THE ADVENT REVIEW, AND SABBATH HERALD.


JOSEPH BATES, J. N. ANDREWS & JAMES WHITE, Editors.

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To readers: It is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them.

All communications, orders, and remittances, should be addressed to JAMIES WHITE, editor of the Review and Herald, Rochester, N. Y. (post paid).

THE BLESSED HOPE.

BY ANNE R. SMITH.

I saw one weary, and torn and sore,
With anger steps, years on the way,
Who was convinced he had borne,
Still looking for the promised day;
While many a line of grief and care
Up on his brow was furrowed there,
I asked, what buoyed his spirit up,
O, this, said he—"the Blessed Hope!"

And one, I saw, with sword and shield,
Who bravely bore the world's cold frown,
And fought, unyielding, on the field,
To win an everlasting crown.

Through woven web, appointed by thee,
No movement from his heart arose;
I asked, what buoyed his spirit up,
O, this, said he—"the Blessed Hope!"

And there was one who left behind,
The cherished friends of early years, And honor, pleasure, wealth resigned,
To lead the path beheaded with tears.

Through trials deep, and conflicts sore,
Yet still a smile of joy he wore;
I asked, what buoyed his spirit up,
O, this, said he—"the Blessed Hope!"

While pilgrims here, we journey on
In this dark vale of sin and gloom,
Through tribulation, hate and scorn,
And there was one who left behind,
Who boldly braved the world's cold frown,
While pilots here, we journey on
Or through the portals of the tomb,
0, this, said he—the Blessed Hope!

I saw one weary, sad and torn,
While pilgrims here, we journey on
While death, and life, and sin and pain,
Or through the portals of the tomb,
0, this, said he—the Blessed Hope!

I saw one weary, sad and torn,
While pilgrims here, we journey on
Yet still a smile of joy he wore;
Or through the portals of the tomb,
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THE BLESSED HOPE.

ROCHESTER, August 12th, 1852.

SIR:—We cheerfully publish the following communications from Bro. Shears; and we hope that others will feel free to write out, and forward to us sketches of their experience, present views and future prospects. Such communications are calculated to add to the interest of the Review and Herald, and have a good influence on the cause of truth.

DEAR BRO. WHITE:—I wish to address a few lines to you, although a stranger to me in person, and give a sketch of some of the dealings of God with me. Twenty-two years ago I was convinced of sin, of righteousness, and of a judgment to come; and I united myself to the Methodist Episcopal Church. In the Spring of 1843, one of the servants of God came proclaiming the first angel's message, the hour of his coming is at hand. The preaching was so powerful and scriptural, and as I loved the Lord and his appearing, I was led to embrace it with all my heart. And then we would introduce the subject of the first day of the week, and that the commandments of God are of none effect by your tradition, and that we should be called great in the kingdom of heaven. But pray ye that your flight be not in the Winter, neither on the Sabbath-day. This is the first and great commandment.

In the Fall of 1844, we subscribed for the Review and Herald, and thought to be justified by the works of the law of Moses, and also if there was some wicked vile personage. As Moses and Christ had separate objects in view. Moses was appointed to lead the children of Israel out of Egyptian bondage, and their hard servitude. And Christ's work is to lead his followers out of the bondage and opposition of this world, into that rest that remains to the people of God.

I have found that some who are preaching that they have Christ for their leader will find themselves sadly mistaken in the great and trying day, as much as those Jews, who boasted that they had Abraham to their father.

For had ye believed Moses, ye would have believed me, for he wrote of me. If ye believe not his writings, how shall ye believe my words? John v, 46, 47.

And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Luke xxiv, 24-27.

For the law was given by Moses, but grace and truth came by Jesus Christ. John i, 17.

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people. Deut. xviii, 15.
Peter says: "While they promise them liberty, they themselves are the servants of sin: for he to whom a man is overcome of the same is he brought in bondage. For as the fig tree, and all other trees, yield no fruit, when they are yet young, and when they have reached full age, they yield no fruit, so also at present it is with the nation which is called by God's name." 

