

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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THE BLESSED HOPE.

BY ANNIE R. SMITH.

I saw one weary, sad and torn,
With eager steps, press on the way,
Who long the hallowed cross had borne,
Still looking for the promised day;
While many a line of grief and care
Upon his brow was furrowed there—
I asked, what buoyed his spirits up,
O, this, said he—the Blessed Hope!

And one, I saw, with sword and shield,
Who boldly braved the world's cold frown,
And fought, unyielding, on the field,
To win an everlasting crown.
Though worn with toil, oppressed by foes,
No murmur from his heart arose;
I asked, what buoyed his spirits 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 tread the path bedewed with tears.
Through trials deep, and conflicts sore,
Yet still a smile of joy he wore;
I asked, what buoyed his spirits 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,
Or through the portals of the tomb,
Till our returning King shall come,
To take his exiled captives home,
O, what can buoy the spirits up?
'Tis this alone—that Blessed Hope!

Rochester, August 19th, 1852.

BRO. SHEARS' COMMUNICATION.

[We cheerfully publish the following communication 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 judgment is come. 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 when we would introduce the subject of our Lord's second coming to our ministers, some of them would repudiate the idea of his soon coming, saying that the whole world must be evangelized first, and would say all manner of evil against it, calling it Millerism, fanaticism, infidelity, a doctrine from his Satanic Majesty, and old Splitfoot, right from hell. Such were some of the strong arguments, to which some of the professed ambassadors of Christ

were compelled to resort, when they could not overthrow the doctrine of the first angel's message.

In the fall of 1844, we subscribed for the *Voice of Truth*, and we there found Elder Marsh exposing the corrupt state of the professed religious churches, showing that they constituted Babylon, and that they were fallen, and that God's people were called upon to come out of her, that they partake not of her sins, and that they receive not of her plagues. Thus I was constrained to leave a church, of which I was a member, and to separate myself from those that were near and dear to me, by the ties of nature, and to take a stand with a people that were despised and called everything but good, because they loved the glorious doctrine of the coming and kingdom of our Lord and Saviour, Jesus Christ.

Two years ago this last Spring, Bro. Holt came to this place, and preached once to us on the necessity of keeping the commandments, and shortly afterwards he came again, accompanied by Bro. Edson. They stayed several days and preached to us, and left with us books and papers, and in a few weeks afterwards, Brn. Bates and Lillis came and preached to us. Last December, Brn. Bates and Edson came and preached to us again, and left with us books, &c.

Now it is clear to my mind that we are under the third angel's message, when God's tried and down-trodden people, who are scattered and peeled, and are willing to follow the Lamb whithersoever he goeth, should obey all the commandments of God, the whole ten of them, written by the finger of God, (the Eternal Father,) on tables of stone, and the testimony of Jesus Christ, the Son of God, who when a certain one came and said unto him, "Good Master what good thing shall I do, that I may have eternal life?"—said unto him, "If thou wilt enter into life, keep the commandments." Matt. xix, 16, 17.

Now I think that those who take the ground that the commandments of God are abolished, particularly the fourth, in which God has commanded to remember the Sabbath-day to keep it holy, are occupying a fearful position in teaching men so. The testimony of the Saviour in his sermon on the mount, is, "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill. For, verily I say unto you, till heaven and earth pass, one jot or one tittle, shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 17—19.

"But he answered and said unto them, [the Scribes and Pharisees,] Why do ye also transgress the commandments of God, by your tradition? For God commanded, saying, honor thy father and mother, and he that curseth father or mother, let him die the death. But ye say whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free. Thus have ye made the commandments of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me teaching for doctrines the commandments of men." Matt. xv, 3—9.

It looks to me that those who are teaching the observance of the first day of the week, (the day that the heathen worshiped the sun, or the day which the

Popes commanded to be kept, and which has become an established law by the authorities of our land,) in preference to the seventh day, and that we should be in subjection to the government of our land, are teaching the commandments of men, instead of the commandments of God.

Again, Christ says, "But pray ye that your flight be not in the Winter, neither on the Sabbath-day." Matt. xxiv 20. Whether this refers to Jerusalem's destruction, or the great and final conflict yet future, it certainly teaches the perpetuity of the Sabbath. Again he testifies that the "Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath-day." Mark. ii, 27, 28.

"Then one of them which was a lawyer, asked him a question tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii, 35—40.

This first shows us our duty to love and obey our Creator, God. It secondly teaches our duty to do good to our fellow men; not teaching them that God's divine law, which was given for man to obey, in order to obtain eternal life and future glory, is abolished, or was nailed to the cross and is not binding under the gospel dispensation, boasting that they are under grace, and not under the law, and also that they are under Christ, and not under Moses. As if those who were contending for the observance of the commandments were seeking to be justified by the works of the law of Moses, and also, as if Moses was some wicked vile personage. As if 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 fear that some who are boasting that they have Christ for their leader will find themselves sadly mistaken in the great and trying day, as much so as those Jews, who boasted that they had Abraham to their father. Christ says:

"For had ye believed Moses, ye would have believed me, for he wrote of me. But 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, 27, 44.

"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." Acts iii, 22, 23.

By the above quotations there appears to be a union between Moses and Christ. I think it is a safe position to keep the commandments of God, and to hear

that Prophet whom Moses said, the Lord God should raise up like unto him.

I will now look at the testimony of some of the apostles, and see if they teach the abolition of the commandments of God, or of the Seventh-day Sabbath, as some do at the present day. "Be it known unto you therefore, men and brethren, that through this man [Christ] is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii, 38, 39. I wish here to remark that I understand Paul to mean the ritual, ceremonial law, the offering of sacrifices, which were types and shadows to bring us to the atoning, all-sufficient, antitypical sacrifice. Of this law, Christ is the end for righteousness to every one that believeth. Paul affirms, in writing to his Hebrew brethren, "For the law made nothing perfect but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. vii, 19.

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop and sprinkled both the book and all the people." Chap. ix, 19.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Chap. ix, 13, 14.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins." Chap. x, 1, 2.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Chap.—ix, 23.

Again, Paul says to the Galatians: Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith." Chap. iii, 21—25.

Now it looks plain to me that Paul makes a distinction between the law of ceremonies and the law of God. I conceive the ceremonial law to be done away in Christ. It was nailed to his cross. But not the immutable law of the living God, the ten commandments of which Paul says:

"Is the law sin? God forbid. Nay, I had not known sin but by the law. * * * Wherefore the law is holy, and the commandment holy, and just and good." Rom. vii, 7, 12.

"Do we then make void the law through faith?—God forbid; yea, we establish the law." Rom. iii, 31.

Paul did not intimate that the Sabbath was done away in Christ; but it is said of his meeting held at Antioch, that "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. * * * And the next Sabbath-day came almost the whole city together to hear the word of God." Acts. xiii, 42, 44.

"And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the scriptures." Acts xvii, 2.

We will see what another apostle will say: "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James i, 25.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii, 10.

Peter says: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour, Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." 2 Pet. ii, 19—21.

