

Advent Review,

AND SABBATH HERALD.

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

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THE STRUGGLING HEART.

"Come, my fond fluttering heart,
Come, struggle to be free:
Thou and the world must part,
However hard it be:
My trembling spirit owns it just,
But cleaves yet closer to the dust.

Ye tempting sweets forbear—
Ye dearest idols fall;
My love ye must not share;
Jesus shall have it all:
'Tis bitter pain—'tis cruel smart,
But O! thou must consent, my heart!

Ye fair enchanting throng,
Ye golden dreams, farewell
Earth has prevailed too long,
And now I break the spell:
Ye cherished joys of early years!
Jesus, forgive these parting tears.

But must I part with all?
My heart still fondly pleads:
Yes—Dagon's self must fall—
It beats, it throbs, it bleeds:
Is there no balm in Gilead found
To soothe and heal the smarting wound?

O yes, there is a balm,
A kind physician there,
My fevered mind to calm,
To bid me not despair:
Dear Saviour! help me, set me free,
And I will all resign to thee!

O may I feel thy worth,
And let no idol dare—
No vanity of earth
With thee, my Lord, compare;
Now bid all worldly joys depart,
And reign supremely in my heart!"

[Jane Taylor.]

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

CHAPTER V. (Concluded)

FOURTHLY, This entire love of God is as possible as the attainment of several other duties, which still are the rules of our behaviour, and such as we are obliged to aspire after in the utmost perfection.

The sincere love of our enemies is, perhaps, of all other tempers the hardest to be acquired, and the motions of envy and spite the most difficult to be entirely laid aside; yet, without this temper, we are unqualified to say the Lord's Prayer. We see examples of this love of God in the first followers of our Saviour; and though we cannot work miracles as they did, yet we may arrive at their personal holiness, if we would but be so humble as to imitate their examples.

Our Saviour told them the infallible way of arriving at piety, which was by renouncing the world, and taking up the cross, and following him, that

they might have treasure in heaven. This was the only way then, and it would still be as successful now, had we but the faith and humility to put it in practice.

But we are now, it seems, become so wise and prudent, we see so much farther into the nature of virtue and vice, than the simplicity of the first Christians, that we can take all the enjoyments of the world along with us in our road to heaven.

They took Christ at his word, and parted with all; but we take upon us to reason about the innocency of wealth and stately enjoyments, and to possess every thing, but the spirit of our religion.

It is sometimes said in defense of the dullness of our affections towards God, that affections are tempers which we cannot command, and depend much upon constitution; so that persons, who are possessed of a true fear of God, may yet by reason of their constitution feel less vehemency of love, than others who are less piously disposed.

This is partly true, and partly false.

It is true, that our affections are very much influenced by our constitutions; but then it is false, that this is any defense of our want of affection towards God.

Two persons, that equally feel the want of something to quench their thirst, may show a different passion after water, by a difference in their constitutions; but still, thirst after water is the ruling desire in both of them.

Two epicures, by a difference in their constitution, may differ in the manner of their eagerness after dainties; but still it is the love of dainties that is the governing love in both of them.

It is the same thing in the case before us, two persons may equally look upon God as their sole happiness; by reason of their different tempers, one may be capable of greater fervors of desire after him than the other, but still, it is the ruling desire of the other.

Therefore though good men may content themselves, though they have not such flames of desire, as they may see or hear of in other people; yet there is no foundation for this content, unless they know that they seek and desire no other happiness than God, and that their love, though not so fervent as some others', is still the ruling and governing affection of their soul.

Notwithstanding the difference in constitution, we see all people are affected with what they reckon their happiness: if therefore people are not full of a desire of God, it is because they are full of, or at least engaged with, another happiness; it is not any slowness of spirits, but a variety of enjoyments, that have taken hold of their hearts, and rendered them insensible of that happiness that is to be found in God.

When any man has followed the counsels of our blessed Saviour, when he has renounced the world, rejected all the flattering appearances of worldly happiness, emptied himself of all idle affections, and practised all the means of fixing his heart upon God alone, he may be pardoned if he still wants such warmth of affection as so great a good might justly raise.

But till all this be done, we as vainly appeal to our constitutions, tempers, and infirmities of our state, as the unprofitable servant appealed to the hardness of his master, and therefore hid his talent in the earth.

And as it is there said, Out of thine own mouth will I judge thee, thou wicked servant; thou knew-

est that I was an anstere man, &c. Wherefore then gavest not thou my money into the bank? &c.

So we may justly fear that we shall be judged out of our own mouths; for, if we know the loving God with all our heart and soul, to be so difficult to the temper and infirmities of our nature, why therefore do we not remove every hindrance, renounce every vain affection, and with double diligence practise all the means of forming this divine temper? For this we may be assured of, that the seeking happiness in the enjoyments of wealth, is as contrary to the entire love of God, as wrapping up the talent in a napkin is contrary to improving it.

He that has renounced the world, as having nothing in it that can render him happy, will find his heart at liberty to aspire to God in the highest degrees of love and desire; he will then know what the Psalmist means by those expressions, My heart is athirst for God; when shall I appear before the presence of God?

And till we do thus renounce the world, we are strangers to the temper and spirit of piety; we do but act the part of religion, and are no more affected with those devotions which are put into our mouths, than an actor upon the stage is really angry himself, when he speaks an angry speech.

Religion is only what it should be, when its happiness has entered into our soul, and filled our hearts with its proper tempers, when it is the settled object of our minds, and governs and affects us, as worldly men are affected with that happiness which governs their actions.

The ambitious man naturally rejoices at every thing that leads to his greatness, and as naturally grieves at such accidents as oppose it.

Good Christians, that are so wise as to aim only at one happiness, will as naturally be affected in this manner, with that which promotes or hinders their endeavors after it.

For happiness, in whatever it is placed, equally governs the heart of him that aspires after it.

It is therefore as necessary to renounce all the satisfaction of riches and fortune, and place our sole happiness in God, as it is necessary to love him with all our heart, and all our soul, with all our mind, and all our strength.

