THE TRUE INHERITANCE OF THE SAINTS.

11. This then is a promise of God, given by his Spirit, and ratified by his Son Jesus Christ. Who, as long as the devil is prince of the power of the air, and ruler over the children of disobedience in earth, have, and will oppose this glorious promise, unbelief in its fulfillment.

As long as the world is governed by physical force, the proud clergy will oppose this good promise. All men, with all their reason or judgment: none but the meek should inherit the earth, they well know if they use not what is tantamount to a denial of this promise, or to an unbelief in its fulfillment.

The kings of the earth have opposed it, and will oppose it, so long as they are seeking anxiously for a good share of worldly goods and popular applause, and are very successful in their calling; in those things, Do they “mourn?” Yes, for the want of more riches and honors of this world. Are they “meek?” Many of them would blush to claim that appellation. Do they “hunger and thirst after righteousness?” I fear many of us are hungering and thirsting after the wisdom of the world, and are more inclined to favor tyrants and slaveholders, more inclined to seek righteousness and truth. Will they show mercy? Not if you differ with them in the least article of their creed, or oppose the least of their popular schemes of the present day. But are they not pure in heart? Dare they claim this grace? No; unless a man can claim it, while his heart is full of self-love, a love of the world, and pride, aversion, and covetousness. Surely you will give them some praise as a sect. Are they not peace-makers? And may they not be called the children of God? If they are not peace-makers, neither will they be called peace-makers.

What sect or denomination shall we visit, to find a people of this description? Let us go to the Baptist—a sect to which the writer belongs. What do the Baptist sects say? If so, they are making great efforts not to remain so much longer; for they are seeking anxiously for a good share of worldly goods and popular applause, and are very successful in their calling; in those things, Do they “mourn?” Yes, for the want of more riches and honors of this world. Are they “meek?” Many of them would blush to claim that appellation. Do they “hunger and thirst after righteousness?” I fear many of us are hungering and thirsting after the wisdom of the world, and are more inclined to favor tyrants and slaveholders, more inclined to seek righteousness and truth. Will they show mercy? Not if you differ with them in the least article of their creed, or oppose the least of their popular schemes of the present day. But are they not pure in heart? Dare they claim this grace? No; unless a man can claim it, while his heart is full of self-love, a love of the world, and pride, aversion, and covetousness. Surely you will give them some praise as a sect. Are they not peace-makers? And may they not be called the children of God? If they are not peace-makers, neither will they be called peace-makers.
"Babylon."

In our last we gave some reasons for believing that the
church of the last days is the Babylon of Rev.
18, 1s. 2 and 2, that her fall is a moral change, and
not her final destruction. We now design to point out that fall,
and show that the "Babylon," of which the angel speaks, is the
same one and the same message, that but Chap. xiv, 8, applies
in the past, and that the message of Chap. xv. 1-4 is yet to
be given.

The second angel of Rev. xiv, marvelously annunciate the
fall of Babylon, while the angel of Chap. xviii, "having great power," not only declares her fall, but also the fact of her
being "a habitation of devils," and the "hold of every unclean spirit," and a
rage of every unclean and hateful bird," after her fall.

The fact is that she is thus filled with excurption, after her fall,
is insufficient proof that her fall is merely a moral change for
the worse, and not her final destruction.

We have only to contrast the present condition of the churchs
as with their state of spiritual prosperity ten years since, to see that
change has come over them. This no person will deny who
has had any connection with, or knowledge of them.

Look back but two years, and there you will see many
powerful revivals traveling from town to town, laboring with their might for the conversion of sinners, laying the gospel axe at the root of the tree, according to what light they had, and seeking with the concurrence of thousands. Where are those revivals now? Answ:

er: They are, perhaps, settled pastors of churches, and
preaching, year after year, the same conversion Sermon. Or, it may be that they have entered business for a livelihood or wealth. This we do know, that an entire change has taken place relative to the churches in that place.