And John says: "And hereby we do know that we know him, if we keep his commandments." 1 John ii, 3.

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law * * * And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Chap. iii, 4, 22.

"By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 2, 3.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

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

Again: "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii, 14, 15.

Now by a careful examination of the above quotations of scripture, and many more that might be quoted, on the law of God, and on the keeping of the commandments, I have been fully convinced that our only safe position is to keep the commandments, the whole of them, in order to inherit eternal life. I have read much on the Sabbath question, for and against it, for a few years past, and I had almost come to the conclusion that there was no Sabbath binding under the gospel dispensation. But I would readily admit that if there was a Sabbath binding, it was the seventh day. And I find upon a thorough investigation of the subject, that the seventh day is the Sabbath of the Lord our God, and that there is no divine authority for keeping the first day of the week. Therefore I feel bound to keep the seventh day, the Sabbath of the Lord our God.

Now when we trace the origin of keeping the first day of the week, we find it to be an institution of Papacy. And the conclusion is natural that it is a Mark of the Beast. And if the proclamation of the Second Advent doctrine synchronizes with the first angel's message, and also a call for God's people to come out from the Protestant Religious Sects, (and not out of old Rome,) which synchronizes with the second angel's message, [Rev. xiv,] the conclusion to my mind is irresistible that we are under the third angel's message. We have had two such events in the past, or else we must admit the whole Second Advent movement to be a delusion. I think no true Advent believer can in conscience admit this, notwithstanding there has been an effort made by some writers to place the three angels' messages some hundred years in the past, and others place them in the future, after the Second Advent of Christ.

This is done in order to get rid of the third angel's message, or to avoid the keeping of the commandments of God. Thus we find a perfect disagreement with these expositors of the Revelation of Jesus Christ.

Now when I look at the course pursued by some of our advent brethren, and see their warnings, and the bitter opposition they have to the third angel's message, and against those that keep the commandments of God, and the faith of Jesus, it reminds me of those who opposed the first angel's message, and their hard speeches. And to see them manifest the

same spirit, I am led to cry out with anguish of soul, "How are the mighty fallen."

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 other publications that I have received at their hand.—They have proved of great benefit to me. The Letters of Bro. J. N. Andrews to O. R. L. Crozier, have also been a great blessing to me. They are just what is needed. He has wielded the sword of the Spirit 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.

We should be very glad to have 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.

Your brother, looking for a City which hath foundations, whose builder and maker is God,

HENRY J. SHEARS.

Ameliasburgh, C. W., July, 1852.

DELAYING OBEDIENCE.

TO HAVE the understanding enlightened in regard to duty, and the conscience so thoroughly awake 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 uncomfortable a position as a person of fervent piety needs to be placed in. To rebuke such advisers in the faithfulness of the gospel, and yet, at the same time, to behave towards them with becoming meekness, is not the easiest thing in the world. Nevertheless, the idea that we may postpone our obedience to God for a little season, notwithstanding our convictions, is not to be tolerated.

Suppose, for example, that a person becomes convinced, that it is his duty to observe the Sabbath of the Bible—the seventh day of the week. Forthwith he is 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. Plausible as such advice is, we offset 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 turned his feet to obedience, so soon as, by thinking on his ways, he found that he was walking astray.—He made no delay about it; he did not go about to consult the wise men of the nation; he did not examine the writings of the rabbis and doctors, to see if there was not some way of getting round the duty; he *made haste* to render obedience. But, now-a-days, as soon as a person's conscience begins to lash him for 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 conviction, he feels that he disobey God; and such disobedience is sure to be followed by disastrous results. The voice of conscience grows more feeble, and (if the disobedience be persisted in) becomes, at length, hushed in silence. It may continue to reprove with regard to other duties, but with regard to that particular one which has been made the object of willful neglect, it reproves no more. As a necessary consequence, the soul suffers the loss of all those blessings which obedience in that one thing would bring.

Nor is this all. Conscience, having yielded to corruption in one instance, becomes ready to yield in another. Its sternness has been overcome, and it no longer guards the soul with that security which it had been wont to do. It is to the soul what the sense of modesty is to the female; and, as the female cannot allow her sense of delicacy to be trifled with without incurring the risk of a total loss of virtue, so the conscience cannot, in a single instance, be abused, without incurring the danger of becoming "seared with a hot iron." We will not undertake to say, that this is, in

every case, the result; but we do say, that there is great danger of it. We insist, therefore, that when one understands what is duty, he ought to lose no time in putting it in practice. Let him remember, too, that the wrath of God is revealed against those "who hold the truth in unrighteousness." Rom. i, 18.

But the possibility that one may be mistaken as to his duty, is often urged as a reason for delay. There may be something in this; at least, it seems plausible. Generally, however, this objection is more specious than solid. At all events, it is so with regard to those things which are the subject of direct and unequivocal command. With regard to the Sabbath, we have no hesitation in saying, that it savors of "the wisdom that is earthly." The object of those who urge it is to induce a deference to the views of those who have acquired great skill in explaining away the divine law. But we hold, that however doubtful may be the teachings of Scripture with regard to such questions as are purely doctrinal, or however obscure the language in which its prophecies foretell coming events, with regard to the common, practical duties of life, the Word of God is so plain that there is no need for a child to be mistaken. Were it otherwise, it would be unsuited to the wants of mankind. For, inasmuch as every one must give an account for himself, and not another for him, it is necessary that each one should be able to decide his duty for himself. People of small intellectual capacity must be able to make this decision, as well as those of more expanded powers; and children, as well as those of mature age. Hence duty must be revealed in very simple language. And how simple the language in which our duty to keep holy the Sabbath-day is revealed!—"Remember the Sabbath-day to keep it holy—the seventh day is the Sabbath." Who can fail to understand it? What untutored peasant cannot comprehend it? What child does not perceive its meaning? The command to refrain from the adoration of images is not more plain. Yet, when a person of ordinary mental powers is convinced by it, and begins to think about rendering obedience, straightway he is admonished that he does not understand it, and that he would do well to consult some learned men, some spiritual rabbis or doctors of divinity, before taking any decided steps!

And what do the learned doctors say, upon being consulted? Why, that it is the duty of men to keep holy the first day of the week. But how do they make it appear? Do they produce any precept from the Scripture, plain and unequivocal, like the fourth commandment? Not by any means. They can present nothing which is level to the comprehension of a child. Whatever they say on the subject, is entirely above the understanding of children, and entirely above the understanding of ignorant people. They talk about the magnitude of redemption, as compared with the work of creation; they have something to say about redemption being finished on the first day of the week by the resurrection of Christ from the dead; they lay a few such theological propositions together, and finally draw out the inference, that the first day of the week is a holy day. But the plain, ordinary mind, does not understand this. The child fails to comprehend it. It is true, he hardly dares to indulge the thought that learned men may be mistaken; nevertheless he is puzzled extremely puzzled, to understand it. Is not this conclusive proof, that no such duty is enjoined in the Book of God?