Another duty, which also proves the necessity of this doctrine, is the love of our neighbor: Thou shalt love thy neighbor as thyself.

Now he that thinks he can perform this duty, without taking our Saviour's advice of forsaking all, and following him, is as much mistaken, as if he imagines that he loves his neighbor as himself, though he heaps up treasures for his own self-enjoyments and self-gratifications.

If a man would know what this love of his neighbor implies, let him look impartially into his own heart, and see what it is that he wishes to himself, and then turn all those same wishes to his neighbor, and this will make him feel the just measure of his duty, better than any other description.

This will also teach him, that this true love of his neighbor is as inconsistent with the love of the world, as duelling is inconsistent with meekness and forgiveness of injuries.

This love is a temper of mind that suits only such beings, as have one common undivided happiness, where they cannot be rivals to one another: now this is the state of Christians, who have as truly one common happiness, as they have one common God; but if we put ourselves out of this state, and project for ourselves other felicities in the uncertain enjoy-

ments of this life, we make ourselves as incapable of this neighborly love, as wolves and bears that live upon prey.

Now one common undivided happiness being the only possible foundation for the practice of this great benevolence, it is demonstrable, that if we seek any other happiness than this, if we do not renounce all other pretensions, we cannot keep clear of such tempers, as will show that we do not love our neighbor as ourselves.

This love, as has been said of the entire love of God, is suited to the state of angels, it being not to be imagined that they have more benevolence than this for one another; they can readily perform their duty, because they never vary from their one true happiness; and as this makes it easy to them, so nothing can make it possible for us, but by imitating them, in placing our only happiness in the enjoyment of our true good.

If our happiness depends upon men, our tempers will necessarily depend upon men, and we shall love and hate people in proportion as they help or hinder us in such happiness.

This is absolutely necessary, and we can never act otherwise, till we are governed by a happiness where no men can make themselves our rivals, nor prevent our attainment of it.

When we are in this state, it will be no harder to love our neighbor as ourselves, than it is to wish them the enjoyment of the same light, or the same common air; for these, being goods which may be enjoyed equally by all, are not the occasion of envy.

But whilst we continue eager competitors for the imaginary enjoyments of this life, we lay a necessary foundation for such passions, as are all directly contrary to the fruits of love.

I take it for granted, that when our Saviour delivered this doctrine of love, he intended it should be a governing principle of our lives, it concerns us therefore, as we have any regard to our salvation, to look carefully to ourselves, and to put ourselves in such a state, as we may be capable of performing it.

Now in this state we cannot be, till we are content to make no more of this world, than a supply of our necessities, and to wait for one only happiness in the enjoyment of God.

I do not appeal to niggards and worldlings, to the proud and ambitious, let those who think themselves moderate in their worldly desires and enjoyments, let such deal faithfully with their own hearts, and see whether their prosecution of worldly affairs permits them to love all Christians as themselves.

Their moderation may perhaps keep them from the bitter envyings and hatred to which ambitious worldlings are subject; but still they have as certainly, in their degree, and in proportion to their love of the world, their envyings and hatreds, and want of sincere love as other men.

If any one's heart can bear him witness, that in thought, word and deed, he treats all men with that love which he bears to himself, it must be one whose heart fervently cries out, with the apostle, God forbid that I should glory, save in the cross of Jesus Christ, by which the world is crucified unto me, and I unto the world.

Any other glory than this, any other use of the world than being thus crucified to it, is inconsistent with this degree of brotherly love.

For a farther proof of this truth, we need only look into the world, and see the spirit that appears amongst almost all Christians.

We need not go to wicked and loose people, let us go into any virtuous family whatever, we shall find that it has its particular friendships and hatreds, its envyings and evil speakings, and all founded in the interests and regards of the world.

Now all this necessarily proceeds from hence: that all Christians are busy in attending to their worldly interests, intending only to keep clear of dishonest and scandalous practices, that is, they use the world as far as honest heathens, or Jews would do, and so consequently have such tempers as Jews and heathens have.

For it is not only cheating and unlawful practices, but the bare desire of worldly things, and the placing happiness in them, that lays the foundation of all these unchristian tempers, that begets particular

friendships and enmities, and divides Christians into more parties than there are families amongst them.

Were there no dishonest persons amongst us, yet if Christians give themselves up to the happiness and enjoyments of this world, there would still be almost the same want of the loving our neighbor as as ourselves.

So that it is purely the engaging so far in the world as sober Christians do, it is their false satisfaction in so many things that they ought to renounce, it is their being too much alive to the world, that makes all, even the the devout and religious, subject to tempers so contrary to the love of their neighbor.

How comes it, that most people find it so easy to love, forgive, and pray for all men at the hour of their death? Is it not because the reason of enmity, envy, and dislike, then ceases? All worldly interests being then at an end, all worldly tempers die away with them.

Let this therefore teach us, that it is absolutely necessary to die to the world, if we would live and love like Christians.

I have now done with this subject of renouncing the world, and all worldly tempers. I hope I have been so plain and clear upon it, as is sufficient to convince any serious reader, that it is a doctrine of Jesus Christ, that it is the very foundation of his religion, and so necessary, that without it we can exercise no Christian temper in the manner that we ought.

Some people have imagined that they only renounce the world, as it ought to be renounced, who retire to a cloister, or a monastery: but this is as unreasonable, as to make it necessary to lay aside all use of clothes to avoid the vanity of dress.

As there is a sober and reasonable use of particular things, so there is a sober, reasonable use of the world, to which it is lawful to conform as it is lawful to eat and drink.

They renounce the world as they ought, who live in the midst of it without worldly tempers, who comply with their share in the offices of human life, without complying with the spirit that reigneth in the world.

As it is right to go thus far, so it is wrong as soon as we take one step farther.