In conclusion, dear brother, I must confess, with a grateful heart, my thankfulness to those dear brethren for sending me the Review and Herald with others who have shared their labors. They have proved of great benefit to me. The letters of Bro. J. N. Andrews to O. L. Crozier, have also been a great blessing to me. They are just what I needed, as my life has wickedly menaced the souls against the sophistry and quibbles of those that are teaching that there is no Sabbath binding under the gospel dispensation, in a manly and able manner.

I have been very glad to look at the testimony of some of the servants of the Lord pass this way again. Myself and wife are all that have in this place, as yet, taken a decided stand on the side of the Sabbath. Of your brother, looking for a City which hath foundations, whose builder and maker is God.

Henry J. Shears.

Ameliaburgh, C. W., July 1852.

DELAYING OBEDIENCE.

To have the understanding enlightened in regard to duty, and the conscience so fully awak'd as to make one feel uneasy in the neglect of it, and yet to be surrounded with advisers, wearing the name and title of Christians, who are continually urging further delay, is about as useful a point of perfection as to be very careful of neglected duty, he is advised to be very careful about running too hastily. Well, we would not wish one to be too hasty; but, on the other hand, it may be well to consider whether there is not such a thing as being too tardy. Conviction of duty is not to be trifled with. When any one does violence to his conscience, he feels that he disobeys God; and such disobedience is sure to be followed by disastrous results.

The conscience is the part of his mind in which the sense of delicacy is lodged, and (if the disobedience be persisted in) becomes, at length, so yielding to the soul what the sense of delicacy is to the body. It is to the soul what the sense of delicacy is to the body.

Suppose, for example, that a person becomes convinced, that it is his duty to observe the Sabbath of the New Testament. Nevertheless, if he pretend to do so, but be assailed by his associates with the suggestion, that he ought not to be in a hurry—that he ought to take plenty of time for consideration, at least a year. Impossible as such advise is, weoffset it with a simple passage of scripture: "I thought on my ways, and turned my feet unto thy testimonies; I made haste, and delayed not to keep thy commandments." Ps. cxix, 59, 60. Here the Psalmist testifies, that he paid some attention, and that he may postpone our obedience to God for a little season, notwithstanding our convictions, is not to be tolerated.

Now when I look at the course pursued by some of the Protestant Religious Sects, (and not out of the gospel dispensation, in a manly and able manner. The world and the conscience so fully awak'ed as to make one feel uneasy in the neglect of it, and yet to be surrounded with advisers, wearing the name and title of Christians, who are continually urging further delay, is about as useful a point of perfection as to be very careful of neglected duty, he is advised to be very careful about running too hastily. Well, we would not wish one to be too hasty; but, on the other hand, it may be well to consider whether there is not such a thing as being too tardy. Conviction of duty is not to be trifled with. When any one does violence to his conscience, he feels that he disobeys God; and such disobedience is sure to be followed by disastrous results.