We cannot, therefore, subscribe to the idea, that a person must, in reference to the Sabbath, or in reference to any other plain command of Heaven, wait to consult friends, and learned teachers, and the writings of fallible men, before rendering obedience. If God has spoken, "see that ye refuse not him that speaketh." We do not believe that any one can begin to obey God too soon.—*Amer. Sabbath Tract, No. 14.*

"For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." Rom. x, 10.

HOLINESS OF HEART.

BY G. W. HOLT.

It is written, "Be ye holy for I am holy." 1 Pet. i, 16. The reason is here assigned why we should be holy. The Great God of the universe is holy, and he sitteth upon the throne of his holiness." Ps. xlvii, 8. "God hath spoken in his holiness." Ps. lx, 6. God is holy in all his acts. His words are holy. 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, O Lord, for ever." Ps. xciii, 5. It is written, "worship the Lord in the beauty of holiness." Ps. xxix, 2. We are admonished by the apostle Paul "to follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii, 14.

1. 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, "remember and do all my commandments, and be holy unto your God." Num. xv, 40. We see by these passages quoted, and many others that might be named, that if we would be holy we must outwardly observe all the commandments of God. All our acts should correspond with the commands of God, and the testimony of Jesus Christ. We are to walk humbly and to deal justly with our neighbor, and all with whom we have to do. Our appearance should savor of holiness. Paul speaks after this manner: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies 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, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, 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 affections 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 not on things above. "No man can serve two masters * * * ye cannot serve God and mammon."—Matt. vi, 24.

It is written, "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. By so doing, we show to the world that we are pilgrims and strangers here, and that we are seeking a better country, even a heavenly. We are to have no friendship with the world. It is said by the apostle James: "Know ye not that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God. Says Jesus: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

2. Our conversation should be holy. Much is said in the scriptures relative to our conversation. Peter, in view of the burning day, says: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

It is said by James: "Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom." It is said by Paul: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

It is evident from this scripture, that the Holy Spirit of God is often grieved away by light and vain

conversation that does not minister grace. Every word that we speak should be seasoned with salt.—Says Jesus: "every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned." How careful then ought we to be to watch our every word.—If our hearts are holy, our words will be holy, agreeable to the word of God, which says, "out of the abundance of the heart the mouth speaketh." Our conversation should be in heaven from whence we look for the Saviour. One prevalent sin of the present age is filthy and idle conversation. This we meet with wherever we go, not only in the nominal church, and many of those who profess to be looking for the Lord, but even those who profess to be preachers of the gospel. If their preachers are light and vain, what may we expect of those who are looking to them for an example. Such, if they think they have the religion of Jesus, and hope for eternal life, in the end, will find themselves greatly deceived.

Jesus, our pattern, was a man of sorrow and acquainted with grief. An idle word never proceeded out of his mouth. I greatly fear that some of our brethren are deceived in this matter. My earnest prayer is that all among us, who are professing to keep the commandments of God and the faith of Jesus, and are looking for the speedy coming of the Lord, and the resurrection of the just, will strive to overcome, and put away all foolish talk and jesting, which is not convenient. And let none deceive you with vain words, "for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." Eph. v, 6, 7.

We had much better take heed to these words of our dear Saviour who died for our transgressions to redeem us from all iniquity: "Let your communication be yea, yea; nay, nay: for whatsoever is more, than these, cometh of evil." Also, the words of Paul: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. iii, 16, 17.

3. Our thoughts and meditations should be holy.—If our thoughts are holy, our words and actions will also be holy. We should strive by fervent prayer and supplication, to bring our thoughts in subjection to the will of Christ. And to prevent evil thoughts we should, like the Psalmist, think of the loving kindness of God. For he says: "I have thought of thy loving kindness in the midst of thy temple." And again he says: "Cleanse thou me from secret faults." The thoughts of the wicked are vain, and God is not in all their thoughts. The thoughts of the righteous are in the law of the Lord. Says the Psalmist: I hate vain thoughts, but thy law do I love." Again he says: "Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." And again, "O how love I thy law! It is my meditation all the day." Again he says: "Blessed is the man whose meditation is in the law of the Lord night and day."

Dear brethren, let us seek for holiness of heart.—I fear the standard is too low. Let us think upon holiness. Let us meditate on holy things. Let us talk of a holy God, and the holy angels, and read of the acts of holy men and women recorded in the word of God. The New Earth will be a holy place. Holy beings will inhabit that clime. And if we would dwell with them there, we must be holy here. The great and holy God will soon roar from on high, and utter his voice from his holy habitation. Who then will be able to stand before his holiness, while the earth is reeling, and the mountains falling, and wicked men calling for the rocks and mountains to fall on them, to hide them from the face of Him that sitteth on the throne. Who, I ask, but holy ones will be able to stand and behold that dreadful scene?

Do you realize that the Lord himself will soon appear with all the holy angels. Oh, how can we stand before that holy throng, unless we are holy?

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, AUGUST 19, 1882.

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." Rev. xiv, 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 much 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; if therefore 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. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve 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.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils! and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me ye that work iniquity. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." Matt. vii, 21—27.

The storm of wrath, illustrated by our Lord at the close of his Sermon on the Mount, is coming, and will soon burst upon the world. Those only who *hear* and *do* his sayings will be like the man who built his house upon a rock. They will stand unmoved in the day of the Lord's anger. But those who hear Christ's sayings and do them not, will be like the foolish man, who built his house on the sand. Such will not abide the day of his coming, or stand when he appeareth.

Let the above quotations from our Lord's Sermon be carefully considered. If he meant just what he said, (and if he did not, who can tell what he did mean?) then it is a fact that while the mass of professing Christians are merely saying, Lord, Lord, and are laying up treasures upon earth, but very few are building on the rock. But few are doing these sayings of Christ.

Many, who even profess to be looking for the immediate coming of Christ, are buried up in the cares and spirit of the world, and are laying up treasures on earth. They are reaching out after riches, and are slaves to mammon, while they profess to serve God, and also profess to believe that the Advent is very near. "Ye cannot serve God and mammon."

The truth is, that they have no *real* faith; for a man's works will show all the real faith that he possesses. Their faith is dead, for their works deny it. Such are living in direct violation of the sayings of Jesus, and if they continue on, will find, when the storm of God's wrath comes down upon this world, that they have a sandy foundation, and great will be their fall.

"Here are they that *keep* the commandments of God, and the faith of Jesus." It will be readily admitted, that to keep the commandments of God is to obey just what God has commanded in the ten precepts of his holy law. Then, by the same rule, the only way to keep the faith of Jesus is to obey all that Christ has in person, and by his inspired apostles commanded us to do. God, in giving his law, meant just what he has said, and it is our duty to obey.—Jesus, and his inspired apostles, in pointing out our duty have spoken plainly, and we must obey or perish with the ungodly.

It is a lamentable fact that but very few are doing all the sayings of Christ. And it is also true that many who profess to believe that the message of the third angel is now being given, who rejoice that they are keeping all the commandments of God, come far short of obeying all the testimony of Christ and his apostles. We do not wish to grieve any; but God forbid that we should shun to declare the truth.