There is nothing right in eating and drinking, but a strict and religious temperance. It is the same thing in other compliances with the state of this life; we may dress, we may buy and sell, we may labor, we may provide for ourselves and families; but as these things are only lawful for the same reasons that it is lawful to eat and drink, so are they to be governed by the same religious strictness, that is to govern our eating and drinking; all variations from this rule is like gluttony and intemperance, and fills our souls with such tempers, as are all contrary to the spirit of Christ and his religion.

The first step that our desires take beyond things of necessity, ranks us among worldlings, and raises in our minds all those tempers which disturb the minds of worldly men.

You think yourself very reasonable and conformable to Christianity, because you are moderate in your desires; you do not desire an immense estate, you desire only a little finery in dress, a little state in equipage, and only to have things genteel about you.

I answer, if this be your case, you are happy in this, that you have but little desires to conquer, but if these desires have as fast hold of you as greater desires have of other people, you are in the same state of worldly-mindedness that they are, and are no more dead to the world than they that are fondlest of it. A fondness for three or four hundred pounds a year is the same slavery to the world, as a fondness for three or four thousand; and he that craves the happiness of little fineries, has no more renounced the world than he that wants the splendor of a large fortune.

You hate the extravagance of dress, but if you cannot depart from your own little finery, you have as much to alter in your heart as they that like none but the finest of ornaments.

Consider therefore, that what you call moderate desires, are as great contrarieties to religion as those

which you reckon immoderate, because they hold the heart in the same state of false satisfaction, raise the same vain tempers, and do not suffer the soul to rest wholly upon God.

When the spirit of religion is your spirit, when heavenly-mindedness is your temper, when your heart is set upon God, you will have no more taste for the vanity of one sort of life than another.

Farther, imagine to yourself, that if this pretence in favor of moderate desires, and little fineries, had been made to our blessed Saviour when he was upon earth, preaching his doctrines of renouncing the world, and denying ourselves,

I dare say your own conscience tells you, that he would have rebuked the author of such a pretence with as much indignation as he rebuked Peter, Get thee behind me, Satan, for thou savorest not of the things that be of God.

Now the spirit of Christianity is the same spirit that was in Christ, when he was upon the earth; and if we have reason to think such a pretence would have been severely condemned by Christ, we have the same reason to be sure, that it is as severely condemned by Christianity.

Had our blessed Saviour, a little before he left the world, given estates to his apostles, with a permission for them to enjoy little fineries, and a moderate state in genteel show and equipage, he had undone all that he had said of the contempt of the world, and heavenly-mindedness, such a permission had been a contradiction to the most repeated and common doctrines that he had taught.

Had his apostles lived in such a state, how could they have gloried only in the cross of Christ, by which the world was crucified unto them, and they unto the world? How could they have said, Love not the world, nor the things in the world, for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world?

Had they lived in a little estate, in a moderate show of figure, equipage, and worldly delights, how could they have said, that she that liveth in pleasure is dead while she liveth?

How could they have said, that they who will be rich, fall into a temptation and a snare, and into many foolish and hurtful lusts, which throw men in destruction?

For it is not the desire of great riches, but it is the desire of riches, and a satisfaction in the pleasure of them, that is the snare and the temptation; and that fills men's minds with foolish and hurtful lusts, that keeps them in the same state of worldly folly, as they are whose desires are greater.

Lastly, Had the apostles lived in that manner, how could they have said, that whatsoever is born of God, overcometh the world?

For certainly he who is happy in the pleasure and figure of a small estate, has no more overcome the world than he that is happy in the splendor of one that is greater.

Thus therefore matters stand with relation to our blessed Saviour and his apostles; the doctrines they taught made it impossible for them to take any part, or seek any pleasure, in the show, and figure, and riches of this world.

One would think that this one reflection was alone sufficient to show us what contempt of the world, what heavenly affection, we are to aspire after.

For how blind and weak must we be, if we can think that we may live in a spirit and temper which could not possibly be the spirit and temper of Christ and his apostles?

Another pretence for worldly care, and labor after riches, is to provide for our families.

You want to leave fortunes to your children, that they may have their share in the figure and show of the world. Now consider, do you do this upon the principles of religion, as the wisest and best thing you can do, either for yourself or your children?

Can you be said to have chosen the one thing needful for yourself, or the one thing needful for them, who make it your chief care to put them in a state of life, that is a snare, and a temptation, and the most likely of all others, to fill their minds with foolish and hurtful lusts?

Is it your kindness towards them, that puts you upon this labor? Consider therefore what this

kindness is founded upon, perhaps it is such a kindness, as when tender mothers carry their daughters to all plays and balls; such a kindness, as when indulgent fathers support their sons in all the expense of their follies, such kind parents may more properly be called the tempters and betrayers of their children.

You love your children, and therefore you would leave them rich. It is said of our blessed Saviour, that he loved the young rich man that came unto him, and, as an instance of his love, he bid him sell all that he had, and give to the poor. What a contrariety is here! The love which dwelleth in you, is as contrary to that love which dwelt in Christ, as darkness is contrary to light.

We have our Saviour's express command to love one another as he hath loved us; and can you think that you are following this love, when you are giving those things to your children, which he took away from his friends, and which he could not possibly have given them, without contradicting the greatest part of his doctrines?

But supposing that you succeed in your intentions, and leave your children rich, what must you say to them when you are dying? Will you then tell them, that you have the same opinion of the greatness and value of riches that you ever had; that you feel the pleasure of remembering how much thought and care you have taken to get them? Will you tell them, that you have provided for their ease and softness, their pleasure and indulgence, and figure in the world; and that they cannot do better than to eat and drink, and take their fill of such enjoyments as riches afford? This would be dying like an atheist.

But, on the other hand, if you will die like a good Christian, must you not endeavor to fill their minds with your dying thoughts? Must you not tell them, that they will soon be in a state, when the world will signify no more to them than it does to you; and that there is a deceitfulness, a vanity, a littleness, in the things of this life, which only dying men feel as they ought?

