

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

THE SAINTS' ENCOURAGEMENT.

A MORN will dawn on this dark night of woe;
A sunny calm succeed the midnight storm;
To those who joyfully endure, below,
And faithful to their trust, his will perform.

A few more conflicts on this stormy shore;
A few more trials in this vale below,
And we shall shout our toils and sufferings o'er,
Where everlasting pleasures we shall know.

Then fainting, pilgrim on the thorny way,
O look not back nor let thy labors cease;
For soon the rich reward will thee repay,
When Jesus comes to bring a sweet release.

Not with a purple robe or crown of thorns
The Conqueror comes, to certain victory led;
A brighter crown his lovely brow adorns
Than ever o'er a monarch's, luster shed.

In all the Father's glory he'll descend,
His saints to gather home in endless day;
While shining hosts of angels will attend
His burning chariot, on its glorious way.

And when the parting heavens shall back retire,
And clothed with power the Son of man appears,
Before the flame of his avenging ire,
The loftiest boar, the stoutest quail with fear.

Not so with those who love and serve him here,
And onward press, whatever may annoy,
Who long for their Deliverer to appear,
That in his presence they may share his joy.

Not this will be the burden of their song,
As untold glory lights the careworn brow;
Lo! this is He for whom we've waited long,
And from the storm of wrath he'll save us now.
[Home hero, &c., pp. 25, 26.]

Christianity Requreth a Renunciation of the World, and All Worldly Tempers.

(Continued.)

I HAVE, I think, sufficiently shown that our Saviour required an entire renunciation of the world, a forsaking all its enjoyments, in order to be his true disciples; and that the same is as certainly required of us, as he is the same Christ, and we heirs of the same glory.

I will now therefore, I know, be asked, whether all Christians are obliged to sell their estates, and give to the poor, in order to inherit eternal life.

The absurdity and ridiculousness of such a thing, and the disorder it must occasion in life, will be thought sufficient to expose and confute all the foregoing doctrine.

As to the absurdity and ridiculousness of this doctrine in the eyes of worldly wisdom, that is far from being any objection against it; since we are assured by God himself, that the wisdom of this world is foolishness with God, and that the spirit of Chris-

tianity, and the spirit of the world, are as contrary to one another as the kingdom of light and the kingdom of darkness.

What can be more contrary to worldly greatness and wisdom than the doctrine of the cross, a crucified Saviour? Which way could any one expose himself to more jest and ridicule than by being too meek and humble to resent an affront, and accept a challenge?

Not only rakes and libertines, but the grave, the religious part of the world, talk of the necessity of defending their honor, and reckon it a shame not to resent an affront when the affront is given.

This makes the spirit of the world; though it be as consistent with our religion to honor the memory of Cain for killing his brother, as to make it a part of honor to give or accept a challenge.

This may serve to show us that we must disregard the wisdom and maxims of this world, and not form our judgment of Christian virtues, with any regard to it; since by its patience and meekness may be reckoned shameful, and revenge and murder as instances of honor.

But I give now a direct answer to the foregoing question, and venture to affirm, upon the proofs I have already produced, that all Christians are really and effectually obliged to do that which our Saviour required of the young man.

Our Saviour bid him sell all that he had, and give to the poor, that he might have treasure in heaven; that is, he required him to renounce the self-enjoyment of his estate, to live no longer in the gratification of his plenty, but offer it all to God in works of charity, and relief to others.

Now the selling all is only a circumstance of parting with the enjoyments of his riches from himself, to all such objects and uses as are worthy of it in the sight of God.

If our Saviour had told sinners that they must repent in sackcloth and ashes, I should have thought that sackcloth and ashes were only mentioned as a particular way of expressing a general duty, and that though the circumstance of sackcloth and ashes might be omitted, yet the thing intended the degree of humiliation and sorrow, was always to be performed in the same degree.

I take it to be the same in the case before us. It is not necessary that a man should sell all that he hath, because that was the expression used to the young man, but it is necessary that he comply with the thing signified, and practice all that disregard of the world, and heavenly affection which is there taught.

He sufficiently selleth all who parteth with the self-enjoyment of it, and maketh it the support of those that want it.

This seems to me to be the true and plain meaning of the passage. The word, sell all, are only used as a term of speech as a general way of expressing the parting with the enjoyment of an estate, as sackcloth and ashes were a general way of expressing repentance; and not as laying any direct obligation of parting with an estate in that particular way, any more than sackcloth is always necessary to a true repentance.

A person that was to give away his estate would surely comply with the doctrine of the text, which shows that it is the thing signified, and not the particular manner of doing it, that is required.

Yet it is the keeping to this literal sense of the words, as if the selling all was the particular thing

enjoined, that has taught people to excuse themselves from the doctrine there delivered.

For there was some pretence to think that so particular an action as the selling all could only relate to him to whom it was enjoined.

But if men would consider that this selling all is only a circumstance of the thing, as sackcloth is a circumstance of repentance; and that the thing required is heavenly affection and devotion to God they would find themselves as much concerned in the doctrine there delivered, as in any other doctrine of Scripture.

When our Saviour related the good Samaritan's charity, and said unto the man that talked with him, Go, and do thou likewise, he is not exhorted to stay for an opportunity of doing the same action, but to do the same thing which was implied by that action.

Taking therefore the words in this plain sense, as an exhortation to such a degree of heavenly affection, and disclaiming all self-enjoyment of riches, and not as to any particular action of selling all, it must be affirmed that they equally concern all rich men to the end of the world, as that young man, to whom they were spoken.

For as he was called to that temper of mind, because it was a right temper for a Christian, a proper instance of his faith and hope and devotion to God, and a right way of using the things of this world; how can it be thought that the same temper is not equally right and Christian in every rich man now? Or how can it be thought that the rich men of this age are not equally obliged to act conformably to the temper and spirit of religion now, as well as in the days of Christ?

Are not humility and meekness to be practiced in the same fullness that they were in our Saviour's time? But if they are it will be impossible to show why any other virtues should admit of any abatements.

Or can any one show a better instance of humility and meekness, than in departing from the splendid enjoyments of his fortune, to make it the support and relief of poor and distressed people. It ought also to be considered whether it is not impossible to show that meekness and humility which was then required, unless he practices them in these instances.

Let it also be considered that this use of worldly things is not only commanded, as suitable to the graces and virtues of the Christian life, but that the case of the rich man in torments, with the other passages above mentioned, are so many express threatenings against our disobedience.

So that it must be affirmed that we are as much obliged to labor after the same degrees of faith, hope, heavenly affection, and disregard of the world, as after the same degrees of humility, charity and repentance, that ever was required of any Christians.

Let it also be considered that the command of selling all, is only particular in the expression; but that the thing required is the general temper of Christianity; as is expressed by being dead to the world, having our conversation in heaven, being born of God, and having overcome the world; these expressions have no proper meaning, if they do not imply all that heavenly affection, and disregard of riches to which our Saviour exhorted the young man.

God forbid, saith St. Paul, that I should glory, save in the cross of our Lord Jesus Christ, by whom

the world is crucified unto me, and I unto the world. Gal. vi, 14.

Now I desire to know why any Christian should think it less dreadful not to be crucified and dead to the world than St. Paul thought it? Is not the temper and spirit which the apostle shows here, as much to be aspired after, as in any other part of Scripture?

But can those who spend their estates in their own indulgences, who live in the pomp and pleasures of riches, can they without profaneness say that of themselves, which the apostle here saith of himself?

Or can they be said to have the Spirit of Christ, who are directed by a spirit so contrary to that of the apostle? Yet the Scripture says expressly, that if any man hath not the Spirit of Christ he is none of his.

Thus we see that this renunciation of the world, which is thought too great an extreme, to be taken from the command given to the young man in the Gospel, is the common temper of Christianity, and a doctrine the most universally taught of any other. It is indeed the very heart and soul of Christian piety, it is the natural soil, the proper stock from whence all the graces of a Christian naturally grow forth; it is a disposition of all others the most necessary and most productive of virtue. And if we might now be more earthly than in the days of Christ, we must of necessity be proportionably wanting in all other virtues. For heavenly affection enters so far into the being of all Christian virtues, that an abatement in that, is like an alteration in the first wheel that gives motion to all the rest.

I will now a little appeal to the imagination of the reader.

Let it be supposed that rich men are now enjoying their riches, and taking all the common usual delights of plenty; that they are laboring for the meat that perisheth, projecting and contriving scenes of pleasure, and spending their estates in proud expenses.