We see those who profess to believe that the last message of mercy to man is now being given, who are worldly, lukewarm, and almost entirely inactive in the cause of present truth. They have so many cares, and so much to occupy their time at home, that they can seldom spare time to leave, and meet with their brethren at a distance. They deprive themselves of the means of grace, remain in almost a lifeless condition, yet toiling to lay up treasures here, or at least to keep good what they already have. Such are merely saying, "Lord, Lord," are not laying up "treasure in heaven," but are accumulating treasures here, or are holding together what they have, to be destroyed in the day of wrath. And while they profess to be the servants of God they are slaves to mammon.—With feelings of tender love and pity, we say to such, wake up! For your own soul's sake, for Christ's sake, and for the sake of his suffering cause, arise, and break the cords that bind you to earth.

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 meet their payments. They would be glad to help sustain the cause of truth, but they cannot see how they can spare any means. 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. It may not be convenient for all such to make an immediate change of their property, so as to be free from debt, and have means to help sustain the cause; but it certainly is their duty to make strong efforts, and God will open the way for them to keep his word.

"They that say such things, declare plainly that they seek a country." Those who profess to believe that the last message of mercy is now being given, should declare plainly by their works, that their treasure is not in this world, and that they seek a heavenly country. Those who say such things in the presence of God, angels and many witnesses, should show plainly, not only by their words, but by their hands, and by everything around them, that they expect soon to change this state of woe, for a priceless treasure in the kingdom of God.

What if one should talk much of moving thousands of miles to enjoy the benefits of a better country in this world, yet not make the least effort to settle up his business, in order to make a change of possessions?

No one would believe him. But if he should close up his business, and make preparations for moving, then he would declare plainly by his works, that he really intended to move.

Many who profess to believe in the immediate coming of Christ to restore all things, and give them an inheritance in the New Earth, instead of closing up their business here, and laying up their treasure in heaven, are extending their business, multiplying their cares, and are servants to mammon, which they are laying up in this world. Such declare plainly by their works, that their heart and treasure are in this world, and that here they intend to remain. And unless they change their course, and keep the saying of Christ, they must remain here and perish with their mammon, their own chosen master which they serve. "No man can serve 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." The sealing angel is to seal the servants of God, and not the servants of mammon.

Dear brethren, we are about to move. Are we getting ready? The angel proclaiming the everlasting gospel, [Rev. xiv,] has accomplished his great work, and as the thrilling tones of his message died away, the world grew sleepy, and now seems wrapt in deep slumber. The second angel also fulfilled his mission, which brought us to the great disappointment at the end of the 2,300 days, where the period of the patience of the saints commenced. And we are now in the period of the solemn and cutting message of the third angel. Is this a time to sleep, while the threatened storm of the wrath of God hangs over the world?—O, may God awake us to a sense of the period we occupy, and to our duty to him, and perishing souls around us.

The next event before us, after the last call of mercy contained in the third message shall be given, is the final decision: "He that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. The next link in the prophetic chain of 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 servants of God will move from this poor wreck of a 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, and are the servants of mammon, will perish with those who are trodden in the winepress of the wrath of God. "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.

"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 burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately."

We need not say that this scripture has a special application to that period, called the patience of the saints, the period of the third angel's message, for this is very evident from the fact, that it is when we are to wait for our Lord. As the little flock are pursuing their onward course, amid the perils of the last days, and are about to enter the time of trouble, this language of the Great Shepherd is applicable: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Their Lord is about to come, and the kingdom is soon to be given. The treasures of earth are about to be swept away, and

here is an opportunity for the little flock to manage what earthly treasure they have, so as to obtain "bags which wax not old, a treasure in the heavens that faileth 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 be your treasure also," says our Lord.

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, a treasure in the heavens." Here is a change of treasure from earth to heaven. And how 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 heap up treasures 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 mammon, 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.

"For 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 therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mark viii, 36—38.

We dare not keep back any portion of the faith of Jesus. It is unpopular to teach all the commandments of God, and he who dares to do it, makes himself a prey. But it is no less unpopular, and shameful in the eyes of proud, worldly professors, to teach all the faith of Jesus. But he that is ashamed of the words of Christ, of him will the Son be ashamed.—Our only safe course is, as Paul exhorted Timothy, to "preach the word," and reprove, rebuke, and exhort with all long suffering and doctrine. "For the time will [has] come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

But very few who have riches can endure the plain testimony of Christ, relative to their duty. God has chosen the poor of this world to be heirs of the kingdom, because they will serve him. He would choose 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 unfruitful."

But it may be asked, What shall our brethren do with their earthly treasures? This is an important question, and one that should claim the special attention of those who have several thousands; for it is evident that they have but a short time to make a judicious use of it. They should not give of their property to support any one in idleness; for this the word of God forbids. Hear what Paul says:

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness

they work and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Thess. iii, 5—14.

Neither should those who have means bountifully bestow it upon every one who may profess to be called of God to preach. They should remember that they are God's stewards, and must soon give an account of their stewardship. They should first be satisfied that they are called of God to teach, before they give them means to travel.

Men and women, void of judgment in spiritual things, are frequently fond of traveling from one State to another to attend meetings, and are sometimes very active in pointing out the duty of others, when they are perfectly deceived as to their own duty. Their influence is to distract the brethren and weaken the cause. Such had better remain at home, and quietly work and eat their own bread, and have something to give those who are called of God to travel.—We say that the stewards of the Lord should not give their means to such.

But there are men of God, called to the work of the ministry, who feel the weight of the cause and worth of souls, for God has laid it upon them, that must go with the last message of mercy, to mankind. They must have means of conveyance, and if they have families, they must be supported at home. All that any true minister of Christ can ask is suitable food and clothing for himself and family, if he has one, and this he must have or remain at home. He leaves his family to be from home weeks and months, labors as hard as he dares to, in preaching to many whose hearts are hard as steel, and wears himself out; and how his heart must bleed to know that his family is suffering at home for the comforts of life. What a load would be raised from his spirits to know that they were well provided for. How much more free and spirited he could preach, and how much more good he could do.

But says a wealthy brother, "He should go out trusting in the Lord." So he should, and if he is embarrassed for want of some of the means you are laying up to "eat your flesh as it were fire," he should not murmur, but go on trusting in God, and doing all in his power. And if he is hindered in his work for want of means, and souls perish for want of the bread of life, God will not lay it to his account, but to the account of those who have means, but withhold it. It certainly is the duty of those called of God to teach his word, to trust in him who has called them. And it is the duty of the church to hold up their hands, by their prayers and with their means. The church should inquire, and find out the wants of the minister of Christ, and also of his family, if he has one; and the minister should be free to tell his needs.

Extra exertions must be put forth now to advance the cause of truth, and the surplus, after each supplies his own wants, and the wants of his family will not be sufficient to carry it forward.