Just take a view of the efforts put forth by the different sects, ten years since, for the conversion of stragling sinners. Profes-
sioned meetings were held by them for days and weeks in suc-
cession. The most spiritual ministers were obtained to preach,
even if they were not educated and popular. A minister fill-
ed with the Holy Ghost, one that would across the people, was what was sought, and pursued. They journeyed in the distance of fifty miles, at the season of the year when such meet-
ings were most common, might pass five or six places of worship covered with the blood of God.

Prayer-meetings held in almost every neighborhood, and in
many places, almost or quite every evening in the week.

Not only ministers, but many of the most active members of
the churches, visited from place to place, and from house to house,
doing what they could to save souls. The voice of prayer was heard almost everywhere. It was heard not only
from the homes of the pious, but also from the barns and groves resounded with earnest petitions from those
who languished and thirsted for righteousness.

 Ministers presented themselves in the public stores, old a-
lateso and poor forth the fullness of their souls like young
converts, while those who had just tasted the love of Jesus
were met with nothing but al demonstrations.

Now compare those facts with the present state of things-
Professed meetings are seldom held, and when they are held,
one does not report that much, (if anything,) is accomplished.
And whatever excitement is raised, it generally dies away soon
that it proves itself to be human excitement, and not the
work of Holy Ghost. Many that were the most mun-
deerly reformation preachers have given up preaching-
Prayer-meetings seldom held, and then but few and very to
attend them. Family altars broken down, and the voice of prayer
seldom heard by the parents. In fact, religion
has become a mere form with the churches of the day, de-
stitute of vital goodness. It has ceased to be an every-day
matter, being only observed on Sunday. And if the soul-damning sin of pride can be found on the face of the
earth, it may be seen in the display of Sunday worship.

Those who will look at these facts in their true light will agree
with us that the church has fallen. Most of their
own members will acknowledge this truth, though they know not
the cause of their fall. But there are still a few, relative to the fall
of Babylon, that it is in a far more radical way, in a state
of lifeless formality. Having a form of godliness, but
struggling for freedom, the second angel, saying, "Bab-
yon is fallen, is fallen," was heard by them. They then saw
that they had fallen, and thousands burst the cords that bound
the sects, and they were free to rejubilize in the blessed
hope. About this time false was proclaimed in many of the
churches for the return of the Holy Spirit, but we have never
heard, neither have we reason to believe, that it ever returned.

We give the following which we copy from "Birds of Truth of September, 1884, which gives a great deal of the
same sort of account of the sudden departure of the Holy Spi-
r from which they have since recovered, and have fallen into a
sweet state of coldness for some twenty years.

A late number of the Congregational Journal remarks as follows:

"Churcs of the Rev. Albert Banner.—As a recent meet-
ing of the Presbytery of Philadelphia, Rev. Mr. Banner, pas-
tor of the Presbyterian Church in Philadelphia, whose notes
are so extensively used in our families and Sabbath schools, stated
that he had been in the ministry, for twenty years, and never
heard so much as a whisper of the cultivation of the labors of business, and the bringing up of goods and manufac-
tures, there is an increase of worldly-mindedness—
This is the only road to salvation.

Thus it is with all denominations, and will they deny the
charge? Let them speak for themselves!'-

The Puritan (Orthodox) of this city, (Beatt,) not long since informed his readers that there were
in this city, a stain of coldness for some twenty years. Zion's Herald made
a similar statement, and endeavored to fix the blame upon
Millenianism; and we have been told that at the recent precip-
ated meeting held by Mr. Knapp, at the Tremont Baptist (Mr.
other's church), the failure was attributed to the same cause.

The Christian Palladium for May 18th speaks in the fol-
lowing meaningful strata:

"In every direction we hear the doctrines sounding, wide spread
out on every brow of heaven, diffusing as the blast from the
wars of the north—settling like an incubus on the breasts of
the empire of the soul, and drinking up the energies of the
sectaries. Calumty, division, anarchy and destitution are the
consequences of the heresy. Perhaps it is so. Then what do we
will, like the howling women of ancient days, to read our
bibles, and take the whole course of prayer and medita-
tion?