After this supposition, let it be imagined that we saw the holy Jesus, who had not where to lay his head, with his twelve apostles, that had left all to follow him; let us imagine that we heard him call all the world to take up their cross and follow him, promising a treasure in heaven to such as would quit all for his sake, and rejecting all that would not comply with such terms; denouncing woe and eternal death to all that lived in fulness, pomp and worldly delights: let it be imagined that we heard him commanding his disciples to take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed; and giving this reason for it, because after all these things do the Gentiles seek.

Let it be imagined that we saw the first Christians taking up the cross, renouncing the world, and counting all but dross that they might gain Christ.

I do not now appeal to the judgment or reason of the reader, I leave it with his imagination, that wild faculty, to determine whether it be possible for these two different sorts of men to be true disciples of the same Lord.

To proceed:

Let us suppose that a rich man was to put up such a prayer as this to God:

"O Lord, I thy sinful creature, who am born again to a lively hope of glory in Christ Jesus, beg of thee to grant a thousand times more riches than I need, that I may be able to gratify myself and family in the delights of eating and drinking, state and grandeur; grant that as the little span of life wears out, I may still abound more and more in wealth, and that I may see and perceive all the best and surest ways of growing richer than any of my neighbors; this I humbly and fervently beg in the name, &c."

Such a prayer as this should have had no place in this treatise, but that I have reason to hope that in proportion as it offends the ear, it will amend the heart.

There is no one, I believe, but would be ashamed to put such a prayer as this to God, yet let it be well observed, that all are of the temper of this prayer, but those who have overcome the world.

We need not go amongst villains, and people of scandalous characters, to find out those who desire a thousand times more than they need; who have an eagerness to be every day richer and richer; who catch at all ways of gain that are not scandalous, and who hardly think anything enough, except it equals or exceeds the estate of their neighbors.

I beg of such that they would heartily condemn the profane and unchristian spirit of the foregoing prayer, and that they would satisfy themselves, that nothing can be more odious and contrary to religion than such petitions.

But then let them be assured also of this, that the same things which make an unchristian prayer, make an unchristian life.

For the reason why these things appear so odious in a prayer, is because they are so contrary to the spirit of religion. But is it not as bad to live and act contrary to the spirit of religion, as to pray contrary to it.

At least, must not that manner of life be very blamable, very contrary to piety, which is so shocking, when put into the form of a prayer?

But indeed, whatever we may think, as we live, so we really pray; for as Christ saith, where our treasure is, there will our heart be also; so as the manner of our life is, so is our heart also; it is continually praying what our life is acting, though not in an express form of words.

To pursue this argument a little: Is this prayer too shocking? Dare we not approach God with such a spirit? How dare we then to think of approaching him with such a life?

Need we any other conviction that this manner of life is contrary to the spirit of Christianity, than this, that the praying according to it in Christ's name, comes near to blasphemy?

Does not this also sufficiently convince us of the reasonableness of Christ's command, to forsake the fulness, the indulgence, and pride of estates; since it is a state of life that our reason dare not ask God to give us?

Let it be considered how we should abominate a person whom we knew to use such a prayer, and let that teach us how abominable a life that is like it must make us to appear in the eyes of God, and with this addition of folly joined to it, that we call the prayer profane, but think the life that answers to it to be Christian.

Perhaps there cannot be a better way of judging what manner of spirit we are of, than to see whether the actions of our life are such as we may safely commend to God in our prayers.

For it is undeniable, that they are such as we dare not mention to God in our prayers, we ought in all reason to be as fearful of acting them in his presence.

We may indeed do several innocent things which on account of their littleness, are unfit to be put into our devotions; but if the chief and main actions of our life are not such, as we may justly beg the assistance of God's Holy Spirit in the performance of them, we may be assured that such actions make our lives as unholy as such petition would make our prayers.

From all that has been above observed, I think it is sufficiently plain, that the present disciples of Jesus Christ are to have no more to do with worldly enjoyments than those that he chose while he himself was on earth; and that he expects as much devotion to God, and heavenly affection from us, as from any that he conversed with, and speaks the same language, and gives the same commands to all rich men now that he gave to the rich young man in the Gospel.—*Law.*

(To be Continued.)

PRAYER AND PRAISE.—They know little of their own wants and emptiness, who are not much in prayer; and they know little of the goodness of God who are not much in praise. The humble christian hath a mind in some measure framed to both. He hath within him the best Schoolmaster, who teaches him how to pray and how to praise, and makes him delight in the exercise of them both.—*Leighton.*

CHURCHES AND MILLSTONES.

HAVING spent at least a score of years in the milling business, and having since been engaged as a laborer in the Church of Christ, I have often been led to compare the former with the latter period of my labors, and I find that a striking similarity exists between the two. Think it not strange, dear reader, when we say the Church is similar to a millstone; even a genuine French-Burr-Millstone; and that in the management of such a stone, we may learn a lesson in respect to the government and advancement of the interests of the Church of Christ. We have dressed quite a number of millstones, and must be allowed to have some knowledge of the business. But let us notice the points of comparison:—

1. A millstone is made up of many different pieces.

So the Church is composed of many members, from various tongues, nations and people, which make up one body, of which Christ is the head.

2. She pieces must be collected and brought to a proper shape, and must be well jointed and cemented together.

So the members of the Church must be collected by the invitations of the divine word, backed by the influences of the Spirit, and must be so shaped and formed by grace, as to become fit subjects for membership. The ministers of the Gospel are the agents employed to superintend this part of the work; and as by nature a stone is not fitted to occupy a place in a millstone; so there is no natural fitness in a man for membership in the Church.

3. The pieces composing a millstone, must, after they are shaped and jointed together, be secured by a strong band; otherwise they would when set in motion be scattered in every direction.

The members of the Church must be bound and cemented together by "the bond of perfection" which "is the love of God." In this their strength and their usefulness consist. When this is broken, all that can hold them together is sundered, and the connection between them ceases. It is true, they may be shaped and cemented together, and have every appearance of substantial unity, but if this bond does not enclose them we may not reasonably expect any good results. Love, supreme to God, and love to one another, constitute the bond of union. If in possession of every other characteristic, it will profit them nothing if they lack love.

4. The pieces in a millstone vary, as to porousness, solidity and temper. Some are very open, others very close, while some are soft and others very hard.

The members of a church generally vary, very much in their character; some being free and open-hearted, others reserved and distant; while some possess a pliable, yielding disposition, others are obstinate and stiff-necked. The disciples of Christ were of various temperaments, and the history of the Church since the apostolic days, furnishes abundant evidence that such has always been the case.

5. A millstone has but one eye which must be exactly central. In any other part the eye would be an injury, and without the eye, there could be no feed admitted to the stone.

The church must be single eyed. "If the eye be single the whole body shall be full of light." The glory of God must be the aim of the Church. On him the members depend for that spiritual light and life, which is necessary for their welfare, and on which their very existence depends.

6. The pieces of a millstone must be properly arranged by the maker, and are each placed in a position where they can be most useful.

Thus in the Church: there are various offices and stations to be filled; and God hath set some "apostles, prophets, teachers, helps," &c., "every one of them as it hath pleased him;" and in a class or congregation, the person to whom is entrusted the oversight thereof, should be capable of judging of the talents and tempers of each, and then place them in a position where they may be most useful. Such position the members should also keep, and be found faithful in the discharge of their several duties.

7. To produce good flour, a millstone must be very even on the face; the least imperfection in this respect will cause an inequality in the grinding.

The Church must be "like minded," "of one mind;" a difference in opinion will cause too severe a discipline in some respects, while others are slighted, for a variety of opinion will cause a division of heart; thus the bond of union will be affected, and evil results are sure to follow. "Let the same mind be in you which was also in Christ Jesus."

8. A millstone is liable to become uneven on the face by use.

A church is subject to the same evil. In its labors in the cause of God, the patience of some will wear down, while the selfishness of others will stick up, and thus an unevenness will be produced. The difference in temper is the cause of this. Some church members are often inclined to be up, while others are equally as much inclined to be down; both parties require close attention. Bearing "one another's burdens" is a lesson not soon learned by some.

9. To preserve the even face of a millstone, it must be frequently examined, by applying the red-staff, or as some call it, the "straight-edge," to it. This is a square stick of wood, even to a hair on one side, on which a very thin coat of red paint is spread; by applying this to the face of the stone, the parts too high will be marked by the paint, while those too low will not be touched.