God calls upon the church to make extra efforts to advance his truth, and the surplus, after each has supplied the wants of his family, is by no means sufficient. Those who profess to have laid *all* upon the altar, should remember that a sacrifice consumes, and that God calls on them to use a portion of what they have laid on his altar, in his cause. Here, hundreds are greatly deceived. They think they have laid all on the altar; but when the bleeding cause of truth calls for a few dollars, they draw back, and plainly show, that instead of all being on the Lord's altar, they have it grasped in their own hands.

It is a fact that the wants of most those who have gone out to teach the present truth, have been generally supplied. But it is also a fact that there are those among us, who are capable of teaching the word, who are men of piety, calculated to set a good example, and produce a good influence on the cause, who give good evidence of being called to the work, who are detained

at home much of their time to labor with their hands to support their families. And if they could leave home for a few days to feed perishing souls with "meat in due season," they have no horse and carriage to go with. The Macedonian cry, "Come over and help us," is being heard from all quarters, and the way is fast opening before us to spread the truth before sincere inquirers.

Now brethren, shall these men stay at home, when you have the means to send them out? Or, shall they go out into the wide harvest? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. cxxvi, 6. Let them go, brethren, in the name of the Lord. See that they have suitable conveyance, and also that their families are comfortable at home. Let them have publications to put into the hands of those who inquire for the reasons of our hope, and as these servants of Christ go, bear them in the arms of your faith, to the throne of God. Never forget to pray for them.

This is the greatest object we have to set before those who have treasures here, to induce them to obey the command of Christ, "Sell that ye have and give alms." And if this object is not of sufficient importance to lead them to obey this portion 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 mentioned by the third angel, as well as the commandments of God, must be kept, will be moved to lay hold of the work before them.

To be continued.

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 numbers are called for; but the present increase is not sufficient to use up the back numbers by the time this volume is completed. We feel very anxious that the Paper should have a wider circulation, and 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, even to those who may have prejudice against our views, and talk with them, and read to them. Remove their prejudice and they will listen to the truth. And if they wish to receive the paper, forward their names and address. If they wish to help sustain it, give them an opportunity. But if they do not, let them have it the same. If they receive the truth, and share the sanctifying blessings it brings to the soul, then they will gladly help to send it to others. We hope to receive the names of a few hundred who wish the paper, immediately.

The expense of the REVIEW AND HERALD, including our family expenses, is about \$1500 a year, or about \$58 for each number. Those who wish to know how we prosper as to means, can compare this with the receipts. They are sometimes considerable more, and sometimes less. This is the cost of 2000 copies. The type being set, the third thousand would cost only for paper, press-work, folding &c., which would not exceed \$10 a number, or one cent a copy. This, on a volume of 13 numbers, would be only 13 cents.—With \$2000 we could send out 4000 copies of the REVIEW AND HERALD semi-monthly. Or, with \$3000, we could send out 4000 copies weekly.

We make this statement that the friends may understand the advantages of a large list of names which we hope will stimulate some to do what they can to extend our circulation

WE can send three Hymn Books, and pay postage for 500 miles, for \$1. Those who wish them will please send in their orders soon, if convenient.

THE TONGUE.

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." James iii, 8. If man cannot tame the tongue, the Lord can, for the tongue, with all the other members of the body, must be tamed and be yielded instruments of righteousness and holiness, to serve the living God. Rom. vi, 13, 19.

It is evident from the amount there is said in the word of the Lord, about our words, and the use of our tongues, that it is no small attainment in 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, communicating something of consequence to the hearer. If we are in any way given to idle words, or useless conversation, 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." Jesus hath said; "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The apostle James hath said; "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

As the Bible is a perfect guide and director in all matters of faith and duty, 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 burning fire; and a whisperer separateth chief friends." Prov. xvi, 27, 28.

"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 it is set on fire of hell." James iii, 6.

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

"Thou shalt not go up and down as a talebearer among thy people." Lev. xix, 16. "A talebearer revealeth secrets." Prov. xi, 13.

"What shall be given unto thee or what shall be done unto thee, thou false tongue?"

David prayed, "deliver my soul, O Lord, from lying lips, and a deceitful tongue." Ps. cxx, 2, 3.

How liable we are to be deceived by a false tongue, in suffering ourselves to speak things which we know not, judging a matter before we hear it, making up our minds prematurely, and speaking accordingly, not knowing whereof we affirm.

My brethren, in so doing we walk contrary to God's word, grieve his Holy Spirit, wound our own souls and bring ourselves under darkness, and often wound some of the members of Christ's body. [The church.] O let us have the mind of David, who said, "I will take heed to my ways that I sin not with my tongue. Ps. xxxix, 1. O let us pray as did David, "set a watch, O Lord, before my mouth; keep the door of my lips."

God hateth six things; yea seven * * * and the seventh is, he that soveth discord among brethren.—"In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." Prov. x, 19. I am sure if we give heed to the word of the Lord we shall find enough to put us on our watch over the tongue. May the Lord apply, by his Spirit, as many of the above texts of scripture to our hearts, individually, as will be necessary to sanctify our tongue.

I have learned from some years of experience, and particular observation, that the cause of most of the trials among my dearly beloved brethren (who are now in the patient, waiting time receiving the commandments of God and the faith of Jesus) have been, and can be, traced back to some imprudent remark, or word dropped inadvertently, when at the time no evil was intended, or harm imagined, by the brother or sister so caught in the snare of the wicked one, by speaking out in words, the suggestions of the enemy, or thoughts of the heart.

My brethren, let us be wise and consider well before we speak, whether we shall edify him that heareth, and glorify God in what we shall say; for it is

written: "Whatsoever ye do in word, or in deed, do all in the name of the Lord Jesus." Col. iii, 17.

When James said: "If any man among you seems to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain," he does not mean that we should not speak or converse on all proper occasions, when we can speak to the comfort, or edification of each other in the Spirit and name of Christ, with an eye single to the glory of God. "He that keepeth his mouth, keepeth his life," Prov. xiii, 3. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. xxi, 23. May God help us to feel the force of these truths.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile." 1 Pet. iii, 10. "A word fitly spoken is like apples of gold in pictures of silver." Prov. xxv, 11. My object is, to turn your attention to the study of these scriptures, with many others of a similar character, which are needful for us that we may have our tongues sanctified to God.

Your brother in Christ, S. W. RHODES.

LETTERS.

From Bro Loughhead.

DEAR BRO. WHITE:—It has pleased the Lord to spare my life, and to give me a portion among the living who can praise his holy name; and I feel thankful for the blessings which I am permitted to enjoy.

The little band in Elmira are strong in the truth, and are striving to grow in grace. May the Lord aid us that we may know the truth, and be sanctified by obeying it.

I do wish that some good brother, that is instructed in the things of the Lord, would locate in this region of country. I believe there are some honest souls about here that would receive the truth if it was presented to them. Here is a large tract of country through which the Second Advent and the truths connected with it, have never been proclaimed. And it seems to me that the people must have an opportunity to hear, whether they will believe or not. And I do pray that the Lord may send some one to these parts that is able to present the present truth in a manner that will glorify his name, and souls be saved in the day of the Lord Jesus Christ.