Will you not tell them, that all your own failings, irregularity of your life, your defects in devotion, the folly of your tempers, the strength of your passions, and your failure in christian perfection, has been all owing to wrong opinions of the value of worldly things; and that if you had always seen the world in the same light in which you see it now, your life had been devoted to God, and you would have lived in all those holy tempers and heavenly affections, in which you now desire to die?

Will you not tell them, that it is the enjoyment of the world that corrupts the hearts and blinds the minds of all people, and that the only way to know what good there is in devotion, what excellence there is in piety, what wisdom in holiness, what happiness in heavenly affection, what vanity in this life, and what greatness in eternity, is to die to the world and all worldly tempers?

Will you not tell them, that riches spent upon ourselves, either in the pleasures of ease and indulgence, in the vanity of dress, or the show of state and equipage, are the bane and destruction of our souls, making us blindly content with dreams of happiness, till death awakes us into real misery?

From this therefore it appears, that your kindness for your children, is so far from being a good reason why you should so carefully labor to leave them rich, and in the enjoyment of the state and show of the world, that if you die in a spirit of piety, if you love them as Christ loved his disciples, your kindness will oblige you to exhort them to renounce all self-enjoyment of riches, as contrary to those holy tempers, and that heavenly affection, which you now find to be the only good and happiness of human nature.—*Law.*

The Society of Heaven.

The society of heaven constitutes one of its chief attractions. We will, doubtless, carry the social principle with us in the eternal world. But who constitute the society of heaven? Let an Apostle answer. It is "an innumerable company of angels; the general assembly and church of the first born, whose names are written in heaven; God, the judge of all;

the spirits of just men made perfect, and Jesus the mediator of the new covenant."

What a grouping together of all that is necessary to constitute good society is here made! God the Father, Jesus Christ the Mediator, innumerable angels, and the spirits of good men in a state of perfection! Can anything be added to it? Should anything be taken from it? Every being will be there whose presence we could desire, and not one whom we would wish to be absent. We talk sometimes of good society in this world as a necessary element in our happiness; but what is the best society of earth compared to that of heaven?

We have occasionally held communion here with God the Father, and our fellowship has been with his Son Jesus Christ, but it has been at long intervals, and there has always been a veil between us; but there we shall see them face to face, and know even as we are known. Angels have visited us, and been our ministering spirits, and kept their stations round about our beds, to defend us when we were in danger, and to shield us when temptations beset our paths; but we were not conscious of their presence, and received the benefits of it without knowing the sources from which it came. But there we shall be their equals, and talk with them as friends.

We have associated with the wise and the holy men and women of earth, and our hearts have gone out in warm affection toward them, and we have felt as if we would make them our companions forever; but they were only just men and women, with the remains of corruption and imperfection still clinging to them. In the very best of them we can see spots which marred the beauty of their characters, and tempers and dispositions which rendered intercourse with them unpleasant. Though thus imperfect, we have thought that a society composed entirely of such would far exceed anything that earth has ever afforded; but heaven is filled with these just men made perfect. A spirit made perfect is something of which we have never yet seen a specimen. What a spirit must that be which has been purged of all the unholy tempers and corrupt propensities which have filled it, and marred its peace in this world, and been adorned with every grace which the Holy Spirit can confer upon it? How different from the spirits with which we come in contact in the society in which we now mingle! In heaven there are none but such. Envy and malice, hatred and strife, slander and detraction, are neither felt nor practiced there. Who would not wish to dwell in such a company as that?—*Louisville Herald.*

Give, and it shall be given unto you; good measure, pressed down; and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. Luke vi, 38.

Instead of the fibula that was used by the Romans, the Arabs join together with thread, or with a wooden bodkin, the two upper corners of this garment; and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The under fold serves them frequently instead of an apron, in which they carry herbs, loaves, corn and other articles, and may illustrate several allusions made to it in Scripture, thus:

"One of the sons of the prophets went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds, 'his lap full.'" And the Psalmist offers up his prayer, that Jehovah would "render unto his neighbors seven-fold into their bosom; their reproach." The same allusion occurs in our Lord's direction to his disciples: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." It was also the fold of this robe which Nehemiah shook before his people, as a significant emblem of the manner in which God should deal with the man who ventured to violate his oath and promise, to restore the possessions of their impoverished brethren: "Also, I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not his promise, even thus be he shaken out and emptied."—*Paxton.*

To be proud and inaccessible is to be timid and weak.—*Massillon.*

Trust for Daily Bread.

Half the world are in distress about their temporal support. Society is full of men who are disheartened by want of success, and fear of poverty. Their schemes have failed; disappointment makes them sad and dejected, and they think that they shall come to want. But a pious man must not yield to this despondency, nor cease from exertion. Let him still labor patiently, and hope for better days. Though he may not be able to see beyond this setting sun, or know how he shall obtain bread on the morrow, still let him work on as long as he finds work to do, and God will provide. The promise is absolute: "Trust in the Lord, and do good, so shalt thou dwell in the land and verily thous shalt be fed."

Christians are guilty of criminal unbelief when they doubt the oversight and sympathy of God. Poor, faint disciples! Have they not read that their "Heavenly Father knoweth that they have need of these things?" Let them yield up their hearts to a feeling of perfect trust, and they will find a happiness which no wealth can give. This sweet confidence in God takes away all the weakness into joy. Because of this child-like trust, many of the poor of this world, who were rich in faith—like the shepherd of Salisbury Plain—have been the happiest of men.

It is instructive to see how the poor saints are provided for. Yonder lives a widow who seems to have hardly the necessaries of life. Yet he who feeds the young ravens when they cry, feedeth her. He awakens sympathy; he creates a feeling of kindness in many hearts, so that her bread and water do not fail. One who had a long experience of life, declared, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread."

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa. xliii, 2.

Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. Ps. lxxix, 1, 2.