"This is a few months since, the whole extent of our wide
spread country, rang with triumphant peals of joy borne
upon the wings of numerous religious periodicals, and now
we are hearing nothing but overflowing from every Christian heart. Not a tip but we see the triumphs of the victors of the
wars of the empire of the soul. The same triumphs of the
sage of the redeemed.

And is the whole sects now

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But it is evident that God will cleanse the world by fire, before he reigns with his saints, or the meek, on earth. See Matt. iii, 12: "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into the garner; and will burn up the chaff (the wicked) with unquenchable fire." This is evidently the same interpretation that Peter gives in 2 Peter iii, 10-12: "But the day of the Lord will come as a thief in the night; in the which the heavens and earth will be new as they were prepared for it; so will fire overpower the earth, and burn up all living, that have not the writings therein, shall be burnt up." Not the works, but the writings; for the writings of Christ were so overlaid by fire, as to melt with fervent heat. As water once overpowered the earth, and destroyed the works of God; so the meek will inherit the earth when the wicked are prepared for it, and live on the earth a thousand years after the wicked destroyed the wicked. These are so many shields to ward off present necessity, and they become to the poor, blind, a place of safety, and peace and safety, although you design it not. Yet if it should be false, think, my dear brethren, what awful consequences will actually follow. It can do you no harm to examine; truth is what you want; you need no error—it will do no good.

A certain impertinent man, in a place where I was given a course of lectures, went to the minister of the place, and enquired of him what he thought of Mr. Miller's lectures, and especially concerning the second coming of Christ. The minister answered him, by saying, "Mr. Miller has taken away my millenium; I cannot suppose the Jews must return and be converted;" "I have also been shaken from that belief," said the minister. He said the poor man dropped his head, turned pale, and after a moment's reflection, observed, "then Mr. Miller may be right, and I am gone." May you, my dear reader, find as honest a minister as the one I have just mentioned; and if you find a man in a liberal state of mind; and if you do not, he will deny you its use. So it will be impossible to find any time between the coming of Christ and the! and afterwards, you shall diligently search for his place on earth, and it cannot be found. Is the time in the millennium? Or where shall we find the unconquered Jew or wicked heathen in this reign of the meek, for which there shall diligently consider his place, and it cannot be found. Is the time in the millennium? You shall know it when the meek inherit the earth, and shall delight themselves in the abundance of peace. In this passage, we are clearly taught that when the meek inherit the earth, there will be no wicked on the earth. Then this must be after Christ's coming; for Paul tells us, [2 Thess. ii, 8] "And then shall that wicked personage of acquirements; he has a store of history and literature; his conversation is superior to that of his countrymen, and he has, to complete the superiority, the name of a wonder-worker, and the advantage of interview with the spirits of another world! Who can resist such proofs of power as these?—He will place a jug between the place whence it came!"—Second Advent Library, No. 6, 1842.

THE SEVENTH MOON.—The Sholok Bocar is a sacred character, who has a store of history and literature; his conversation is superior to that of his countrymen, and he has, to complete the superiority, the name of a wonder-worker, and the advantage of interview with the spirits of another world! Who can resist such proofs of power as these?—He will place a jug between the place whence it came!"—Second Advent Library, No. 6, 1842.

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TRIALS.—"Think it not strange concerning the trial which is to try you."—Peter.

Many are inclined to wonder at the severe trials which they encounter. Let them listen to Rev. J. G. Newton: "A Christian without trials would be like a mill without wind or water; the contrivance and design of the wholework withhid without would be unnoticed. We need and desire the unknown power of God in motion without. Nor would our graces grow, unless we were called into exercise; the trials and difficulties we meet with not only prove, but also strengthen the graces of the Spirit. If a person were always to sit still, without making use of his legs or arms, he would soon lose the power of moving his limbs at all; but by walking and working, he becomes strong and active."
THE TEN COMMANDMENTS.

When God, the law at Sinai, he spoke ten precepts to all the people, "with a great voice; and he added no more; and he wrote them in two tables of stone," and delivered them to Moses.—Deut. v, 22.