J. C. Bywater, C. F. Sweet have been holding a tent-meeting in this place of late. They were here almost three weeks, and labored hard to make converts. But as to the good they have done remains to be told. My heart was grieved while conversing with one who had been the means, under God, of opening my eyes to see the truth of the near Advent of Jesus Christ; that now denies past experience, and rejects the Sabbath of the Lord our God. While conversing with him on the Sabbath, he stated that it was abolished, and said he thought I could see that it was, by reading the third chapter of Galatians, and urged me to keep one point in my mind, viz: that the added law spoken of in verse nineteen, was the ten commandments, and that they were added to the Abrahamic Covenant, because the people had transgressed it.

Now I cannot say but that any one must come to the conclusion that the commandments are done away if they reason in this manner: but is this a proper course to determine what law is here spoken of, without the aid of the scriptures? How is it possible that the people could transgress the Abrahamic Covenant, when the covenant was between Abraham and God? And Abraham kept the conditions, for God says he did. Gen. xxvi, 5.

As the people could not transgress that covenant, (for as far as they were concerned that covenant was unconditional with them,) then what did they transgress? I answer, the law of God, or the moral principles by which God governs the world. It is admitted that these moral principles were binding upon men before they were given in a statute form from Sinai, so it cannot be these that were added. But we read that the Lord said unto Moses, "So I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. Ex. xix, 9.—And in Chap. xxxii, 1—6 we learn that as Moses was

up in the Mount, and the people got tired of waiting for him to come down out of the Mount, that they gathered themselves together unto Aaron, and required him to make them gods to go before them. And that Aaron did make a golden calf and they (the people) said: "these be thy gods, O Israel, which brought thee up out of the land of Egypt." And the people offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

We have the fact stated here, that in less than forty days from the time God gave his law in a statute form, and it would seem before the sound of the voice of the Lord had hardly died away, that the people disobeyed the Lord. From verse seven to the fourteenth we read that the Lord communicated the fact of the people's disobedience to Moses, and commands him to go down to the people, and threatens to destroy the congregation of the children of Israel, and to make of Moses a great nation. But Moses pleads for the people, and God hears his supplication. From verse fifteen, to the twenty-ninth, we learn that Moses came down from the Mount, saw the people dancing, and the golden calf, and his anger waxed hot, he casts the tables out of his hands and breaks them, goes into the camp and calls all that are on the Lord's side to come to him, and he sets them to slaying the rest. And there fell about three thousand men. In verses thirty to the thirty-third, we read that Moses said unto the people, ye have sinned a great sin, and now I will go up unto the Lord, peradventure, I shall make an atonement for your sin. And Moses returned unto the Lord and said: "Oh, this people have sinned a great sin, [here let it be remembered, that sin is the transgression of the law. 1 John iii, 4,] and have made them gods of gold, yet now if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book.

We have now shown that the people did transgress the law of God, and now for the added law. Eze. xx, 10—12. Verse 11. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. We here learn that God gave the people a law by which they should live, if they obeyed it. The people did not obey this law, and in consequence of their disobedience [verses 13—24] God gave them another law by which they should not live. For we read in verse 25 as follows: "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Who is so blind that he cannot see two laws here, and that one is given because the people transgressed the other?—Nehemiah testifies to the same in Chap. ix, 13, 14.—"Thou earnest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes, and commandments, and madest known unto them thy holy Sabbath, and commandest them precepts statutes and laws by the hand of Moses thy servant."

I claim that two laws are brought to view in this scripture. God himself makes known his holy and just law to the people, while the other is made known to the people by the hand of Moses. I now ask, Are not two laws plainly brought to view in this scripture? The law of God was written on tables of stone. This fact none will deny. And God calls it his covenant. Ex. xix, 5; Deut. iv, 12, 13. But the added law was written in a book, [Ex. xxiv, 4, 7,] and was to point the people to Jesus, by its types and shadows, who takes away the sin of the world. The added law also points out the temporal punishment in case of a transgression of the law of God. Ex. xxii, 20; Deut. xiii, 6—10; Lev. xxiv, 15, 16; xx, 10; Ex. xxxi, 14, 15; xxi, 12, 16, 17; xxii, 1; John viii, 3—5.

This law was the ministration of death. It knew no mercy, but now is done away, is abolished.

This law is now abolished or done away, to give place to the law of the Spirit of life in Christ Jesus. Glory to God in the highest. We can go to God and

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 be touched with 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 us 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 leave 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. Crozier, 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:—Though 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 my 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

"No mortal tongue can show my joys,
Nor can an angel tell them."

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 upon the last message of mercy 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 the 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 final 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 vista of many years, to that glorious morn when Christ 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 his mark, 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 do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City," [Rev. xxii, 14,] make sure a haven of sweet repose beneath the cloudless sky of a blessed eternity, to all who believe in, and live out the principles of the third angel's message.

O, dear brethren, do we fully realize the necessity of deep and ardent devotion in this blessed truth? Are we sufficiently watchful over our thoughts, words

THE YOUTH'S INSTRUCTOR.

VOL. I

ROCHESTER, AUGUST, 1852.

No. 1.

AN ADDRESS

TO THOSE WHO ARE INTERESTED IN THE YOUTH'S INSTRUCTOR.

We are happy to send you the first number of this little paper. For some time we have been impressed that we had a more special work to do for the youth, but have not been able to commence it until the present time. We now cheerfully engage in this work, praying the Lord to help; and we feel sure of success.

The young, at this day, are exposed to many evils and dangers, and they must have right instruction to enable them to know how to shun them. And although the world never was so full of books and papers as at the present time, yet there is but very little written that is calculated to lead the youth to feel the need of the Saviour, and to impress them with the importance of shunning vice, and living a virtuous, sober and holy life.

The young are receiving impressions, and forming characters for Eternal Life or for Death, in an unfortunate age of the world, when spiritual darkness, like the pall of death, is spread over the earth. Pride is fostered; self-will, anger and malice are not timely and faithfully rebuked. Many parents who profess religion have become so worldly and careless, that they do not instruct their children in the way to heaven. In fact, not living devoted and holy lives themselves, they do not set good examples before their children, therefore they are unprepared to instruct them. Thus the light of Heaven is obscured, or entirely shut out from their youthful minds, and they are left to their own thoughts and the temptations of Satan, to move on in the broad way to destruction.

The Apostle, in pointing out some of the sins of the perilous times of the last days, states that children would be disobedient to their parents. Their lamentable condition was to be so much worse than in former times as to constitute a sign of the last days.

And it is a fact that many who profess to be looking for Christ and the judgment, have greatly neglected their duty to their children. Some have thought that because Christ was so soon coming,

they need not bestow much labor on their children. This is a grievous error, sufficient to call down the frown of Heaven. We do not say that parents should bestow labor on their children that can be of no real benefit to them, which would only lead them into the spirit of the world; but we do say, that no pains should be spared to impart to them right instruction, calculated to elevate the mind, and guide in the way to the kingdom of God.