The roads in the East are often through marshes and swamps, which during the rainy season are generally overflowed with water. Passing through these the traveler has often cause to say, "I sink in deep mire where there is no standing: I am come into deep waters." They are intersected also with streams, over which there are no bridges, through which it is always difficult and often dangerous to pass. On the banks of these waters, persons station themselves to conduct travelers through them. If mounted they conduct them by taking hold of the horse's bridle; if on foot, they carry them on their shoulders. I have often been carried "through the waters" in both of these ways. What the guide does for the traveler in passing through these waters, God promises to do for the traveler heavenward, when passing through the waters of affliction, and the River of Death.

Cardinal Wiseman, favoring the measures for desecrating the Sabbath in London, said, in a recent sermon, that "the Roman Catholic Church had ever held that, religious duties duly performed, the Christian Sunday was to be regarded and used by all, and especially by the great bulk of the people, as a day of innocent amusement and recreation, and that such should be afforded to them by the state of every means in its power. This, he thought it right at this time to declare publicly, was and is the mind of the Church on this subject."

SIR MATTHEW HALE says:—"Converse not with a liar or swearer, or a man of obscene or wanton language; for either he will corrupt you, or at least it will hazard your reputation to be one of the like making; and if it doeth neither, yet it will fill your memory with such discourses that will be troublesome to you in aftertime; and the returns of the remembrance of the passages which you have long since heard of this nature will haunt you when your thoughts should be better employed."

THE REVIEW AND HERALD.

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

BATTLECREEK, FIFTH-DAY, AUGUST 7, 1856

A THEOLOGICAL STRAIGHT-EDGE.

A FRIEND has sent us the following extract from Pres. Edwards' History of Redemption, to which we judge the above heading appropriate.

Speaking of Sacrifices he says, "It must, to be acceptable to God, be by some positive command or institution; for God has declared his abhorrence of such worship as is taught by the precept of men without his will. Isa. xxix, 13. And such worship as has not a warrant from divine institution cannot be offered up in faith; for faith has no foundation where there is no divine appointment. Men have no warrant to hope for God's acceptance in that which is not of his appointment, and to which he has not promised his acceptance.

We wish now to apply these remarks of the President to his own theory of Sunday-keeping.

1. Whatever, according to the above, is acceptable to God, must be "by some positive command or institution." Sunday-keeping is not supported by any divine, positive command, or institution; therefore Sunday-keeping cannot be acceptable to God.

2. "God has declared his abhorrence of such worship as is taught by the precept of men without his will." Sunday-keeping is emphatically taught by the precept of men; for there is no will of God for its observance which he has ever made known to us; therefore it must be included with that worship which God abhors.

3. "Such worship as has not a warrant from divine institution cannot be offered up in faith." The keeping of Sunday has no warrant from divine institution; therefore we can express no faith by its observance.

4. "Faith has no foundation where there is no divine appointment." There is no divine appointment for Sunday-keeping; therefore faith in its observance is without foundation.

5. "Men have no warrant to hope for God's acceptance in that which is not of his appointment, and to which he has not promised his acceptance." Sunday-keeping is not of God's appointment, he has never promised to it his favor; therefore men have no warrant to hope for God's acceptance in such a practice.

If any are disposed to doubt these declarations, we only invite them to "search the Scriptures." If they can find either in the Old or New Testament that the observance of the first day of the week for the Sabbath, is of positive and divine appointment, that God has shown this to be his will, that we can keep it with a consistent faith, that God has in any way favored or blessed the day so that in its observance we may hope for his acceptance, they will find what multitudes after multitudes have searched for in vain.

THE THIRD ANGEL'S MESSAGE.

AWFULLY solemn is this Message. Such dreadful threatened wrath cannot elsewhere be found in the holy Scriptures. Read it, and weigh well the import of the language used. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Rev. xiv, 9-12.

The worship of the Papal Beast and his Image, and the reception of the Mark of the Beast, are the dan-

gers pointed out in this warning Message. The wine of the wrath of God poured out without mixture of mercy, (the seven last plagues,) and to be tormented with fire and brimstone in the presence of the angels and the Lamb, (at the second resurrection and second death,) are the dreadful penalties threatened.

And here we would remark, that God in his wisdom has not given a Message fraught with such terror, without making his revelation sufficiently plain, that we may clearly understand what the Beast, his Mark, and his Image are, and what their worship is, and the time when this warning Message is to be given. God has revealed these things sufficiently plain for faith. And when we ask those who reject our position without close investigation, what these symbols mean, it is not enough for them to say, that they "don't know." They have too much prejudice, or too little interest to search and find out.

It is said of those who perished by the waters of the flood, they "knew not until the flood came and took them all away." Many at the present time "don't know," have no disposition to know; neither will they know, till a sledged and insulted God begins to pour out upon them the vials of his indignation. "As it was in the days of Noah, so shall it be also in the days of the Son of man."

The Third Angel's Message contains the great truths of Revelation—the Commandments of God, and the Faith of Jesus—the rule of man's life, and the plan by which the transgressor of God's law may find pardon and redemption. This warning Message develops a people of whom it is said, "Here are they that keep the Commandments of God." Two characters are here presented. One class, called saints, keep the Commandments of God; the other heed not the warning, but still cling to the institutions of the Beast. As the saints worship God by keeping his Commandments, so the other class worship the Beast by reverencing institutions of the Papacy. After the claims of the Commandments of God have been urged upon the consciences of men, if they turn from them, or any of them, and choose to honor an institution of the Papacy, it can be said of them then that they receive the Mark of the Beast. The Christian world generally has followed on in Sunday-keeping without any particular choice. But when the claims of the Sabbath of the fourth Commandment are urged upon the mind in opposition to the practice of Sunday-keeping, it is then that men choose, and receive either the Mark of the Beast, or the Seal of the living God.

What gives the Third Message the greater solemnity, is the fact that it is the last, the very last warning to a fallen world. Read Rev. xiv, and you will not fail to see this fact. John hears the voice from heaven announce, "Blessed are the dead which die in the Lord from henceforth," or during the Third Message, [verse 13,] and then [verse 14] introduces the great event which occurs at the close of the Message, as follows:

"And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Verses 14-16.