This is preeminently and emphatically the sum and substance of God's dispensation of law, and the foundation of right—a law founded in the nature of things, and naturally binding, with the exception, if you please, of the fourth commandment, on the whole human race. This law embodies that which is right, and between man and his Maker, and yet it may be resolved again into two principles—love to God, and love to man—and on these two hang the law and the sermons of the law, holding the basis of every law of right, might be called the constitution by which God governs the world. And yet Christians of the nineteenth century audibly talk of God's revised constitution—comparing the ways of God those of men! Christians, I say, for if God had no people in Babylon, he could not say, come out of her my people.

This is the law of which Christ spoke when he said, [Matt. v, 17], "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. Till heaven and earth pass, one jot or one tittle shall by no means pass from the law, till all be fulfilled."

All the prophetic promises had been literally fulfilled. It was the prophecies which were to be fulfilled. I know of no way to fulfill a law, but to keep it inviolate; and to keep a law does not put an end to it.

It was this law of which Paul spoke, [Acts xxvi, 22], "By the law was the knowledge of sin;" and "I had not known sin, but by the law; for I had not known unlawful desire, but to fulfill the law of right, might be called the constitution by which God governs the world. And yet Christians of the nineteenth century audibly talk of God's revised constitution—comparing the ways of God those of men! Christians, I say, for if God had no people in Babylon, he could not say, come out of her my people.

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place was heavenly. God's spirit rested down upon us. Bro. Andrews then gave an excellent discourse from Titus ii, 13. He spoke with freedom of the blessed hope and of the period when it would be realized. The congregation was large and attentive.

Hither and thither we argued against their views in the minds of the people in that vicinity; but it is evidently giving way; and we believe that the blow has been struck, that will hereafter tell for the cause in that community. Some for the first time confessed the truth, and others, we trust, will soon.

For the first time, we met at this meeting our dear brother and sister Buck. They have quite recently employed the Lord's Sabbath. Bro. Buck has been a number of years a preacher in the Wesleyan Methodist Church. May God bless him and help his labors, and may he have a great deal of success.

Second-day in the forenoon the brethren assembled again; and while some remarks were made relative to the importance of church order, the Spirit of God was graciously pointed out. The whole congregation was at times in tears. Errors were reproved, and the plain testimony was fully received by all present, with one exception.

The cause in Northern New York is young and there are many good brethren with little experience who need the counsel of those who are experienced. They are, however, those who are present at the church meeting them is our much beloved Bro. Ewing.

May God bless him, and prosper his efforts to build up the cause and feed the flock of Christ.

"It seemed good to the Holy Ghost and to us," to set his hand to recover the remnant of his people in this vicinity; but it is evidently giving way; and we believe that the blow has been struck, that will hereafter tell for the cause in that community. Some for the first time confessed the truth, and others, we trust, will soon.

The house was filled with attentive hearers. Many of the Word, have most of the pure Spirit of God, abiding with them.

JAMES WHITE.

Clarkson Conference.

According to appointment our conference at Clarkson was held Sept. 10th and 11th. A goodly number of brethren were present from Orangeport, Barre and Rochester. At the commencement of the Sabbath morning we repaired to the Grove, where we enjoyed an excellent season of prayer and conference.

There are, however, some who are pillars in the church, by the laying on of hands. The church was of one accord in this matter. We hope our readers will not fail to give themselves wholly to the study, and the preaching of the word; and wherever he may labor, from the word alone he has been, in that part of the earth, one of the most prominent figures.

Many, however, were of deep interest. We believe the Lord has set his hand to recover the remnant of his people in this vicinity; but it is evidently giving way; and we believe that the blow has been struck, that will hereafter tell for the cause in that community. Some for the first time confessed the truth, and others, we trust, will soon.

Clarkson. The certain sound of the trumpet has gone forth. May the Lord help to take warning, and immediately a discussion ensued as to the propriety of a more strict law for Sunday-keeping. We have the reader to imagine where this will end. Suffice it to say, we doubt not the image-makers will complete the image.