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by the resurrection of Christ from the dead; they lay above the understanding of children, and entirely above sent nothing which is level to the comprehension of a spiritual rabbi or doctor of divinity, before taking consulted? Why, that it is the duty of men to keep a few such theological propositions together, and finally draw out the inference, that the first day of the week would do well to consult some learned men, some ordinary mental powers is convinced 'by it, and begins commandment? Not by any means. They can pre-" from any other plain command of Heaven, wait to enounced in the Book of God?" We do not believe that any one can begin to understand it? What untutored peasant cannot com- unto salvation."—Rom. x, 16. The reason is here assigned why we should be holy. The Great God of the universe is holy, and he satiated on the throne of his holiness." Ps. xlvii. 8. "God hath spoken in his holiness." Ps. lxxv, 6. God is holy in all his works. His law and his commandments are said to be holy, just and good. therefore our acts, our words and our thoughts should all be holy. "Holiness becometh thine house, and unto the Lord, for ever." Ps. cxv. 16. "writ-ship the Lord in the beauty of holiness." Ps. cxvii. 1, 2. We are admonished by the apostle Paul "to follow peace with all men, and holiness, without which no man shall see the Lord." 1 Pet. ii, 12. Our outward acts should be holy. Do you enquire, in what should they consist to be holy? Says God, "If ye will obey my voice indeed, and keep my covenant * * ye shall be unto me a kingdom of priests, and an holy nation." Ex. xix. 5, 6. Again he says, "re-member and do all my commandments, and be holy unto your God." Num. xix. 6, 6. We see by these passages, that the state to be holy was to be a "living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii, 1, 2. We are not to be conformed to the world in the least respect. says John, "No man that is of the world can enter into the kingdom of heaven." John xiv. 6. Nothing in the world can be acceptable to God, but what is acceptable to God can never be acceptable to the world. In vain do we seek to lay up treasures in this world, the love of the Father is not in him. For all these things are of the world, the lust of the eyes, and the pride of life, and is not of the Father, but is of the world." 1 John ii, 15, 16. We should show by our very acts to all around us that our affec- tions are not on the world, but that our treasure is in heaven; for where our treasure is there will our hearts be also. If we are seeking to lay up treasures in this world, we show plainly that our heart is here, and that our treasure is in this world, the love of the Father is not in him. For all these things are of the world, the lust of the eyes, and the pride of life, and is not of the Father, but is of the world." 1 John ii, 15, 16. We should show by our very acts to all around us that our affec- tions are not on the world, but that our treasure is in heaven; for where our treasure is there will our hearts be also. If we are seeking to lay up treasures in this world, we show plainly that our heart is here, and that our treasure is in heaven; for where our treasure is there will our hearts be also. If we are seeking to lay up treasures in this world, we show plainly that our heart is here, and that our treasure is in heaven; for where our treasure is there will our hearts be also. 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THE FAITH OF JESUS.

Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus Christ. Rev. xiii, 12.

In our last, we noticed the distinction between the commandments of God, [the Father,] and the faith of Jesus, [the Son.] Also, that the language of the text shows that the faith of Jesus is that which must be kept, as the commandments of God, and that it embraces all the teachings of Christ and his apostles, peculiar to the gospel dispensation.

We made a few remarks upon Christ's Sermon on the Mount; that none ever preached closer than our Lord; and that every lover of truth and holiness should protest against lowering the standard raised by the Son of God. Here we will quote the words of truth that fell from his lips.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

The light of the body is the eye; therefore if thine eye be single, thy whole body shall be full of light.—But if thine eye be evil, thy whole body shall be full of darkness. Therefore if the light that is in thee be darkness, how great is that darkness!

You can no man save two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matt. vi, 19-24.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

What shall it profite a man, if he shall gain the whole world, and丧失他的 soul? or what shall a man give in exchange for his soul?

The faith of Jesus, and his inspired apostles, in pointing out our condition of such is very unpleasant. But are they soon burst upon the world. Those only who are in it, and are the servants of mammon, will perish with those who are trodden in the winepress of wrath.

The wonderful works ? and then will I profess unto them, I never knew you: depart from me ye that work iniquity; and be not afraid of them that be on earth; for the time is coming in the time of the patience of the saints, when the kingdom of God will come with power, and the wrath of God will wax great. Rev. xiv, 12.

The storm of wrath, illustrated by our Lord at the Mount; that none ever preached closer than our Lord; and that every lover of truth and holiness should protest against lowering the standard raised by the Son of God. Here we will quote the words of truth that fell from his lips.

Therefore doth the kingdom of heaven resemble a net cast into the sea, and brought up; whereof the sea is filled with fishes, and of goodly sea beasts.

Our Lord has directly pointed out the duty of the little flock; in the time of the patience of the saints, while waiting for their Lord to return. Rev. xiv, is the Son of man on the "white cloud," with a golden crown on his head, and a sharp sickle in his hand, ready to reap the harvest of the earth.