That here is a representation of Jesus after his work is closed in the Sanctuary, will not be denied. His crown, and the sickle in his hand, show that his work as priest is then at an end. The angel which is here called "another," which is the fourth angel, symbolizes the church, as the other three symbolize the church in their turn. But it should here be observed, that as the other three are addressed to the inhabitants of earth, they contain messages of mercy to man, and the fourth being addressed to the Son

of man on the white cloud, it is a message of prayer. Not a prayer for the salvation of sinners, for that closes with the Third Message; but a prayer to the Son of man, "Thrust in thy sickle and reap; for the harvest of the earth is ripe," or dried, Margin.

Men chosen of God to enter the gospel harvest are called reapers. Angels are also called reapers. And when the harvest of the earth is ripe, Christ will reap. But what is to ripen the harvest of the earth, ready for this work of the Son of man? Answer, the Third Message, received or rejected. It is the last warning Message, dreadful in its character, much more solemn and awful than any before it, ever given to the race of man. It is the closing work of salvation through Jesus Christ. It ripens the harvest of the earth, consequently the Message is yet to arrest the public mind; hence the acts of the two-horned beast. On the manner in which this Message is treated, hangs the eternal destiny of this generation. Awful thought! Mighty truth! Dreadful are the responsibilities, and consequences of the Message!

The harvest of the earth is to be ripened. All will be fitted for immortality or the seven last plagues. What will do this work? Reader pause and reflect. Read the chapter again. But one answer can be given; viz., The Third Angel's Message ripens the harvest of the earth. Those who receive it, and live up to their profession of faith, who really keep the Commandments of God and the Faith of Jesus, will be ripened for immortality; while those who reject it, will be left of God to the delusions of Satan, and thus ripen for the vials of Jehovah's wrath.

If this position be correct, then where the Message is faithfully set forth, its ripening influence will be seen. The experience of the past is to the point. A few years since the light upon the Message was not sufficiently clear and powerful to arrest the people generally in communities where it was introduced; hence the work was gradual. One after another embraced the present truth, until a general decision, for or against the Message, was finally made. But as it has opened before us, it now possesses sufficient light and strength to command the attention of the people in new fields. And where it is faithfully set forth, its searching power is felt, and its influence is decisive. A few in every place will receive and obey it, while the mass will fall back into indifference, or opposition. And you can no more re-arouse the masses, than you can raise the dead.

How important, then, that those who handle the Message, move in the counsel of God, that his hand may guide them, and his Spirit attend all their efforts. That they faithfully set life and death before the people, and clear their skirts from the blood of souls. A misstep of theirs, may so mar the work as to shut the truth away from some who might be saved by its influence. O ye servants of Christ, yours is a holy work, a solemn station. God has committed to you the most grand, and awfully solemn Message of his word, and bids you go and sound the alarm. Human wisdom is inadequate to guide you in this great work amid the perils of the times. O look to Him who has called you. Lean on his all-potent arm. Follow him, as he leads you forth, and certain victory will be yours. J. W.

PUBLICATIONS.

By direction of the Publishing Committee we have revised the list of Publications for the Review. It will be seen that the prices cover both the cost of books and postage, when they are sent by mail. This will enable those scattered in distant places to obtain books at the same cost as those who are visited by brethren who have them to sell. There are on hand about 2000 of our excellent Hymn Book, which can be sent by mail, and postage paid, for the reduced price of 60 cts. J. W.

The mind, in order to be kept pure, must be employed on topics of thought which are themselves lovely, chastened, and elevating.

THE KINGDOM OF GOD.—No. 1.

LETTERS TO BRO. SPERRY,

DEAR BRO. SPERRY:—Your question has been in my possession some time, but I have not had time to examine it; and even now feel it duty to state that my labors are such as to prevent my giving it all the attention that I think its importance demands. You ask:

"Is Dan ii, 34, 35, and 44, synchronous with Christ's receiving the throne of David, or his coming? that is, the stone smiting on the feet. And what is meant by the stone becoming a mountain? In the days of these kings shall the God of heaven set up a kingdom. Since 1844, I have thought it would be 1000 years before the kingdom would be fully established, and all things that offend gathered out."

As this question and remark covers a large field of prophecy I shall be excused for replying at some length.

In regard to the order of the establishment of the kingdom of God, there are three views held by professed Adventists, as severally advocated by the *Herald*, of Boston, *Expositor*, (late *Harbinger*), and the *Review*. The first, or *Herald's* view is, that the heavens and earth pass away at the coming of Christ, and the new heavens and new earth then appear; but as they also hold that the second resurrection is 1000 years subsequent to the advent, of course the wicked dead would be raised out of the new earth and meet their final destruction upon it: a view which I could never entertain without direct testimony declaring it, which does not exist.

The second theory is held by many professed Advent believers, but I cannot speak of it as definitely in some respects as I desire to; for, although its advocates profess to have the true light on the prophecies of the future, and laugh to scorn as deluded and fanatical all who disagree with them, I have never yet been so fortunate as to meet with two who believed alike in regard to it. In this respect they very much resemble the Sunday advocates, who unite in their cries against those who keep the Sabbath, but cannot agree upon a reason for keeping the Sunday. Thus an individual who has endeavored to occupy quite a prominent position in this State for some time past, speaking of the Age to Come, said he did not know how it was but he knew it was true! As Eld. Marsh's version of this theory is the only one that has been completed, we have to deal mostly with it, together with such other opinions as we can gather from stray publications. And I shall examine this theory somewhat at length, as its advocates seem to consider the faith of the *Review* and its correspondents as not only unscriptural but absurd. But I am not only willing, but anxious that they should be placed in contrast.