We now feel like taking hold of this work in good earnest. And we expect that God will add his blessing, and a good and glorious work will be seen among the youth.

Parents and guardians, in order for this to be accomplished, we must have your help. We do not speak of means to publish the INSTRUCTOR, for we know that if we labor faithfully, in the fear of God, for the salvation of children intrusted to your care, it will be in your heart to sustain us. But you must take hold of this work in love and faith in your own families, and in your closets before God in prayer. The good seed of truth may be planted and watered, but God alone can give the increase. After you have placed good reading in the hands of your children, have taught them their duty, with a heart filled with love—after you have done all in your power—then you can consistently go to God with their case in prayer, and believe without a doubt, that he will work for them.

You must keep your children as separate as possible from those children who are suffered to go on in sin. Has God called you out from the world and a fallen church, to secure your vital piety?—If he has, how can your children be pious while associating with wicked children? It is impossible.

We design that the INSTRUCTOR shall be filled with sensible matter, not only for the benefit of small children, but for the instruction of the youth from sixteen to twenty years of age.

As we wished to state the condition of many of the youth, and the object of the INSTRUCTOR, in this short address, we shall be excused for saying so much to the parents.

From C. Miller.

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 hour 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 doctrine of the speedy coming of Jesus.

With the light that I now enjoy, I would ask, Can I be sincere in my belief, and reject the third angel's message? Conviction of its truth, and sincerity

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 never to cast away my confidence in the present truth, which hath great recompense of reward,"

A. S. HUTCHINS.

Stowe, Vt., Aug. 4th, 1852.

of heart, has compelled me to believe it, and this hope I would not resign though all the treasures of earth lay at my feet.

I feel grateful for the light I have received in regard to God's Hallowed Rest. I would say,
"Thy sacred hours I'll ever greet,
And with the faithful will I meet,
And sing Jehovah's praise."

O may God speed his truth throughout the land, and may his servants get the victory over all sin, and be sealed with the seal of the living God, that they may stand upon the sea of glass, and sing the song of Moses and the Lamb. Still waiting,

C. MILLER.

Syracuse, N. Y., August 6th, 1852.

From Bro. Kemp.

DEAR BRETHREN AND SISTERS:—I have received comfort in hearing from you through the *Review and Herald*, and I feel it a duty and a privilege to say a word to you all.

We are now in the time of peril; our past and present experience, with the word of God, show it plain. Let us not forget where we are. "Here is the patience of the saints." The article with this heading, in No. 6 of the *Review and Herald*, expresses my mind.

The third angel's message is sounding loud, and will continue to sound louder and louder, praise the Lord. The evidences that we are right, in the main, never were so clear as now. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iv, 18.

About two years since, I was very much dissatisfied with our position; at length I came to this solemn conclusion, that I could move no farther. I tried to look forward, all was dark. I looked back about thirty years, and came up to 1843 and 1844. I was sure those moves were according to the word of the Lord; hence it was the work of God. (And it is God through Jesus Christ that has brought me through all my trials, for nothing but an Almighty hand could.) In this time of reflection, I said to some of my brethren, and my family also, that we should have something new, that the Lord would send something fresh. The life and death question ceased to satisfy me. In this time of dearth, the Lord sent Brn. Bowles and Rhodes, whom I was glad to see, but looked upon them with some fear, but God knew what I needed. It was just in the right time and place. They labored faithfully the time they staid with us. I confessed the message before they left, as far as I understood it. But when I examined minutely the third angel's message, it was meant in due season. When I saw the force of the fourth commandment great light burst in upon my mind. The Sabbath was truly a delight.

The third message shows its design. It is drawing the line here very rapidly. The closing scenes are right upon us.—The armies of the enemy are raging. Our trials here are severe. We live in a large community of professed Christians, who have had the first two messages and are having the third in a weak manner. There are but three of us in the present truth in this place.

About midnight, July 23d, a band of about fifteen or twenty surrounded the house of the widow and fatherless, and commenced pelting with stones, &c., and threatened if we did not leave the country before the next Friday night, they would pull the house down, and tarr and feather every one of us.—I live about forty rods from them. A girl about nine years old, ran for me. When I arrived, or was about four rods from them, one was tearing off the gable-end of the house. As soon as they heard my voice they all fled.

Gird on your armor my brethren and sisters. One can chase a thousand. Yes, the wicked flee when no one pursueth. Instead of harming us it has done us good. All things work together for good to those that do his commandments. I never felt so strong in faith, such unshaken confidence in God as now. Let every thing that has breath, praise the Lord.

JOHN KEMP.

Jackson, Steuben Co., Ind., Aug. 4th, 1852.

Bro. J. HAMILTON writes from Fredonia, N. Y., Aug. 11th, 1852:—"When I read O. R. L. Crozier's article on the Sabbath, or, rather, no-Sabbath, which seemed to be called out in consequence of the Bible class held here last fall, I regretted that a Bible class was ever held on my account; for I thought his article would lead, (as I doubt not it has,) some of the children of God astray.

"But after reading Bro. Andrews' review, I rejoiced that some could have the privilege of seeing the sandy foundation that the no-Sabbath, or the abrogation of God's righteous, immutable law stands upon. I now only regret that all that read the *Harbinger*, cannot read the *Review* on the subject. Bro. Andrews' presentation of the clear, plain and direct scripture testimony on the Sabbath and the law of God, and likewise, showing the clear teaching of those scriptures used by Bro. Crozier to prove that there was no Sabbath, so that every earnest seeker after truth cannot fail to see it, has done me much good.

"But, Oh, how few there are that will receive the truth if it brings a cross with it, although supported with twice or thrice the bible testimony that is brought to establish error.

"Bro Joseph Bates' statement of the meeting and what took place at the meeting held here last Winter, in the last *Review and Herald*, is a correct statement."

From Bro. Baker.

DEAR BRO. WHITE: I have it to say to the praise of God, that the appointments given for me through the *Review and Herald*, were all apparently timely, and attended with much profit.

Bro. Wheeler was present at each appointment in Mass., and N. H., and our most sanguine expectations were more than realized. Labor performed by us, was never more generally appreciated, or attended with greater apparent success. The cause in Mass., N. H., and Vt., is on the uphill, and onward march, and it does not require a prophets eye to see that in the name and strength of the Lord of hosts, the victory will be ours.

Lebanon, N. H., Aug. 6th, 1852. JOSEPH BAKER.

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, AUGUST 19, 1852.

Be of Good Cheer.

It is true that earth and hell are combined to stand against us, and much is done to prejudice people against our views.—But this should only encourage us. All Heaven is on the side of truth, and it will prevail. Let our work as a people, be to break down this prejudice by attending to our own work, holy living, and by presenting the simple, yet mighty truths of God's word.

We have no time to stop and contend with those who reproach us. We are happy to meet our opponents on bible ground; but when they leave that, and resort to slander, we shall leave them to "foam out their own shame."