The treasure of earth will then perish, and the real treasure of heaven will appear. And we are aware that many are unpleasantly situated.

We are aware that many are unpleasantly situated. Some are occupying farms, houses, &c., for which they had paid only a part, when they embraced the present truth. They are now in debt, and have to make great exertions to pay for the improvements they have made.

They would be glad to spend more time in studying the scriptures, and attending meetings, but they see no other way to meet their payments, but to toil hard, early and late, six days in the week. We say the condition of such is very unpleasant. But are they not laying up treasures on earth? Certainly they are, and are about to enter the time of trouble, this world, that is waxing old like a garment, to the City of God to share the treasure laid up in heaven.

While those who love the world and the things that are in it, are the servants of mammon, will perish with those who are trodden in the winepress of wrath.

Ye cannot serve God and mammon.

Our Lord has definitely pointed out the duty of the little flock; in the time of the patience of the saints, while waiting for their Lord to return. Rev. xiv, 12.

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms, provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights be lit, and ye yourselves be ready, for the Son of man cometh in a fashion that ye know not. Luke xxi, 34, 35.
here is an opportunity for the little flock to manage what earthly treasure they have, so as to obtain "bigs which thou hast not." They are the heirs of the crown and the kingdom which fail not. Is their heart really set on the treasure in the heavens, to be given to the little flock? If it is, they will obey this saying of Jesus, and lay up their treasure there. "For where your heart is, there will your treasure be also." (Matt. 6:21.)

But how shall we lay up treasure in heaven? Our Lord has said, "Sell that ye have, and give alms, provide yourselves bags which wax not old, treasure in the heaven." There is a change of treasure from earth to heaven. And reasonable for those who profess what we, as a people profess, to make such a change. Those who talk of the world's conversion, may keep up treasure here; but those who expect that the wrath of Almighty God is soon to be poured out on the earth, may with great propriety use this world's good, so as to secure a treasure in heaven, that will not fade away. How unwise for those who profess to be the servants of God, to toil on here to obtain a munition, until sudden destruction, like a thief, comes upon the world, and destroys their treasures, and they find out too late, that they have no treasure in heaven.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever shall be ashamed of me and of my words, in the last day shall be ashamed also of him." (Luke 9:26.)

But very few who have riches can endure the plain testimony of Christ, relative to their duty. God has charged him to be heir evermore, and to keep his ways even to the end; because he will save him. He would charge the rich, if they would obey his word, but the "cares of this world, and the deceitfulness of riches, choke the word," and they become "fruitless." (Mark 4:19.)

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now the expense of the REVIEW AND HERALD, including newspaper, and postage for 500 miles, for $1. Those who wish them to go with the gospel, to spread the truth before sincere inquirers.

The Review and Herald. We have four or five hundred copies of all the back numbers of the present volume of the REVIEW AND HERALD. Our list is increasing, and the back number is called for; but the present increase is not sufficient to use up the back numbers by the time this volume is complete. We feel very anxious that the paper should have a wider circulation as we think that with a little effort on the part of its friends, it can have.

We do not wish to send the REVIEW AND HERALD where there is no prospect of its accomplishing good; but all those who wish to read it, with a sincere desire to learn the truth, should have it. Now we suggest that all its friends act as agents. Go to those you hope to benefit, with the paper in your hand. Ask them if they have received any letters against the views, and talk with them, and lead to the REVIEW AND HERALD. We have three Hymn Books, and would be glad to send them to any one who would have them. We desire you to help us. This is the greatest object we have to set before you, to induce them to travel for the sake of the cause of truth, and the surplus, after each supply, and give alms. And if this object is not of sufficient importance to lead them to obedience of the faith of Jesus, we think that nothing will move them.

But we are satisfied that those who really love God, and desire to do his will, and see that the faith of Jesus is the great object of the world, and its greatest interest, the commandments of God, must be kept, will be moved to lay hold of the work before them.