According to that theory the Saviour first comes, and then sets up his kingdom in Canaan or Palestine, and when so established, the kingdom, by agencies not defined, destroys all the enemies of Christ; (see *Age to Come*, p. 90;) all his adherents having been immortalized; and then those that are left, belonging to neither of these classes—not friends nor enemies—not justified by the gospel nor condemned by God's universal law—too bad to be saved and too good to be destroyed, are put on a new probation, and again populate the earth. The Jews are given a national pre-eminence, the apostles rule over them, and all the saints immortalized act as priests to offer sacrifices for the sins of the probationers; that the gospel will then save the nations as it now saves individuals out of the nations: the Devil (the evil principle) is bound; sickness and death are in a measure done away; peace prevails throughout the world among all the nations, while the saints, who are priests and advocates for mortals, "rule with a rod of iron," having "the high praises of God in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments

upon the people;" and by the double process of advocacy and punishment—filling the double offices of priests and executioners Christ and his saints, (whom John said no man could number,) in the course of 1000 years, subdue all their enemies and bring all the nations into subjection to Christ, and thus the kingdom symbolized by the stone fills the whole earth. When this great work is fully accomplished, and Jesus and his saints have finished their appointed tasks, the Devil is let loose for a little season, and in that "little season" overthrows the 1000 years' work of Christ and his saints, so that he deceives a multitude as numerous as the sand of the sea, who have submitted to the sway of Christ, and they of whom it was said that they should not learn war any more, are by Satan deceived and gathered to battle; and so successful are they in this brief warfare, that they retake the vast dominion which has been subdued to Christ, and drive the saints back to their starting place, Jerusalem, which is besieged by them, until they are finally destroyed by fire proceeding from God out of heaven. This, on account of its singular beauty of outline and consistency of arrangement! is generally termed by its advocates the glorious Age to Come, or Age of Millennial glory. These are the main facts according to that theory, and in examining this subject I shall notice some particulars specified by its friends, by which it will be seen that I have done no injustice to the theory in the above sketch of outlines.

The view advocated by the *Review* and its correspondents I will endeavor to present with scriptural reasons for our faith. And I would call your attention to a few points which I wish you to bear in mind while considering this subject:

(1.) There is no evidence in the Scriptures that "the day of the Lord" is exactly 1000 years in length; but we shall see that it covers more than the 1000 years of Rev. xx.

(2.) I do not know of any view held by any class which makes the gathering out of all things that offend, previous to the termination of the 1000 years, unless that be a phrase merely designed to represent the separation of the just and the unjust at Christ's coming.

(3.) Christ's receiving the throne of David and his coming to the earth are not synchronous, but he both receives it and comes in the days of these kings or kingdoms.

(4.) The kingdom is set up in the days of these kings, but the dominion and greatness of the kingdom under the whole heaven, is not given to the saints in their days.

(5.) Keep in view the principles laid down in the *Review*, Vol. VIII, Nos. 5 and 6, on the dashing of the nations, under the head of "The Law and the Gospel," as I have not the remotest doubt of the correctness of those principles, and shall be conformed to them in all my arguments and conclusions on the prophecies, and shall hold the opponents of our views to show them to be incorrect before I can admit the denial of my conclusions, or the truth of theirs when they conflict with those principles.

In articles published in the *Review* it has already been shown that the giving of the kingdom to Christ precedes his coming, and the destruction of the nations takes place at his coming. The subject will lead us to consider the locality of the throne and kingdom when given to Christ, his taking the saints home to heaven, the judgment of the wicked, the descent of the New Jerusalem, the execution of the judgment written, the new heavens and earth, and the greatness of the kingdom given to the saints.

J. H. W.

(To be Continued.)

He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Rev. xxii, 11, 12.

THE CAUSE IN THE WEST.

SOME time since I noticed some statements of Solomon Myers in regard to the decline of the cause in the West, and asked three questions for him to answer. I have received from him a long letter, purporting to be a reply, but he does not notice the questions, or give any reply to either of them. Long as his letter is I would publish it, that the readers of the *Review* might see the spirit manifested by our opposers, were it not that it contains so many expressions too coarse and vulgar to find a place in this paper. After stating what some body told him about Brn. White and Cornell, he gives his own belief as follows:—

"Now it is possible that we do not perfectly understand the rise and progress of the 3d Angel's Message in the west, but we do believe that the preaching of Phelps, D.P. Hall, J.H. Waggoner, J.M. Stephenson, Stewart, Sheffield, and some other western brethren has done more to get the truth before the people and awaken an interest in the minds of the western people than all the labors of eastern brethren put together. That the Age to Come views had the influence that J. W. charges it with is to us a miserable absurdity. Now, Bro. Waggoner, we have given you this hasty sketch. If it is not satisfactory we will take pains to collect more facts and give them to you more in detail."

The question does not relate to the relative amount of labor by eastern and western brethren. I am free to acknowledge that the labors of those mentioned, or some of them, have done more to awaken an interest in the west, than the labors of all the eastern brethren put together; as might be expected, considering that the labors of the eastern brethren were confined to a few short visits. But I think great credit is due to the eastern Brn. for what they have written, published, and freely circulated in the west.

But that is not the question. I wish to be definite on the point, but Mr. Myers has not named the place where, or the person by whom, an interest was awakened, where the eastern Brn. afterward caused division, or where any division was created until after the Age to Come was brought in. I have preserved a memorandum of labors in the west since early in the Spring of 1853, and can point out the time of the giving of the Message, and the minister giving it in every place where it was preached up to the time of Bro. White's visit to Wisconsin, the last visit of any eastern brother till Bro. Bates' late visit, and if Mr. Myers or any other one can show that a company of Sabbath keepers was brought out by the labors of any who believed in the Age to Come, or any who differed with eastern brethren on the "peculiar views" they held, I call for a statement to that effect. The fact is, Mr. Myers has made statements that cannot be substantiated, and if he is acquainted with the rise and progress of the cause in the west he knows that he has.