A church must be under the constant watch-care of its ministers, who should apply the divine word to them, anointed with the Holy Ghost. They must be weighed in the balances of the sanctuary. Judging closely by this standard, all unevenness and irregularity can easily be detected. The reproofs and warnings will fall upon the heads of the disobedient; while the blessings and promises of the word, will not be participated in by the negligent and undutiful. The Spirit of God accompanying the word, will leave an impression for good or evil; and where the influences of that Spirit are not felt, the cause should be examined into.

10. To restore the even face of a millstone, all the highest parts have to be brought down to a level with the lowest; this is done by rubbing, dressing or grinding, or all of these combined may be necessary to produce the desired result. The lower parts cannot be raised.

In restoring the peace and unanimity of the church, attention should be paid to this fact: that a spirit of humility is necessary, and that the Christian's position should be a lowly one, "not high-minded," "but condescend to men of low estate." Church members are not always willing to submit to this: they will not come down, but want others to come up to them; this must not be expected; if you are up you are too high, and it is for you to come down. Instruction, admonition, or warning, or all of these combined must be applied to restore the peace and harmony of the Church. It may frequently be found necessary to apply the rough face-hammer to some of the most obstinate members, and dress them off, to bring them to a proper level, as the high must absolutely come down!

11. One piece of too hard a nature in a stone will cause constant trouble, as it is apt to bring all the rest out of face.

Thus one unruly member in a class or congregation may cause a great deal of trouble, and may require constant dressing down. Such characters are a great annoyance both to the preacher in charge and the rest of the members; and nothing less than a good dressing down now and then, can keep them out of mischief. Mind this.

12. When a piece in a millstone becomes rotten, as is sometimes the case, there is no remedy for it, such must be thrown out and its place supplied.

When a church member loses the vital principle of religion—falls from grace—he is not only useless, but a hindrance in the church, and the rule laid down in the divine word, must be applied to him, which teaches us to "put such away from us."

In conclusion let us not forget that the hearts of the unregenerated are as hard as the "nether millstone," and that wisdom and grace from on high, alone can make us successful laborers in the cause of our God, for the salvation of their souls. Let us be humble, and stoop low down to raise the fallen

high up; not being an offense to the little ones in Christ's Church, lest a millstone be used as a means to sink us in the depths of the sea.—*S. Vonnieda.*

Escape for thy Life.

Gen. xix, 17.

"ESCAPE for thy life!" was the merciful warning
From heaven vouchsafed to the good man of old,
By angels conveyed on the terrible morning
When burst the fire-torrent on vice's dark hold.
"No fondly delaying: no looking behind thee:
"Speed onward in haste with thy daughters and wife,
In the cave of yon mountain a shelter to find thee:
Destruction surrounds thee: *escape for thy life!*"

And O has it ceased? and does mercy no longer
Proclaim to thee, mortal, that danger is nigh?
No, sinner: each hour it comes louder and stronger,
The voice that implores thee for refuge to fly.
To linger is madness, a snake in thy path:
Each moment neglected with peril is rife.
It gathers—the tempest of vengeance and wrath;
Hark, hark to its thunders! "*Escape for thy life!*"

By prophet and saint has the warning been spoken,
Successive revealing the councils of God;
His Spirit "confirming," by sign and by token,
Each proffer of mercy, each threat of his rod.
They bid thee be girded with heaven's own armor:
The conflict impends, and how mighty the strife!
Deaf adder, awake to the voice of the charmer!
The cross be the refuge: "*Escape for thy life!*"

And dream not the menacing danger thou fearest
Is found in the wild passion-tempest alone:
It lurks in the joys to thy heart that are dearest,
Alluring thee sinward, each caution o'erthrown.
Then think of the parent whose faith, all unshaken,
Devoted the hope of his age to the knife:
The thought on thy soul a like trust may awaken
To sacrifice all, and escape for thy life!

[*Col. Blacker.*
*Mark xvi. 20.
†Genesis xxii, 10.

COMMIT ALL TO CHRIST.

Commit to Christ thine all; so shall thy treasure be,
Secure from moth and rust, from theft, and fire, and sea
And in the final day, transmuted to pure gold,
Thy safe investment then shall yield thee wealth untold.

Path of the Just—Its Radiancey.

THE path of the sun is a radiant path. It is not only glorious. That expresses but half the truth. It is glorious *because* it is radiant. The sun is not like the moon—a mere reflector, glittering with borrowed light. God has given it light in itself; and therefore it shines, and cannot but shine. If the mountains could be lifted up, until they should enclose it like a wall; and the clouds ascending from the mountains, should concentrate their masses, and overarch it like a roof—it would shine still. Nay, made the more intense by the confinement, it would turn the mountains into diamonds, and the clouds into crystals, and flash through them all, and fill the world with new splendors.

So with the path of the just. His glory is from within. It is a radiation. Put him where you will, he shines, and cannot but shine. God made him to shine.

For instance, imprison Joseph—and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel—and the dazzled lions will return to their lairs, and the king come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter—and, with an angel for his harbinger star, he will spread his aurora from the fountains of the Jordan to the wells of Beersheba, and break like the morning over mountain and sea. Imprison Paul—and there will be high noon over all the Roman Empire. Imprison John—and the isles of the Ægean, and all the coasts around, will kindle with sunset visions, too gorgeous to be described, but never forgotten—a boundless panorama of prophecy, gliding from sky to sky, and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God.

Not only so; for modern times have similar examples; examples in the church, and examples in the state. For instance, bury Luther in the depths of the Black Forest—and "the angel that dwelt in the bush" will honor him there; the trees around

him will burn like shafts of ruby, and his glowing orb loom up again, round and clear as the light of all Europe. Thrust Bunyan into the gloom of Bedford jail—and, as he leans his head on his hand, the murky horizon of Briton will flame with fiery symbols—"delectable mountains," and celestial mansions, with holy pilgrims grouped on the golden hills, and bands of bliss, from the gates of pearl, hastening to welcome them home.—*T. H. Stockton.*

Daily Walk with God.

"Be thou in the fear of the Lord all the day long." Prov. xxiii, 17.

How may this be done?

1. Raise your thoughts to God in your first waking moments, as David, who said, "When I am awake I am still with thee."

2. Seek the Lord by secret, fervent prayer, and say, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and look up."

3. At a convenient hour collect together your household for family worship, reading the word of God, and prayer.

4. Carry religious tempers and manners into your family and business, and all the engagements of life.

5. Suitably acknowledge God in the meals you take; seeking his blessing, and giving thanks to his name.

6. In the midst of your avocations, frequently send up ejaculations to heaven for grace, help, and preservation; especially in circumstances, of difficulty, danger and strong temptation.

7. If practicable, retire in the course of the day for devotional purposes, like him who said, "Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice."

8. Improve every opportunity you have to witness for God and truth, and to do good to your fellow creatures.

9. Close the day as it began, with family worship, and secret prayer.

10. Acknowledge yourself an unprofitable servant, and depend only upon the blood and righteousness of the Lord Jesus Christ for acceptance with God, now and in the day of Judgment. Thus walk with God here, and hereafter you

—"Shall walk with God,
High in salvation, and in the climes of bliss."

Ch. Ad.

DOES THE WORLD HATE PIETY?—In answer to this question, the celebrated Sidney Smith says: "It is not true that the world hates piety. That modest and unobtrusive piety which fills the heart with all human charities, and makes a man gentle to others and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power when it is veiled under the garb of piety; they hate cant and hypocrisy; they hate advertisers and quacks in piety; they do not choose to be insulted; they love to tear folly and impudence from the altars which should only be a sanctuary for the righteous and the good."

This seems very plausible, but it is not true. There once lived a man whose "modest and unobtrusive piety" no one doubts. It has even extorted the praise of bitter opponents. But did Jesus of Nazareth find himself the "object of universal love and admiration?" Nay, did he not justly apply to himself the words of the Old Testament, "They hated me without a cause?"—*Chr. Intel.*

BELIEVING IN CHRIST.—This was the directions of Paul and Silas to the Philipian jailor: Stay not to questioning his willingness, for "every one that asketh receiveth,"—doubt not his power, for "he is able to save to the uttermost,"—plead not your unfitness, for though you are not worthy, you are welcome.

BORLAW said of the Jesuits, that they were men who lengthened the creed and shortened the Decalogue.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JULY 24, 1856

It has been our object to publish the REVIEW regularly each week, and to issue it as early in the week as possible; but delays are sometimes unavoidable. We are now in a very unfavorable condition in regard to help. Our press-man is sick. Bro. Bel-den just recovered from a severe attack of sickness, by endeavoring to work the press in his absence has again reduced himself to a condition in which he is not able to do any labor in the Office. We have now no one with us, and cannot obtain any one in this place, adequate to perform this portion of our work. This will explain the delay of this number. The INSTRUCTOR is also delayed for the same reason.