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To be continued.
But the tongue can no man tame; it is an unruly evil, full of deadly poison." James iii, 8. If men cannot tame the tongue, the Lord can, for the tongue, with all the other members of the body, must be tamed and yielded instruments of righteousness and holiness, to serve the living God. Rom. vi, 13, 15.

It is evident from the amount there is said in the word of the Lord, about our words, and the use of our tongue, that it was in the mind of the Christian to have gained, by prayer and discipline, the victory over the tongue, and to always speak discreetly, having every word seasoned with salt, containing something of comfort and grace to the heart. If I am in the habit of using idle words, or saying unworthy things, let us seek to God for help and strength to mortify and crucify the unruly member. Much importance is attached, by the prophets and apostles, to a right use of the tongue.

Solomon hath said; "Death and life are in the power of the tongue," James v, 21. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew xii, 37.

The Apostle James hath said; "If any man offend not in word, he is a perfect man, and able also to bridle the whole body," James i, 26.

As the Bible is a perfect guide and director in all matters of faith and duty, so we will quote a few passages which show the exercises and thoughts of the hearts of holy men of old, touching the use of the tongue.

An ungodly man diggeth up evil, and in his lips there is a page, and a whisperer separate chief friends." Prov. xxxi, 19, 20.

"The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell." James iii, 6, 7.

"The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." Ps. cxx, 3.

"And a whisperer separate chief friends." Prov. xvi, 27, 28.

"What shall be given unto thee or what shall be done unto thee, thou false tongue?" Prov. xvi, 13.

"So will I give unto thee one to those parts that is able to present the present truth to the twentieth, and a whisperer separate chief friends." Prov. xxvi, 11

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ask the forgiveness of trespasses by a new and living way. O, praise his holy name all ye his saints, for we have an High Priest over the house of God that can come near to the feelings of our infirmities, whom God in mercy hath appointed to make atonement for the transgressions of his holy law. And he is faithful, and will do it, if we confess our transgressions, and forsake them. God bless the remnant, and enable them to depart from all evil, and keep all the commandments.

Though the world, Catholics, Protestants, and nominal Adventists oppose and persecute, let us hold on to the truth, and obey God; for soon Jesus will have the Sanctuary in heaven. Then the atonement will be made, and all those who have not sought his favor, must take up the lamentation, the harvest is past, the summer is ended, and we are not saved.

I have been much edified in reading Bro. J. N. Andrews’ Letters to O. R. L. Crosier, and I praise God that he has raised up one that so ably contends for the Sabbath of the Lord our God. May God still give him, and all the dear saints, wisdom and understanding to meet the enemies of truth, and repel them by the sword of the Spirit. Amen.

Yours for the truth, JOHN A. Loughhead.

Elmira, N. Y., Aug. 8th, 1852.

From Bro. Hutchins.

DEAR BRO. WHITE—It has been but a short time since I possessed moral courage sufficient, and could exercise faith enough in God, to publicly declare my belief in the third angel’s message; and any determination to keep the commandments of God, and the faith of Jesus, yet I can say that I know from happy experience that “great peace” have they that love the law of God. In view of what God has done for my soul, since making the resolution in my heart to leave a fallen church, and connect myself with the “church of the living God,” I often feel that

“My moral frame can show my joy.
Nor can an angel be a more happy one.”

Amid the popularity, fashion and custom; confusion, coldness and death of the nominal churches with which I had been laboring for years, when first I heard the sound of the third angel’s message, “my feet were almost gone; my steps were well nigh slipped. But the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple.”

I now rejoice in his blessed name that I have been taken from the dismal, gloomy, miry swamp of Babylon, and that my feet have been planted and established in the management of money to man. O, how great the change effected in my religious sentiments! How changed my feelings—how much more enrapturing my prospect of heaven! Indeed a new world of reflection and meditation seems presented to my mind.