Every effort that has been made to advance the cause of present truth, has been blessed of God; and certainly those who have taken a stand on the side of truth, and have thrown their whole interest into the cause, should be of good cheer.—When we take a view of the past, and see what God has done for the remnant within a few years, we are unable to express our feelings of gratitude to God. O, may the Lord help all his little flock to keep humble, live holy, harmless, and separate from sinners, so that he can use them in his holy cause, and finally receive them to glory.

Youth's Instructor.

I 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 virtue.

Parents have a great responsibility resting upon them.—They should spare no pains in training their children for heaven. The *Instructor*, will help them greatly in this work.—Every child that can read should have a copy of this paper.—They had better be deprived of other things, even the comforts of this life, than this paper that costs only 25 cents a year.—Much depends upon the interest the parents take in this matter. I hope that none will fail to interest themselves in the important work of educating their children for the kingdom of God.

G. W. HOIT.

ON another page we insert the first page of the *Youth's Instructor*, for the purpose of bringing this little sheet to the notice of those who are not subscribers for it. We intend that it shall be of such a character as to meet the approbation of our friends who are parents, and greatly instruct and benefit their dear children.

We design to give a Sabbath-school lesson for each week; and it will be readily seen that all who wish to subscribe for the *Instructor*, should do so immediately, so that the lessons may be learned as they are published. If you wait a few weeks, the children will be several lessons behind, which would be discouraging to them.

One copy is not sufficient for two or three children. Each child needs a copy, as much as school-children each need a book. If any have not the means to pay now, they should not wait one day on that account, but send for as many copies as they need, and pay when more convenient. And if any are unable to pay, we will cheerfully send it to them free of charge. Let all of the friends do what they can to circulate the *Instructor*.

We invite you, who are in the habit of writing, to furnish matter for the *Instructor*. Many of you are, or have been school-teachers. And certainly, if you feel the perishing condition of the young, and your hearts are filled with love to God, and a love for their souls, you can teach them the path of holiness, and the way to heaven. Do not neglect your duty in this respect. We think the paper should be mostly original matter, yet selected matter from good books and other papers, of a sweet, touching character, would be very acceptable.—Those who can obtain such matter, will please forward it.

Printing Materials.

We have stated that the entire cost of printing materials was \$600. The friends of the cause have cheerfully and promptly paid in their donations to the amount of \$605.84.

But in calculating the cost of printing materials, we overlooked expenses to the amount of \$15.09, and we have since been under the necessity of purchasing articles for the Office to the amount of \$11.31, so that the actual cost of printing materials is \$626.40. This leaves \$20.56, that has been paid out more than has been received. This small sum would have been paid in before this time, without doubt, if we had stated the actual cost of materials sooner.

Our Printer decides that it is necessary to obtain more type, about \$25 worth, which we design to get as soon as possible.—There are those who will esteem it a pleasure to help make up this small sum. They will please to do so at their earliest convenience.

Appointments.

THERE will be a General Conference at Boylston, N. Y., to commence Friday, August 20th, at 2 o'clock P. M., and hold several days. The Brethren will prepare a suitable place to convene those who may come to hear. A general invitation is extended to the scattered brethren and sisters, and those who wish to hear the reasons of our faith, to attend this meeting.—Brn. Rhodes, Holt and White, intend to be present.

THERE will be a Conference at West Lincklaen, Chenango Co., N. Y. to commence Friday, August 27th, at 10 o'clock A. M., and hold Sabbath and First-day. G. W. HOIT. S. W. RHODES.

IN accordance with the request of the Brethren, I appoint Conferences to be held in the following places:

Cleveland, Ohio, August 27th at 2 o'clock P. M., and hold over Sabbath and First-day.

Cincinnati, Ohio, September 3d, at 2 o'clock P. M. and hold Sabbath and First-day.

All who feel interested to hear the reasons of our present position, living in the vicinity of the above named Conferences are respectfully invited to attend. If the Lord will, I shall attend them. JOSEPH BATES.

I WOULD say to our brethren and friends abroad, that Providence permitting, there will be a General Meeting at this place Sept. 11th and 12th. If the weather will permit, it will be held in a grove.

Some of our lecturing brethren will be present to show our position, and give the present truth.

Pultney, Steuben Co., N. Y. LESSEUS DREW.

Brn. Holt, Rhodes, Edison and Andrews, may be expected at the Pultney Meeting. It is thought best for the brethren in the region round about to hold meetings to consider the subject of gospel order, before the Meeting commences in the grove. Therefore they are requested to meet Thursday, Sept. 9th, at 2 o'clock P. M. ED.

PROVIDENCE permitting we will hold Meetings at the following places:

Potsdam, St. Lawrence Co., N. Y., at the house of Bro. John Byington, Thursday, Aug. 26th, at 2 o'clock P. M.

Norfolk, at the house of Bro. Haskell, to commence Friday, Aug. 27th, at 6 o'clock P. M., and hold over the Sabbath and First-day.

Chateaugay, Tuesday, Aug. 31st, at 4 o'clock P. M., where the brethren may appoint.

Woolcot, Vt., to commence Friday, Sept. 3d, at 6 o'clock P. M., and hold Sabbath and First-day.

Washington, N. H., to commence Friday, Sept. 10th, at 6 o'clock P. M., and hold Sabbath and First-day.

Boston, Mass., Tuesday, Sept. 14th, at 2 o'clock P. M.

Portland, Me. Friday, Sept. 17th, at 6 o'clock P. M., and hold over Sabbath and First-day.

Bangor, Me. Friday, Sept. 24th, at 6 o'clock P. M., and hold over Sabbath and First-day.

It will not be possible to hold Meetings in all the places where we have been requested to hold them. We expect to see the scattered friends at the above appointed meetings. JAMES WHITE.

Letters received since August 3d.

S. W. Flanders, H. Flower, L. Martin, A. Tuttle, H. S. Gurney, L. Drew, M. M. Truesdell, T. B. Mead, N. A. Hollis, M. L. Gates, F. Strong, J. Wyman, B. F. Burdick, A. S. Hutchins, A. M. Curtis, C. Stevens, H. O. Nichols, H. Abbe, J. A. Loughhead, S. Griggs, A. S. Hastings, R. Moran, C. Miller, R. F. Cottrell, N. Lesley, J. Thompson, M. Leadbeater, D. Upson, E. Goodwin, J. Hamilton, J. Kemp, F. M. Shimper, A. A. Steere, F. O. Sweet, S. Elmer.

Receipts.

E. Temple, W. Holden, C. Weatherbee, L. Cossel, each \$1.
R. Lockwood, S. Chase, E. P. Below, L. Carpenter, E. Potter, each \$2.
N. Chase, \$3; J. Park, \$1.75; H. O. Nichols, \$1.50; Z. A. Curtis, W. L. Cottrell, each 50 cts.

For Printing Materials.

Enoch Davis, . . . \$5 00 | L. Carpenter, . . . \$4 84
M. L. Bauder, . . . 1 00 | E. Potter, . . . 3 15

Bro. E. POTTER should have been credited in No. 4 with \$3, 50, instead of 35 cents. Bro. C. left off the cipher which increases his donation ten fold.