THE ONE THOUSAND YEARS' REIGN.

WHERE will it be? in heaven or on the earth? is a question not fully settled in some minds. Some conclude that the testimony is plain that Christ and the saints will be on the earth during the 1000 years. A sister in Wisconsin has recently written to a sister in this Village on the subject, and presents the following texts as proof. Let us see if they prove what they are quoted to prove. She says—

"The word says, 'for the upright shall dwell in the land, and the perfect shall remain in it.' Prov. ii. 21. The 'righteous shall never be removed, but the wicked shall not inhabit the earth.' Prov. x. 30. 'But the meek shall inherit the earth and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth and they that be cursed of him shall be cut off. The righteous shall inherit the land and dwell therein forever.' Ps. xxxvii. 11, 22, 29. 'And I saw thrones and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their forehead, or in their hands, and they lived and reigned with Christ a thousand years.' Rev. xx. 4. Rev. v. 10, tells where they will reign during the thousand years. 'And hast made us unto our God kings and priests, and we shall reign on the earth.' Now what can we do with such positive testimony as this?

"One text says, 'The perfect shall remain in the land, another, 'The righteous shall never be removed.' Again, the same class who had not worshiped the beast, neither his image, are to reign with him 1000 years and reign on the earth."

"Dear sister, this testimony troubles me. I don't see how we can expect to live in heaven during this period. And what do these scriptures mean, if not precisely what they say?"

We most solemnly and fully believe just what Prov. ii. 21; x. 30; Ps. xxxvii. 11, 22, 29, declare, that "the meek shall inherit the earth," that the "righteous shall inherit the land." They "shall never be removed," but "remain," and "possess the kingdom for ever, even for ever and ever." But these texts say not a word respecting the 1000 years, or where the saints will be during that period; whether immortal saints will come down on the earth at the commencement or the close of the 1000 years.

It may however be said that the expressions, "The perfect shall remain in it," and, "The righteous shall never be removed," prove that the saints will not go to heaven at the second coming of Christ, but remain on the earth. But with this view the texts prove too much. They prove that St. Paul was mistaken when he declared that they would be caught up to meet the Lord in the air. If they are never moved off from the earth, they never will be caught up from it to meet Jesus in the air.

The expressions relative to the saints' never being moved, their remaining, &c., evidently teach the same. Dan. ii. 44; vii. 18. "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

Rev. xx. 4, declares that the saints live and reign

with Christ 1000 years, but says not a word in regard to their location during that period. Neither does Rev. v. 10, teach where the saints will be during the 1000 years. Here is where some err, in putting Rev. xx. 4, and v. 10, together, and making them declare that the saints reign with Christ 1000 years on the earth. And so confident is our sister on this point that she asserts as follows:—

"Rev. v. 10, tells where they will reign during the thousand years. And hast made us unto our God kings and priests, and we shall reign on the earth."

The text teaches that the saints will reign on the earth, but does it tell when? and how long? No. Not a word. But, really, does not Rev. v. 9, 10, teach that the saints are redeemed from mortality and corruption, that they are kings and priests unto God, yet are not on the earth? but are looking forward to the time when they shall reign on the earth? We inquire. Where are they when they sing the new song, of verse 9? They are redeemed, they are kings and priests unto God, consequently reigning, yet they look forward to the time when they will reign on the earth. It must be admitted that Rev. v. 9, 10, strongly favors the position that the saints reign with Christ 1000 years before they inherit the earth.

We hope the testimony quoted by our esteemed sister will no longer trouble her. The texts do mean just what they say, but do not furnish the least proof that the saints and Christ reign on the old earth during the 1000 years, while a large portion of it at last bears all the marks of the curse, and is inhabited by wicked men.

OUR LATE VISIT

WITH the brethren at Hastings, Grand Rapids, and Bowne, was refreshing and cheering to us, and we trust will result in some good to the brethren. At Hastings we gave a discourse in the Court House by the request of the husband, children and friends of sister Hutchinson who fell asleep April 8th. From the inquiry, "What is man?" [Heb. ii. 6] we spoke (1) of man's condition in this life, (2) of his condition in death, and (3) of his condition in the resurrection. Our positions are too well known to make it necessary to state them here. The few firm friends in Hastings are encouraged to press forward.

At Grand Rapids we spent three days with those families who have stood by the cause. Here we found necessary rest and freedom of spirit. Those in that vicinity who followed Ira Wyman in his work of division are in a deplorable condition. His vile conduct has destroyed the confidence of his friends, while they are left without meetings, and without union of sentiment among themselves. We would gladly help them if they would be helped. But it is a painful fact that in most cases when individuals are led off by wicked and deceitful men, they drink so largely of the poison of prejudice, that the development of the plainest facts in the case showing their wrong course, will not induce them to return to their former brethren with proper confessions. How dangerous to step wrong! One false step may prove fatal in the end.

Sabbath, July 5th, we met with the brethren in Bowne. The large school-room was nearly filled. We spoke to them twice, baptized five, and in remembrance of the scenes of Calvary partook of the emblems of the broken body and shed blood of Christ. On First-day we had a large congregation at the center of the town who listened with attention for more than two hours to the warning message of Rev. xiv. 9-12. Here several others resolved to keep the Lord's Sabbath.

Only a few months since and there were no Sabbath-keepers in Bowne. Bro. J. B. Frisbie visited the place twice last Spring and gave lectures, which stirred the whole community. There are fifteen or twenty firm in the present truth, and others convicted and convinced. God save them from hesitating

in regard to taking a bold stand till the convicting Spirit of God shall leave them. Preaching brethren are solicited by the brethren there to visit Bowne. It is on the direct road by private conveyance from Hastings to Grand Rapids.

J. W.

CONFESSION OF FAULTS.

THIS is a plain Bible duty, yet some seem never to think of it, or never think it can be their duty. It is noble, manly and Christian to confess faults; to leave error and cleave to truth. He who clings to his errors is foolish, while he who frankly exchanges them for truth is wise. He who commits errors which injure others should be willing, yea anxious, that his confessions should cover the entire ground of his errors.

Bro. Seaman's statements on another page will meet with general approval. We hope he will fully free himself from the snare which in an unguarded hour overcame him. One may sacrifice the confidence of brethren in an act of a moment, which can be fully recovered only by a godly life for a length of time. O God, save the erring.

We have borne abuse with some degree of patience, we trust, from many of those who took sides with the *Messenger*. We now pity them, especially those who have been deceived by those who have made fair speeches in uttering the most heaven-daring falsehoods. Bro. S. says in a letter to us dated July 9th, "I have been deceived by liars that have told them with such a grace, and such enormity of expression, that I thought there must be some truth." "Am willing to do anything to undo the evil I have caused against the truth."

As an example of the course of some we would present the following from J. K. Bellows, which appeared in the sheet above named for Oct. 1855, against the REVIEW. "They have stopped my paper. I have had none since the first of December last. I had paid up for the current year, and I know not why they discontinued it, unless it was because I took sides with the *Messenger*. I confess I am in favor of truth, and opposed to their double dealing."

Now the facts in this case are simply as follows: J. K. Bellows' paper has never been discontinued, but regularly mailed to his address up to this date, although he has failed to pay up for it, and has frequently made statements in a public manner against the REVIEW and its conductors, as false and as bitter as the above. He has paid only 25 cts. on Vol. VII, and nothing on Vol. VIII. And notwithstanding all his past abuse he more recently writes to the Office in a style as though nothing had happened!!

Such statements as the above were calculated to cast a strong influence against the REVIEW in the minds of those who were not personally acquainted with J. K. B. or the conductors of the REVIEW. It was best, perhaps to bear such things in silence till the feverish excitement on minds affected by such statements should subside, and the crusade against the REVIEW prove a failure. Now facts in such cases may help those who can be helped.

Again we say we pity the erring. And could we see them penitent, we would gladly weep with them over the errors they have been led to commit.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

J. W.

CONFERENCE ADDRESS.

TO THE SCATTERED SAINTS:—

Dear! Beloved, In the good providence of our God we are again permitted to meet in Conference and thus strengthen and encourage one another in the great work in which we are engaged; and as we enjoy the opportunity of praying with and for one another, our hearts are moved toward the scattered ones whose servants we rejoice to be, for Christ's sake.