When I read my Bible it appears like a new revelation from God, for many parts of it, once dark and hard to be understood, I am now able to comprehend. The “Holy City, New Jerusalem,” and the literal Abode of the saints, the “New Earth,” being now made literal to my mind, appear much more glorious than before. I often catch a glimpse of them through the telescope of faith, and long to be there.

Again, instead of looking through the long dim vistas of the glorious moral darkness that shall appear, to call the righteous dead from their dusty beds, clothed with immortality, and to redeem those who shall have “gotten the victory over the beast, and over his image, and over the number of his name,” I do firmly believe that moment fraught with such solemn events, near, very near at hand. And the words, “Blessed are they that have washed their robes, and made them white in the blood of the Lamb,” shall have clear right to the tree of life, and may enter in through the gates into the City,” [Rev. xiv. 14.] make sure a haven of sweet repose beneath the cloudless sky of a blessed eternity, to all who believe in, and life out the principles of the third angel’s message.

O, dear brethren, do we fully realize the necessity of doing and not being as others. Are we sufficiently watchful over our thoughts, words, and ways, and careful to see that they all please God? Are we ready to confess our faults one to another, that our sins may all be blotted out, while our Great High Priest is in the Most Holy Place of the Heavenly Sanctuary? For when his work is done there, it will be said, “he that is filthy, let him be filthy still.” When I reflect upon what God is doing for the remnant of his people in these last days, my heart swells with warm and lively gratitude to his holy name; and I often think if each drop of the vast expanse of the Ocean’s rolling waters were to become animate, and vocal, they could not in time, sufficiently praise God for his tender mercies, his long loving kindness and innumerable blessings bestowed upon those who look for the appearing of his dear Son.

Yours, with a steadfast resolution to cast off all sins and the iniquity of their ways, and forsake them. God bless the remnant, and enable them to depart from all evil, and keep all the commandments; that he has raised up one that so ably contends for the Sabbath of the Lord our God. May God still give him, and all the dear saints, wisdom and understanding to meet the enemies of truth, and repel them by the sword of the Spirit. Amen.

Yours for the truth, JOHN A. Loughhead.

Elmira, N. Y., Aug. 8th, 1852.

From Bro. Hutchins.

DEAR BRO. WHITE—We are commanded to let our light shine, and not keep it hid under a bushel.—For this purpose I have written, feeling grateful to God, that he has given me an ear to hear the last solemn message (as I fully believe) to a judgment-bound world. Now to my mind, it is evident that the third angel is fulfilling his mission, in delivering his message.

I am thankful, being a monument of his mercy, that I was permitted to listen to the angel proclaiming the holy of his judgment, and to the cry, “Behold the Bridegroom cometh;” and that I was led by the Spirit of God to forsake the polluted courts of Babylon, to have my name cast out as evil for the sake of the truth, and a belief in the doctrines of the speedy coming of Jesus.

With the light that I now enjoy, I would ask, Can I the shoemaker who has written, forget the third angel’s message! Conviction of its truth, and sincerity
of heart, has compelled me to believe it, and this hope
I would not resign though all the treasures of earth
feel it a duty and a privilege to say a word to you all.

saw the force of the fourth commandment groat light burst in

and to sound louder and louder, praise the Lord. The evi-
trials, for nothing but an Almighty hand could.) In this time

all the right time and place. They labored faithfully the

stead of harming us it has done us good. All things work to-

ton, each $2.

been paid in before this time, without doubt, if we had stated

have taken a stand on the side of truth, and have thrown
nothing but an Almighty hand could.) In this time

have seen the first No. of this little sheet, and am much
pleased with it. The plain and simple lessons and questions
are calculated to lead the minds of the youth in the channel of
truth, love and victory.

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Be of Good Cheer.

Instructor.

and if any

be held in a grove.

some of our lecturing brethren will be present to show our position,
and give the present cause. Pulcely, Steubus Co., N. Y.

would say to our brethren and friends abroad, that Prov-
ience permitting, there will be a General Meeting at this place,
and 10th. If the weather will permit, it will be held in a grove.

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