In the revised statutes of the State of Wisconsin, the claims of Sunday-keeping are very strict. I subjoin the following notice, published in the Northern Republic, Portage city, Fort Winnebago township, Columbia Co., Wisconsin.

"Whereas—Whereas by the 21st section of chapter 139, of the revised statutes of the State of Wisconsin, it is enacted among other things, that, 'No person shall open his shop, ware-house or work-house on the Lord's day, commonly called Sunday.' And that the constitutionality of the Pennsylvania laws as mentioned in said section, now therefore, we the undersigned Justices of the peace, in and for the town of Fort Winnebago, Columbia Co., give notice that we shall take judicial notice of all offenses against the provisions of said statute as mentioned above, without respect to persons, from and after the date of the publication of this notice.


Dated, Fort Winnebago, July 21st, 1852.

An individual in the above mentioned State who strictly observed the Sabbath, was laid under a heavy fine for opening his shop on the first day of the week. The city law of Chicago is twenty-five dollars fine for working on First-day, and in nearly all the principal cities of the United States, action is being taken to suppress Sunday desecration.

Rochester, N. Y., Sept. 14th, 1853.

Spirit Manifestations.

Dear Bro. White, I have for some time thought of communicating a few lines to you about the spirit manifestations. The following I learned from a brother residing in Eaton Co.

The astonishing communications which profess to be from the spirit land, were but little known in the above place, until a few months ago. A lady then came there from the State of New York, professing to be led by the spirits of the dead, and commenced preaching, by their direction, the doctrine of seven different spheres; that we are now living in the first sphere, the earthly: after we pass through death, we are in the second, and so on increasing in knowledge until we arrive at the seventh; and then we take what they term the perpetual round, and grow to the knowledge of the same proportion that we did on earth. Truly this is the doctrine of the Devil.

Again; she will pass through the death of some of her friends, and make every struggle that the person made while dying; and after lying for some time, apprenticeship will come to 116, after which she will, by the spirits, give the description of friends whom they have never seen, as well as we could ourselves. They will tell when any one has a letter coming by mail, though it may be hundreds of miles from the place of

There is also a lady that has not got common school education, who will speak in three original languages. It has been tested by judges who pronounced it to be the proper language. These mediums are led wholly by the spirits.
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Q. Was he tired? A. He was not.
Q. What is meant by saying that he rested? A. That he created nothing more.
Q. Had this day any other name than the seventh? A. It had.
Q. What was it? A. The Sabbath.
Q. Who gave it this name? A. God.
Q. What has God told us about this day in the first part of the fourth commandment? A. 'Remember the Sabbath day to keep it holy.'
Q. If you play, do you keep it holy? A. You do not.
Q. Should we do any more work than is necessary? A. We should not.
Q. To whom does this day belong? A. This day belongs to God alone.
Q. He chooses Sunday for his own; And we must either work or play, And so prepare for heaven; May we keep this blessed day.
Q. Can you repeat any verse like this lesson? A. Yes.

This is the day when Christ arose, from the dead. Why should I keep my eyes closed, and waste my time in bed, if I am to do so during the resurrection? And we must neither work nor play, or close our eyes in the resurrection. Let us he strong in the doctrine that the dead know not anything; and if we are sound in this faith, we shall not be drawn away by these spirits of devils, working miracles, that come up in the resurrection.

The doctrine of communication with the dead is the doctrine of the Devil; for the word says, the dead know not anything. Exod. ii, 5. Also, his breath goeth not up, he returneth to his earth; in that very day his thoughts perish. Ps. cxiv, 4. When they shall say unto ye, Seek unto them that have familiar spirits, and unto wizards that peep and that seek sorrows, shall not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word it is because there is no light in them. Isa. viii, 10, 20.

The little remnant in this place are all trying to be strong in the Lord and keep his commandments, of God, and have the testimony of Jesus. How necessary it is, in these per-
night, washed their stripes; and himself was baptized and all his house immediately. Col. ii. 12.