After the example of the apostles of our absent Lord, we earnestly desire to be helpers of your joy, and to stir up your minds by way of remembrance, that you may be mindful of the words spoken before by the holy prophets; and this we will endeavor to do, realizing the perils of the fast days in which we live and our own responsibility as bearers of a priceless treasure. But perilous as the times are, we must not look upon them as altogether peculiar in this respect, since the remnant are instructed to take the prophets as an example of suffering affliction, and of patience. The way to life is narrow, and the redeemed throng are said to come out of great tribulation. Disappointment is incident to the present state. But that we meet with disappointments is no evidence that God is not for us, or with us; for the ways of his providence are beyond our vision. His ways are higher than our ways. The saints of God have ever been an afflicted people as it is written: they are troubled, perplexed, persecuted and cast down. As it is now, even so it was in the days of Christ and of his apostles.

When the Saviour came into the world, and signs and miracles were wrought by him to the glory of his Father, a company of humble ones were gathered as his followers. Though many gladly heard his word, and for a season rejoiced in the light, they could not long bear the plainness of the truth; they were displeased at his hard sayings, so that the true followers of Jesus remained but few—even a "little flock." These few, having high hopes that he would then redeem Israel, or restore the kingdom, were sore dismayed when the counsel of the ungodly prevailed to put him to death. But God raised him from the dead, and the disciples were glad when they saw the Lord. Yet to their great grief they must be again separated from him; he had to go away to prepare a place for them in his Father's house. Though they could not then follow him to the mansions on high, he gave them the assurance that he would return and take them to himself; and thenceforth his *second coming* became to them the blessed purifying hope. The thought that the Lord himself would descend and raise their sleeping friends from the dead, and change them to immortality, filled the souls of the believers with comfort and joy.

But they were not to see these things without tasting death. That day should not come till the "falling away" had taken place. A day of darkness and persecution awaited the church of God: "the patience and faith of the saints" must be tried; they must fill up that which was behind of the afflictions of Christ; the members of the body must all suffer with their head, before they could rise and reign with him in glory. And not only did persecution await them from without, but they were told that there should be false teachers among them; grievous wolves should enter in not sparing the flock. Also, men should arise of their own selves speaking perverse things to draw away disciples after them. These were spots in their feasts of charity; feeding themselves (not the flock) without fear among the saints; murmurers and complainers, who separate themselves, having not the Spirit.

To those who have marked the fulfillment of prophecy in the past and present advent movement, and have searched the scriptures to see the manner in which God will carry on his great work of preparing a people to stand in the battle in the day of

the Lord, there will be nothing unseemly in a parallel drawn between the times of the early church and the times in which we live. The expectations of the disciples of Jesus were never higher—never were their hopes brighter that he would restore the kingdom and redeem Israel, than were those of the Advent company that he would come again and establish his kingdom in 1844. And as the former "mourned and wept at their own homes, or walked together and were sad" while conversing of the prostration of their hopes in the death of their Lord Jesus, their disappointment was not greater than that of the latter when "the time" passed, and the kingdom was not restored—their Lord did not come. And as the hopes of the former revived when he rose from the dead, so did the hopes of God's waiting ones revive when the truth arose from the dust and rubbish of slander and persecution, where it was for a time obscured, and the glorious light of the Third Angel's Message came like life from the dead, harmonizing the word, and fully explaining the mystery of the dark providence through which they had passed.

But though glorious was the light, and sweet the precious truth as it reached the sorrowing heart, the day of the Lord was not yet. As in the first age of the church, so now, a time of persecution and peril must be passed; "the patience of the saints" must be tried; false teachers must be exposed; grievous wolves unmasked; murmurers and complainers silenced; and they who have been feeding themselves among the saints, who separate themselves to work iniquity and speak perverse things, must be manifested as "having not the Spirit."

Some of these things we have already experienced; already have false teachers been manifested among us; perverse things have been spoken, by reason of which evil reports have been raised against the truth, and disciples drawn away from their steadfastness. And many perils we have yet to pass. The dragon, the beast, and the false prophet, urged on by the unrighteous influence of seducing spirits, will combine to make war on the children of God. Satan, transformed to an angel of light, and his ministers to ministers of righteousness, will deceive, if possible, the very elect. Evil men and impostors will grow worse and worse, and because iniquity shall abound the love of many will wax cold.

But, beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. We are aware that it is hard and even impossible to rejoice in tribulation and affliction, unless we apprehend their object according to God's word. But the word is very explicit; so that we cannot consider ourselves followers of Jesus unless we have learned to follow him through the darkness of this world with meekness and patience. Says the Apostle: We glory in tribulation, knowing that tribulation worketh patience." But if we constantly dwell on our trials as though some strange thing happened to us, we have therein evidence that our tribulation worketh impatience; and the result will be to our shame. The chastisement which we receive is designed to yield the peaceable fruit of righteousness; and so it will to them which are exercised thereby. But if we are not exercised (or disciplined) thereby according to godliness, it cannot be expected to yield such fruit.

The word declares that our affliction is light and momentary, and that it *worketh for us*: not against us as we would almost persuade ourselves. And the result is *glory*. The affliction is light: the glory is weighty. The affliction is but for a moment; the glory is eternal; and it is a *far more exceeding and eternal weight of glory*. But we know that the affliction of the unrighteous and the worldly does not end in glory—it does not yield the peaceable fruit of

righteousness to them; hence, it is evident that this glorious result is only obtained by receiving it in a patient, uncomplaining spirit. In order that we may exercise this patience in affliction we are assured that we have a High Priest who can be touched with the feeling of our infirmities, who is the head of the body, and feels all that the members suffer. And as Jesus suffered so much for us without a murmur, we should cheerfully bear the cross of Christ in hope of soon being glorified together with him. Can you consider him that endured for our sakes, and say you suffer too much? Can you think of Gethsemane and complain? Can you look upon the cross and murmur? O, that we might realize the agony of him upon whom our sins were laid!

Most of those who have a form of godliness at the present day, endeavor to shun the cross, and seek salvation in a smooth and easy way; and with them have our associations mostly been. We therefore consider it well to impress these things upon your minds, and put you in remembrance. Think that the afflictions you now bear are not your own; they belong to the head of the church, of whose body we trust you are members, and you only bear them for his sake. In the great day of account he will claim these sufferings as his own; whatsoever is done to the least of his disciples is done to him. If Jesus thus feels your trials, (many of which are, perhaps, brought on by your own unfaithfulness,) and does not complain, you should not. And if we are truly devoted to God we shall bow to the dispensations of his providence as cheerfully as to the decisions of his word. Then look no more with mournful thought on what you here endure, but look to Jesus, our pattern and our friend, and to the glory soon to be revealed, at his appearing. "Walk by faith and not by sight."

To direct our minds in the way of humility and patience, as marked out by our pattern, the institutions of the Lord's house are given to us, as well as the instructions of his word; and these institutions speak in emphatic terms to the heart of the believer. Patience may well be exercised in view of what Jesus has suffered and bought for us; but christian patience without christian humility cannot be attained; and as we have both precept and example before us to inculcate patience, so we have both divine precept and example to lead us to perfect humility. We show forth the Lord's death, the shedding of his precious blood, in the Lord's supper; and his burial and resurrection in baptism.

To prepare our minds for a better appreciation of these truths, we should follow our Lord's example, and obey his command, in washing one another's feet. We know that against this ordinance much prejudice exists, and to it much repugnance is felt by many; but let us remember that it was on the occasion of its institution that the Lord uttered those memorable words: "The servant is not greater than his Lord." Read John xiii, 1-17; especially verses 14, 15, 17. It is very plain that a positive command is here given; and we feel that the most solemn obligation rests upon us to exhort you to follow the Saviour in self-denial and humility, without which you cannot be his disciples. Should we pass this by in silence, we should fail to fulfill the "great commission," which says: "Teaching them [the disciples] to observe all things whatsoever I have commanded you." In so doing we have the sweet assurance that he will be with us to the end of the world; but if we hide his counsel, or neglect his commands, he will forsake us utterly.

