. P. Wilson, Me., M. A. Eaton, Mich., W. W. Kellogg, Vt., I. Sanborn, Wis., B. F. Rice, Mass., Wm. Lawton, N. Y.

Books for Sale at this Office.

The price set to each publication includes both the price of the book, and the postage, when sent by Mail.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 Pages, 4301 Hymns, and 76 pieces of Music. Price, 60 cents.—In Morocco, 65 cents.

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

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—134 pages Price 15 cents.

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

Bible Student's Assistant. This is the title of a work of 36 pp. 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.

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.

The Sanctuary and 2300 days by J. N. A.—Price 12½ cents.

A Refutation of the claims of Sunday-keeping to Divine Authority; also, the History of the Sabbath.—Price, 6 cents.

The Atonement. This work opens a wide field of Bible truth, and will be found a valuable assistant in the study of the great theme on which it treats.—196 pp.—18 cents.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism. We commend this work on the immortality question, as an able discussion of the subject.—148 pp.—12½ cents.

An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met. Price 18 cents.

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

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young.—Bound 25 cents. Paper covers, 18 cents.

The 2300 Days and Sanctuary by "U. S."—Price 5 cents. Why Don't you Keep the Sabbath? Extracts from Catholic works.—Price 5 cents.

History of the Sabbath.—Price 5 cents.

The Celestial Railroad.—Price 5 cents.

The Sabbath. Containing valuable articles on 2 Cor. iii; Col. ii, 14-17, Who is our Lawgiver? The two tills of Matt. v, 19, Consistency, &c.—Price 5 cents.

The Law of God. In this excellent work the testimony of both Testaments relative to the law of God—its knowledge from Creation, its nature and perpetuity—is presented.—Price 12½ cents.

Sabbath and Advent Miscellany. This work is composed of seven small tracts on the Sabbath, Second Advent, &c., and presents a choice variety for those who commence to seek for Bible truth. Price 10 cents.

The Bible Sabbath, or a careful selection from the publications of the American Sabbath Tract Society, including their History of the Sabbath. Price 10 cts.

Perpetuity of the Royal Law.—Price 5 cents.

Christian Experience and Views.—Price 6 cents.

Last Work of the True Church.—Price 7 cents.

Supplement to Experience and Views.—Price 6 cents.

Liberal discount on these works where \$5 worth is taken.

Address URIAH SMITH, Battle Creek, Mich.