In whom also ye are circumcised, not made by hands in disembodying the body of the flesh, but in the circumcision of Christ. ver. v. 17.

For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life by the justice of one Man, who was crucified. Rom. v. 17.

And the evidence is most conclusive, and I could not deny them without through me the iniquity and hypocrisy and history. I sometimes fear for myself and others, because of our slumbering so long over these vastly important truths. God forgoes, and awake us to the great, and watchfulness in the glorious cause of truth and righteousness. Wis. ix. 6.

If we have now replied to your challenge, and as gospel extracts may be made to prove anything, I do request that you will read the whole letter if you refer to it in your public lecture.—I am, Rev. Sir, your obedient servant, James Fowler, C.M.

Rev. W. Lockhart.

I would now ask the writer, and all candid Protestants, whether the points in question are proved by the above texts? The two about the Lord's Day only prove what no question has been raised about, viz., that the first day of the week was kept holy by the early Christians. But where is the evidence for this, or where the permission to supersede the old seventh day obligations? How do we know that both were not to be kept, or that we may work on Sunday?

As to infant baptism, the two texts first quoted would probably equal as well that infants need no baptism; for when Our Lord took them in His arms, we are not told that He baptized them, but said that, such as they were, they were fit for the kingdom of Heaven. The texts about the household of Stephanas and of the Jailer prove nothing, since there is no mention of infant children in either household. The texts about baptism in water were not analogous to baptism, prove nothing, otherwise they would equally prove that none but male children could be baptized, because none but male children could be circumcised.

The references to the Council of Trent, and the Prolegomena of Menochius are nothing in point, for I do not ask how Catholics, who believe in the Bible, and the Bible only, would prove nothing, otherwise they would equally prove, that infants tried to pursue, have moved it far away.—And I am sure that the confusion in the texts about circumcision, as analogous to baptism, would prove equally well that infants need no baptism. The texts about the household of Stephanas, sorrows, hopes and expectations.

Some who were in the first message, were present, were convinced of the truth, and with tears confessed their determination to obey God. Our next appointment, at Oak-hill, was well attended, and a good interest, while presented the testimonials in favor of our present position. Some who were in the first message, were present, whose minds were again interested by seeing the apparent failure of movements in 1844, harmonized. At Alden, we met considerable prejudice; but we trust God's blessing and the consistent course of the Brethren saw and confessed their wrongs. Souls were baptized. The blessing of God was with us.—At Kingsbury we found Bro. J. Catlin strong in the Sabbath truth is now flourishing on Catlin Hill, with the remnant who keep the commandments of God and the faith of Jesus. Rev. xii. 17.

At first glance, it would appear, we partied with our dear Bra. Waggoner and Phelps, who are encouraged still to persevere in the cause, and endeavor to win souls to Christ. At Kingsbury and at Catlin strong in the truth. On First-day we had a free time in presenting before the people our present position.

During our short stay at Salem, a deep interest was awakened. Many, we doubt not, will move out on the truth and pronounced it and say they shall have to keep the Sabbath and three were baptized. At Jackson and Sylvia, we had a good attendance and some freedom in speaking to the people. God is moving on the hearts of men in the West and its vicinity. There are now five entire families who keep the commandments of God and the faith of Jesus. Rev. xii. 17.

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144,000, that will sing the song of Moses and the Lamb. Your waiting patience is an evidence of the Lord's love for you. I am sure He will not be long in answering the requests of His people.

THE REVIEW AND HERALD.

Do our readers understand that we do not furnish Tracts from the Review Office without pay for them? They should understand this, and be ready to pay for the Tracts they take of the traveling brethren. And they should not stop here. It is frequently necessary to labor to give Tracts to individuals who are not prepared to pay for them.—The friends of the cause should see to it that the judicious traveling brethren have means to procure publications to take with them to new fields of labor.