We think it is incumbent upon us to again call your attention to the subject of the gifts of the Spirit; and this we feel the more constrained to do, inasmuch as there are, not only those who deny these gifts, but those who profess to believe all that the word of God teaches on this subject, and even to rejoice in his goodness in fulfilling his precious promises, and yet treat these manifestations of divine favor as though God

wrought only for our convenience, or to gratify curiosity. We earnestly entreat you to consider well that God will work all for his glory, and we are commanded to do all things to his glory: but it is greatly to be feared that many have had other objects in view than the glory of God when they have looked for the outpouring of his Spirit, and the spread of the truth. If we desire the manifestation of God's power to prove to the world that we are a favored, peculiar people, exalted above many that claim to be the children of God, it is selfishness, and we shall not receive while thus asking amiss. God will not give his glory to another; but he has graciously connected our salvation with his glory, so that to glorify him is to secure our highest good. But we should let his glory be first, and our benefit the secondary object. If we have a very correct view of this truth we shall realize that God will only pour out his Spirit when we stand where we can glorify him in its reception; and that he will withhold it whenever we use its gifts for purposes of a selfish nature, or cease in our efforts to be benefited by them in a manner consistent with his glory. Of the truth of this we have had a sad experience in the past. Some have shown a desire to be noticed, even though it were with a reproof, merely to gratify selfish curiosity, and to have the assurance that they were objects of divine care, without any effort being manifest on their part to seek by renewed consecration and humble faith in Christ, higher attainments in Christian holiness. On such the frown of our heavenly Parent must surely rest, until they humble themselves, and in deep contrition seek forgiveness of God for such presumption.

When we consider how weak and inefficient we are to work righteousness, how entirely dependent we are on Jesus and the Spirit of his grace, we should be led to the deepest humility by such unmerited favors so freely conferred. If the precious gifts of the Spirit were not to be bestowed, we should in vain seek for the unity of the faith, or perfection in the knowledge of Christ; and we exhort you to shun the counsel of those who profess to take the Bible as the rule of faith and practice, but slight or reject that part of it which teaches us to seek and expect the power and gifts of the Spirit. We hope you will take the word in all things, and seek the illumination of the Spirit to instruct us in its truths, and to correct us when we err from its teachings. Nor do we think it proper to sit still, as the church has done in time past, and wait for the outpouring of the Spirit, with the mere willingness to recognize the gifts when they are bestowed, but remember it is made our duty in the word to earnestly seek for spiritual gifts. To fulfill this duty we must constantly strive for more humility—more holiness of heart, and daily pray that God will crown our efforts with the blessing that our hearts desire, that we may stand strong in his strength, and be prepared for the work to which we are called, and to meet the dangers to which we are exposed.

The bare consideration of the fact is solemnly impressive that the church of Jesus Christ must stand complete in him when his mediation has ceased, and the vials of wrath are poured out upon a guilty world from whom the Spirit of truth is wholly withdrawn; and we cannot think that they who reject these gifts, or deny their necessity for the perfection of the church, realize the depravity of our natures or the depth to which we have sunk ourselves by our sinful lives. Nor do we consider it any excuse to say that we are liable to deception by the seducing spirits of the age; for we much more need the influence and aid of the Spirit of holiness to assist us to stand in the light and liberty of the gospel in this age of strong delusions. Those who object thus should, to be consistent in all things, shrink from being called the children of God, for there are also "strange children" in these last days. But our Father has not given us to understand that his children shall receive a stone when they ask for bread; nor do we expect that the "strange children" shall receive the food that belongs to those who truly have the spirit of adoption. This illustration is authorized and used by our Saviour; and to carry it out we would ask:

What father would commend the forethought of his son who should refuse to take the bread without which he must starve and die, merely because there were stones in the land? While some profess to lament the blindness of those who receive a stone and call it bread, we can consider it but a species of insanity in them to turn away from the pure bread offered them and call it a stone. Surely God's children should by "reason of use, have their senses exercised to discern both good and evil." We realize the extreme danger of those who assert that all manifestations of supernatural power are wrought by the Spirit of God; for they then receive as of divine origin the miracles wrought by "the spirits of devils." But we think there is equal danger of those who look upon all spiritual phenomena as of Satanic origin; for thus they make light of God's promise to pour out his Spirit, and slight the choicest blessings which he confers on fallen creatures.

Dear brethren and sisters, we have great reason to have increased confidence in the gift which God has already bestowed upon us in these last days; for whereas, many murmurers and complainers have arisen and openly avowed that the visions which God has given for his glory and our good were causing division and confusion in the church, we find that since we have been free from the unhallowed influence of such persons, and have humbled ourselves before God, and he has more frequently bestowed such favors on the church, our peace has increased, and the bond of our union has been strengthened, while confusion and distraction, and every evil work is in the midst of our enemies. They have drawn away disciples after them, and while they promised them liberty, they have shown that they themselves are the servants of corruption. In this we rejoice, not that they have denied the truth, and been led away by the error of the wicked, but that their reviling has been overruled to our great comfort, and the advancement of the cause of Christ. Truly has our God caused the wrath of man to praise him, and we will no longer fear if God be for us. Let us then rest on his promise, and seek meekness; and in all things avoid the ways of those who speak evil of the things which they know not; and even corrupt themselves in those things which they know. For it is not only the unlearned, but the unstable that wrest the Scriptures to their own destruction. But, beloved, seeing ye know these things before, be ware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

COMMUNICATIONS.

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

From Bro. Dorcas.

BRO. SMITH:—I have now for a few days been at home, and in reviewing things as they exist in the West, my very heart sickens. The words of the Prophet seem to apply every where with wonderful appropriateness to the present time: "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." They bear rule by their means in various ways, but, in the erection of colleges, and the organization of Sunday Schools, not an inconsiderable portion of their means is employed, and these things have a mighty bearing towards keeping the people in what is called the orthodoxy! O, the harvest truly is great, and the laborers are few. Where are the laborers? God only knows. I do not; may the Lord of the harvest send forth laborers into the field, is my most earnest prayer. The saying is true, "The western mind is full of mighty energy, and it will go forward, right or wrong, it will go forward." These teeming millions of the west are fast falling into infidelity. Through the teachings of Universalism, Spiritualism, &c., many are becoming dissatisfied with the former teachings of their guides, and are falling in with the new, not knowing what will be the end

thereof; falling into a sort of stagnation of mind between truth and error. I would gladly hold my peace, but I do not see how I can and be guiltless. There are many places in the West where the truth (as we understand it,) can be preached. Can not some of the brethren take a tour through Iowa and Missouri?

Yours truly,
Fremont, Ohio, July 5th, 1856.

JESSE DORCAS.

From Bro. Friable.

BRO. SMITH:—My late visit to Allegan Co. was one of interest to me. I visited the church in Monterey the last Sabbath in June, and found them comfortably assembled for worship in a barn, after the school-house was locked against them, because they are so rebellious against the traditions of Popery as to work on Sunday and keep the Lord's holy Sabbath.

As it was further to the meeting than I expected, I was rather late, and found between forty and fifty brethren and sisters engaged in a prayer meeting. The time was so occupied I had not an opportunity to make myself known to the church, to whom I was an entire stranger, for nearly half an hour. When there was a minute's rest I arose and made myself known. By request I spoke on Church Order in the afternoon, with good liberty. First-day morninging we assembled at a school-house which was not shut against us, and spoke to an attentive congregation, on "The day of the Lord," with good liberty. The word seemed directed by the Spirit of the Lord. The next Sabbath I talked at the house of Bro. Curtis, in Trowbridge, to a goodly number.

Next First-day preached with good freedom in the town of Cheshire, to quite a congregation, who gave good attention. There was a request sent again from Monterey to me to make a second visit to that place, which I did at half past ten. We spoke on the plan of salvation. We then went to the water, where we baptized eight more willing souls in the present truth, in addition to the forty previously baptized in that place. In the afternoon I gave the evidence by which we know we have the truth. The church appeared strengthened.

There have been one hundred and four baptized in the west part of Michigan within three months, most of whom have embraced the Third Angel's Message within the last six months. The cause is onward. Praise the Lord. The Lord is opening the way west as never before. All that is wanted is faithful labor. May the Lord raise up laborers in the harvest which is now whitening, both literally and spiritually.

Yours in the present truth.

J. B. FRISBIE.

From Bro. Seaman.

BRO. SMITH:—As I have no sympathy with the doctrine of probation after Christ comes, and believing as I do that the night is far spent and the day is at hand, I have felt it duty to write you to let you know my position, feeling for the advancement of truth. I could not forbear, as an honest man before God, to express as publicly my mistakes as they have been before made public. Wherein my influence has been cast against the truth by being identified with those that deny the past as not of God, I am sorry, and wish to counteract the influence thus exerted and not dishonor God, or be a stumbling-block longer in the way of any. I should have ere this spoken if Satan had not hindered. I entertain no hardness nor exclusive sectarian spirit against any, but feel prompted from a sense of duty to thus publicly express my faith in the past, which I can never give up, unless I give up all religion as spurious.

To me it would be very absurd to think of being one that should give the First Angel's Message over again, and I cannot see how any one could enter into that work, after the knowledge and light that has been given on the subject. I can imagine how I should reason against facts and self-evident truths: I should know that there were two more messages to follow before the Lord could come: that would consequently put off his coming some time in the future; and I ask, how can any one that has felt the spirit

of the Third Angel's Message, in confidence enter into such a work?

I am satisfied that this doctrine, together with mercy and probation after the advent, is not calculated to prepare a people for that sudden destruction that is coming on all the dwellers on the earth. The Word informs us that ye brethren are not in darkness that that day should overtake you as a thief, but ye are the children of the light. Why? Why, because when they cry "peace and safety," then sudden destruction cometh, and they shall not escape. This cry may have a two-fold meaning. It may relate to the evil servants that are saying in their hearts, The Lord delayeth his coming; and it may refer particularly to the national cry, which was advertised to be celebrated on the 29th of May in Great Britain. It is, I believe, one of the signs by which the children of God may know that the time of trouble is near. I wish to realize it more, and feel to heed the caution of the Saviour not to be overcharged with the things he has referred to. The effect they have had upon me I hope to overcome.

I believe the whole tenor of the New Testament teaches the doctrine that the work of mercy closes with this dispensation; also that the design of the gospel was not to convert the Jews, but to take out of the Gentiles a people for his name, that the true Israel might be all made up. The learned doctor, Cotton Mather, remarks on the strong proof text, [Rom. xi, 25, 26,] that we have a wrong translation of this scripture. He says that it should read, So all Israel shall be saved by a *filling up* of the Gentiles. This looks like truth, and harmonizes with other portions of Scripture, and destroys the supposed foundation of the Jewish fabric.

Some things that I did not dictate have appeared, for which I am made responsible, and have thereby injured the feelings of dear brethren, which I regret. Also that in any investigation for truth I have been estranged from my natural brethren. The confidence of brethren injudiciously sacrificed may not be regained, but I hope by a patient continuance in well-doing, to seek the reward of eternal life, and leave the former things in the hands of the God of all the earth, that will do right and show mercy.

Pray for me. E. R. SEAMAN.
Oswego, N. Y.

From Bro. Landon.

BRO. SMITH:—I have long felt it to be my duty to communicate to the saints scattered abroad the dealings of the Lord with me. Three years ago last Winter my mind was called to the subject of the Bible Sabbath, through the instrumentality of Bro. Ralph, Hammond and Graham, with whom I labored from day to day for my daily bread. I have ever felt truly thankful to the Lord that in his providence I ever found their society.

While reading J. W. Morton and others on the Sabbath, and hearing their exhortations, I became fully convinced that I was a transgressor, and unless I yielded obedience I never could be admitted through the gates into the City. I well remember the last Sabbath I labored. I felt that the wrath of God did abide on me; but still I was not willing to let God be true and all men liars. I tried my utmost to drive away my convictions, but without success. At last I made a vow unto the Lord that if he would spare my life till another Sabbath, I would try to keep it, and what joy and peace it brought to my soul. The world can neither give it nor take it away.

Although opposed bitterly by my companion, I could go to a throne of grace and obtain help and strength that I needed. I could then exhort her to obey God and keep his Sabbath, and bear her case to Him whose ears are ever open to the cry of his children; and praised be his holy name! he heard my cry, unworthy as I was, and now I have one to bear trials with me, and share in my joys.

Yours, hoping for eternal life at the appearing of our Lord and Saviour Jesus Christ.

W. E. LANDON.

Collinsville, Ct., July, 1856.

P. S. There is an opening for the truth to be presented here, when any of God's servants feel it to be

their duty to come. I feel it to be important to move in the fear of the Lord always. I will try in my feeble manner to do all that in me lies to advance the cause I dearly love. Whether it would be best to have a tent-meeting or not, I cannot say. There is a hall sufficiently large to accommodate all that would probably come out.

W. E. L.

From Bro. Boyd.

BRO. SMITH:—In my lonely pilgrimage I often think of those situated like myself, doomed to spend our Sabbaths alone; and yet not alone; for Jesus is with us, and has said he will be with us to the end of the world. Glorious promise! with us to the end.

We need not be discouraged if we have such a friend with us always. O no! let us be strong in him who is King of kings and Lord of lords, and who will soon have all his enemies under his feet.

Dear brethren and sisters, I can sympathize with you. I often think of and pray for you. I know what it is to spend lonely Sabbaths, with strangers, and oftentimes with bitter opposers, (being by trade a clock repairer.) I have to experience my full share of inconvenience by keeping the Sabbath of the Lord our God. But let us take courage: no temptation has happened to us which is not common to man. Even Jesus was tempted in all points as we are, and can be touched with the feelings of our infirmities.

Jesus, once possessed of all the glories of heaven, for our sakes became so poor that he had not where to lay his head. If we suffer pain and persecution we remember that he was also a man of sorrows and acquainted with grief, and persecuted unto death.

Do we love this Jesus? Then let us so live that all men may know that we are his disciples, (John xiii, 34, 35,) and have the evidence in us that we have passed from death unto life. 1 John iii, 14.

Herein is love: not that we loved God but that he loved us and sent his son to be the propitiation for our sins. Beloved, if God so loved us we ought also to love one another: if we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him and he in us, because he hath given us his Spirit. 1 John iv, 10-14. Let us have this evidence, and cultivate this Spirit God is love.

Our lot may seem at times hard, yet I feel that we are a highly favored people. God's children have always been a persecuted people, from righteous Abel down to the present time; yea, and all that will live godly in Christ Jesus shall suffer persecution.

If we be reproached for the name of Christ, happy are we; for the Spirit of glory and of God resteth upon us. And when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away.

Dear brethren and sisters, let us cheer up. While the ancient worthies suffered infinitely more than we, they had to look into the dim and distant future for their reward. We can view ours near, yea, close at hand; and although we cannot meet here, there is a meeting that we can all attend. It will be when the angels have gathered the elect from the four winds from one end of heaven to the other. It will be when the prophets, patriarchs and apostles shall meet, and Jesus with his blood-bought throng will be there. O glorious meeting! where we shall part no more, but enjoy the society of those we love, of angels and our dear Saviour forever, and range the bright fields of glory in the presence of our God, and shout praise to Him who has purchased with his own blood these glories for us.

Brethren and sisters, shall we be there? Through the grace of God I hope to be there. That we may be sanctified through the truth, cleansed from all unrighteousness, and be prepared for such a holy place is the prayer of your unworthy brother.

H. S. BOYD.

Lyme, N. H.

From Bro. Hall.

BRO. SMITH:—I still love the truth and am trying to keep all the Commandments of God and have the Faith of Jesus. O what a kind and merciful

Father we have, in whom there is no variableness nor shadow of turning; one who cares for his children, and is not willing that any should perish, but that all should come to repentance.

He so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And what did his Son say when he came? He said, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.

Jesus has gone to prepare a place for us, and he will come again and receive us unto himself, that where he is we may be also. O how I long to be where my blessed Saviour is, and be free from this vain world of sin and sorrow. O when shall we be free! when shall we be delivered from the power of sin and Satan!

O brethren, we are not in darkness, we are no without hope in the world. Jesus has promised to deliver all who trust in him. Let us trust in him and he will deliver to the uttermost.

I would say a word of encouragement to those who have labored with us in Shelby. Your labor has not been in vain. There has been, and still is, a general interest on the part of the church for the truth. We are all striving to overcome and get ready to meet our Saviour.

Let us all wake up and gird on the whole armor, and have our lamps trimmed and burning, and be as men waiting for our Lord when he shall return from the wedding.

From your unworthy brother, hoping for a glorious immortality at the appearing of our Saviour.

BURT HALL.

Shelby, Mich., July 5th, 1856.

SISTER M. E. Andrews writes from N. Y. City, July 5th, 1856:—"I hope, though strangers comparatively in the flesh, that we are not altogether so, in the Spirit of our dear Redeemer, and the present truth. I love the paper; it is cheering; was well pleased with the Advent history; should have liked more.

"I love to look back on our past experience. Truly those were happy days. I remember we could not go on a steamboat and find a few of like precious faith but they would make the boat almost ring with their songs of Zion, and sometimes we would have a lecture on the near coming of the Lord. If it was truth then, is it less true now? and should we faint and go back now we have got so much nearer the port of eternal rest? No! rather let us put on the whole armor, watch the way, keep the munition, fortify our power, strengthen our loins with truth, and press the battle to the gate."

To Whom it may Concern.