Several brethren have already stated that they do not receive but about one half what they paid for their tracts. This is wrong. They should be free to state the cost of Tracts and require pay, with very few exceptions. A person that can pay for our publications is in a better position than the very low price of them, we cannot hope to benefit. In time past, they have been freely handed out to such, by some of the brethren. Says our Lord, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine.”

We felt that we could not bear longer the responsibility of publishing Tracts to be circulated by unscrupulous hands, and the brethren, assembled at Rochester in Conference, July last, decided that for the future they should be sold at the lowest price possible, and still keep the small publishing fund good.—Let the friends of the cause set on this new plan of circulating Tracts in concert.—Ed.

Adam Clarke's Note on Jer. 6:6: "Verse 6. 'I cannot speak.' Being very young and wholly inexperienced, I was utterly incapable of conceiving right, or of clothing these divine subjects in suitable language. Those who are really called of God to the sacred ministry, as such be have been brought to a deep acquaintance with themselves, feel their own ignorance, and know their own weakness. They know also the privilege of responsibility that attends the office, and nothing but the authority of God can induce such to undertake it. They whom God never called, run, because of worldly honor and emolument; the others hear the call with fear and trembling, and go on only in the strength of Jesus.

How ready is the man to go, Whom God hath never sent! How ready is the grace and slow, God's chosen instrument!"

Extracts of Letters.

Bro. Hicks writes from Providence, R. I., Sept. 5th, 1853:—"I have just finished reading your article "Signs of the Times." It contains a collection of facts that ought to be taken notice of, heedless. But who will read it understandingly out of the pale of commandment-keepers?

"O what a solemn time is this! The world is going crazy, and all the people mad with but few exceptions. "Babylon is fallen." Was it ever there a truth so plain to the Adventists' mind than that the protestant schismatic churches are the Babylon of the Apocalypse, and that she has fallen, and will soon more plainly develop herself as being the hub of devils and the head of every foul spirit, and a cage of every unclean and hateful bird?"

Bro. Emmons writes from Boston, Mass. Sept. 8th, 1853.—"I send you one dollar for your paper from an old disciple. Pray the Lord to send out watchmen. It rejoices my heart greatly to believe the repainers are at work repairing the breach that Satan has made in God's holy Law.

STEWART M. STEELE writes from East Melbourne, Sept. 8th, 1853:—"I have received and read the Review about eighteen months, and I know not how to do without it. It is an unaccountable satisfaction to me. I am alone in this place, keeping the commandments of God. There is one sister three or four miles distant. I most earnestly solicit the prayers of the saints for us, that the Lord will direct us by faith, so that we may inherit the promise. Cannot any lecturing brother call on us? We have not had any meetings, since last Winter."

Bro. J. Deming Jr. writes from Manlius, N. Y., Aug. 30th, 1853:—"The Lord has done much for me in these last days of peril, in showing me his truth and giving me a heart to obey it. I thank his holy name for his goodness unto me, and for the blessings he bestows from day to day. I desire the spread of the truth, and it is my prayer that we may meet in the kingdom of God."

PRINTS AND RULES.—And found there none of the sons of Levi." Ezra vii, 15.

"Have any of the rulers or Pharisees believed?" John 7, viii.

It is constantly objected to the doctrines of the Second Advent that ministers of the gospel, doctors, and rulers do not receive it. This argument is thought by many to be unanswerable, and we feel that it is our greatest stumbling block in the way of persuading the mass of the people. But still let us not be discouraged, for when we look at history and Scripture testimony, we find that this class of men were not always the first in re formations and returns from captivity. In the days of Christ they were his most active and bitter enemies, and those of their number who believed came to him by night. Ezra also tells us that in his time, when he numbered the people who voluntarily set their faces to return to Jerusalem and the worship of their God, he found "there none of the sons of Levi." We would not at the manumission of our Brethren, but who would ever entreat them, and also rejoice that there are some noble exceptions to this charge.—Phil. Alarm.

NEW WORK.

SHOWS OF THE TIMES. This is a Work of 124 pages, showing of devils, and the hold of every foul spirit, and a trap for the feet of commandment-keepers."

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