THE church assembled at Randolph, Vt., on the first day of March, 1856, deemed it their duty to express publicly their disapprobation of the course of Bro. Washington Morse in regard to his deal, and the manner in which he left Vt., and do hereby thus express their disfellowship of him as a member of the church.

By order, and in behalf of the church.

STEPHEN PIERCE.

NOTE.—The above action of the church was sent by Bro. Hart for publication, when he went West, but he has since informed me that the minutes of it were lost: this is the cause of our seeming delay.

S. P.

TEMPTATION MET.—"The Devil," says the Rev. Thomas Brooks, tempting Bonaventure, suggested to him that he was a reprobate, and persuaded him to drink in the pleasures of this life, because he was excluded from the future joys of God and heaven. Bonaventure, however, at once answered, "No, not so, Satan: if I must not enjoy God *after* this life, let me enjoy him as much as I can *in* this life."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JULY 24, 1856.

The Age to Come!

It may be due to the friends of the *Review* for us to speak out plainly, and let it be known how those who have been led off by the advocates of the Age to Come views generally fulfill their promises and legal obligations to the *Review*. It is indeed painful to thus point out the wrongs of any person, or class of persons, still it seems a plain duty to let facts appear for the benefit of the friends of the *Review*, and that wrongs may be reformed.

We have before stated that at meetings held at El Dorado and Koskonong, Wis., where teachers of the Age to Come held the leading influence, that a resolution was passed to discontinue the *Review*, after paying all indebtedness. Well, on this resolution five or six only acted promptly. The names of Walker, Wilsie, Sheffield, &c., were among the number. Their course, so far as carrying out their own resolution is concerned, was commendable, yet we regard them as then acting under a wrong influence, and a mistaken view of matters in stopping the *Review*.

But, a large portion of those who sustained the resolution of those meetings, and of those who were not present, but were in sympathy with it, have utterly failed to act upon the resolution, or to discharge their duty to the *Review*, according to law of God or man.

While a very few of those persons who have stopped the *Review* on account of prejudices arising from the Age to Come, have paid their indebtedness, more have ordered it stopped without paying, and still more receive the *Review* and utterly neglect its terms. These are facts in the case, and facts too, which do not speak well for those holding views called the Age to Come—more recently, the gospel of the kingdom. But this wrong should not all be charged on the doctrine, nor on all those who have been led into it; the leaders who have excited prejudice are chargeable with much of this wrong. Could this portion of our subscribers have been under the direct influence of the present truth, instead of speculations upon the future age, they doubtless would have been led to discharge their duty to the *Review* Office as honest men in the sight of God and man. How deplorable must be the condition of those brethren who have become so infatuated with doubtful theories of the future age, as to neglect most sacred obligations of the present age. We here give an instance which is a fair sample of many, as follows:

"Dear Bro. White:—My paper is stopped, and has been for two months. If any one here doubts has done it, I would like to know it. Please send it. I will pay for it."

Yours, &c.
Kendallville, Ind., Aug 25th, 1855."

LEWIS HICKLIN.

On the receipt of this note we turned to the list book and found that Lewis Hicklin had not paid for Vol. VI, and that we had marked his paper and name with Red Ink, and stopped his paper in June. But with the promise, "I will pay," we sent the *Review* to him as before. The promise, however, has not been fulfilled: but, March 8th, 1856, the following was received at this Office:

"Bro. Smith:—If you will not give both sides on the Kingdom question, fully and frankly, I must request you to discontinue my paper; but if you give it a fair hearing, then continue to send me the *Review*.
Yours in hope of eternal life. LEWIS HICKLIN."

The letter of March 8th, from which we copy the above, made no mention of past promises, nor of what the writer was owing the Office; but a dry request to stop the paper, unless it should be conducted according to his notion. This is what some regard as *free investigation*. Eld. Hicklin is worth his thousands, and was not long since ordained to the work of the gospel ministry, by Elds. Stephenson and Hall.

Some months since Eld. D. P. Hall wrote to the Office requesting an account of the indebtedness of subscribers at El Dorado. We had just marked the indebtedness of delinquents on the margin of their paper. This was passed unheeded, and the paper is received by them without regard for its terms. In that church one of said meetings was held, where the resolution was passed against the *Review*.

Two papers were returned last month from Rush Lake

Wis., on which was written, "Not Accepted!" Neither had paid any thing on Vols. VII or VIII.

Since certain men have arisen among us, with the profession of present truth, to divide the flock, the leading object apparent, has been to crush the *Review*. And from what has been manifest, we must conclude that with some, at least, the ruling sentiment has been, "The end will justify the means."—Down with the *Review*, at the sacrifice of honesty and honor. "We speak that we do know." And "by their fruits ye shall know them."

But we are happy in confidently believing that the *Review* is established on a basis on which it will stand. And its friends will see it sustained amid all the perils it may pass through. Brethren; let us be prompt to attend to the duties of the present age, live for God and the cause of present truth day by day, that we may be prepared for the glorious future as it opens before us.

J. W.

137 CORRECTION.—The residence of Bro. Charles Andrews of New York City, is at 236 Pearl St., instead of 276, as stated in *Review* No. 9. Brethren passing through the city are invited to call.

Appointments.

PROVIDENCE permitting, a Tent Meeting will be held at East Genoa, Cayuga Co., N. Y., as Bro. E. S. Lane shall arrange, commencing Sabbath, Aug. 9th.

A Tent Meeting will be held in Clarksville, Madison Co., commencing Sabbath, Aug. 23d.

J. N. LOUGHBOROUGH.
W. M. S. INGRAHAM.
R. F. CORTELL.

138 Bro. J. B. Frisbie intends laboring in Northern Illinois for a few weeks. Those friends who know of openings for the presentation of present truth, and who wish for lectures in their vicinity, will address him for the present at Lockport, Will Co., Ill.

Business.

W. E. Landon:—The two copies of *Review* sent to your address are now paid to the beginning of this volume.

C. Bigelow:—We apply enough of your remittance on your subscription to pay to the close of Vol. IX, and credit the rest to send *Review* to the poor.

S. Dunklee:—You had paid for Vol. VIII. We apply one dollar on Vol. IX, and one on Office debt. Please accept the books.

M. C. Andrews:—The first two numbers of this volume are all sent out.

L. M. Morton:—We do not send the *Review* to you to Ft. Atkinson. Where shall we send it?

M. A. Eaton:—There is nothing paid on present volume for P. Scott.

Receipts.

D. McDermid, L. W. Carr, A. Cronkright, Fanny Pierce, G. S. Ray, J. S. Day, I. Camp, D. F. Evans, S. W. Cobb, J. Aldrich, J. B. Sablin, S. Bliven, M. E. Gleason, S. Dunklee, A. Loveland, U. Colby, E. Harmon, R. Harmon, M. A. Eaton, (\$0.50 each for L. M. Scott, and H. Whitmore), each \$1.
S. Mix: E. Colby, each \$2. C. Bigelow \$2.36. W. E. Landon \$0.75. H. S. Lay \$1.50. M. J. Pease \$1.25.

Review to the Poor.—R. Gudemark, E. S. Lewis, each \$1. C. Bigelow \$0.64.

Receipts and Pledges for Relief of Office.

Of the following sums those that have been paid are so marked. The rest are pledges to be paid before the first of September next.

L. B. Lockwood (pd.)	\$2.00	C. G. Cramer,	\$5.00
S. Dumen, (pd.)	0.50	J. Wilson,	3.00
I. Abbey, (pd.)	5.00	A. J. Nash,	3.00
M. E. Devereux (pd.)	2.00	R. N. Chaffee,	1.00
S. Dunklee, (pd.)	1.00	Wm. C. Sevey,	5.00
L. W. Carr,	0.50	S. Putnam,	1.00
Thos. H. Moffit,	1.00	H. N. Packard,	1.00
D. McDermid,	2.00		

Receipts for Book Fund.

A. B. Pearsall \$12. C. G. Cramer, A. E. Gridley, each \$10. R. Gudemark, L. McLeellan, I. Abbey, E. Colby each \$3. E. Richmond, Wm. C. Peck, each \$3. D. E. Elmer \$2. Thacher, L. Kellogg, R. C. Ashley, J. T. Ashley, P. Collins, M. Linger, A. Loveland, each \$1. M. S. Kellogg, \$4.39. J. Whitmore \$0.75. C. M. Lunge \$0.50.

Books for Sale at this Office.

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

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

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Home Here and Home in Heaven, with other poems. This work embraces all those sweet and scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus.—Price 25 cents. In paper covers, 20 cents.

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Address URIAH SMITH, Battle Creek Mich.