Relative to the influence of the Age-to-Come oracles, on the cause of the Third Angel's Message, I may be allowed to say a word. In a letter published in the *Review*, Vol. IV, No. 23, (Dec. 1853,) I said: "By letter received from Brn. Hall and Stephenson I learn that God has been blessing their labors since I parted with them." The letter referred to was written at Union, Wis., and received by me at Middlebury, Ind., Nov. 22, and from its tenor I supposed that they had been preaching the Message in Union and other places. When I was at Union on the 12th of Dec. following, sister P. G. Pitts and others informed me that they preached altogether on immortality and the kingdom in that place, without touching on the Third Angel's Message. In the last discourse given by them, speaking of the chain of prophecy presented in Daniel and Revelation, D. P. Hall said, on these prophecies were based three messages, of which they had not time to speak. When Brn. Loughborough and Cornell were in Union an interest was awakened to hear the Message, and a merchant of that village offered to become responsible, (I was told,) for \$20,00, to be raised for any who would give a course of lectures there on the subject. As elders S. and H. had then professedly devoted themselves to the cause, we requested them to

visit the place and give the Message, which they promised to do; but how far short did they come of their known duty as watchmen. In Madison I obtained a similar report. A brother there told me that they obtained the use of a church in which to lecture, but were so harsh and censorious that they were permitted to occupy it only four evenings; and he said he feared a prejudice was raised in Madison that would never be allayed. A significant fact was, that, soon after I arrived there he wanted to know if I could harmonize their views of prophecy with the Third Angel's Message—something that I have not been able to do to the present day. At Waukau, on the 23d of the same month, I was asked the same question by each of the brethren as soon as I met them. They said Elds. S. and H. came there, and they had a meeting; but most of the evening was consumed by them in disputing on a point of their favorite theory, upon which they did not agree;—much to the dissatisfaction of the church, who wanted to hear something on the present truth. Bro. W. H. Rapp, of Markesan, said that he invited Eld. S. to his neighborhood, hoping his brother-in-law might be benefited, as he was interested in the truth; but he divided his labors between the Message and the Age to Come, and the individual referred to refused to hear any more, saying a man must be dishonest who would teach such opposite doctrines. Thus it has been ever since the cause has been clogged with the Age to Come.

On this subject I would introduce the following letter lately received. The writer speaks like a candid man, who can state his difference of views in a christian manner, without any of that animosity which has characterized our opponents.

Hebron, Wis., June 8th, 1856.

BRO. J. H. WAGGONER:—As I have seen in the Review, "Information wanted," I think I can give some. And in answer to your question, first, Bro. Phelps has awakened a great interest here in the west, and has been instrumental in causing a great many to keep the Commandments of God; and I think Brothers Stewart and Sheffield have been ardent in the cause, and are now believers in the Third Angel's Message. Yet I do think the very day the Age-to-Come doctrine was preached here, that very day the decline commenced in the Third Angel's Message. I have never believed in full the views of E. G. White; nor that the earth would be desolate through the thousand years, therefore my sympathy has been with such of like faith as E. D. P. Hall and H. V. Reed, who now deny the Bible in denying the Third Angel's Message. I say I can no more agree with them. And I think the Review party the most humble, God-like of any, yet I will make some exceptions, and will say, I think some are as strenuous on the visions as some are on the Age to Come. But the Age-to-Come doctrine is leading many, very many, from the truth, and because it is advocated by those that deny the Third Angel's Message. May the Lord open the eyes here in the west; may the delusion be swept away. And that we shall all be brought into the unity of the faith, is the prayer of your humble servant.

ALVAN H. DANIELS.

To this prayer I can respond a hearty Amen. I am well aware—I could not think of denying, that Bro. Phelps has labored zealously, devotedly, and successfully, in the cause of the Third Angel's Message. I am also glad to hear that Brn. Stewart and Sheffield still believe the Message, as I feared they would also fall fully into the snare into which Eld. Hall and H. V. Reed have fallen. But I was well acquainted with Bro. Phelps' labors, and had them in my mind when I asked the questions of Mr. Myers; and the testimony of Bro. Daniels is itself a refutation of the assumption of Mr. M., and a truthful vindication of the statement of Bro. White.

Let some should think we are too severe on those with whom we have formerly been associated, and as we have been accused of misusing Elds. H. and S. in the Review, I will notice some things in the past course of J. M. Stephenson, that all may see that we have been very forbearing toward them; also that if any honest souls are yet under his influence they may take warning and escape. The course of D. P. Hall needs no further notice, as he has denied the faith, and of course can no longer mislead those who love the truth.

The crooked course of J. M. Stephenson began before his first visit east; his deceptions can be shown by statements over his own signature, if occasion requires. I shall for the present confine myself to his course in the Messenger. In noticing Dr. Chapman's statements in the Messenger he said:—

"6. I told his wife that I had reference to Ellen's visions in my remarks. This statement is not true. Again I repeat, I made no reference to any visions or dreams in my remarks. I never believed Ellen White's visions to be of divine origin, and as a matter of course would not refer to them as evidence."

When sister White related her view to me on the 8th of June, 1853, at the close Eld. S. came to the wagon where myself and wife sat, and said to us that he believed that the message was from the Lord, and hoped we would endeavor to profit by it. On Sabbath evening, the 17th of the same month, he was at my house in Waukau, and I then asked him how his mind had been impressed in regard to the visions, by Bro. and Sr. White's visit, and he answered— "Very favorably; they must be from the Lord." He told me that Eld. Hall was also quite favorable to them. At the trial in question, after Dr. Chapman had left the room, Eld. S. called attention to some words he had spoken, and said he referred to what Sr. White saw. Bro. Dennis said, "You ought to have told him you referred to the vision; then he would have known what you meant." Eld. S. replied, "He knew what I meant." These things were not forgotten at Waukau, but were referred to after the trial by those who were present.

Again he said in the Messenger:—

"7. Lastly, C. accuses me of advising his wife to leave him. This statement is the most wicked of all. When C.'s wife wished my advice in reference to her duty under the circumstances, I positively refused to give any advice at all."

The above declaration of Eld. S. is also untrue. As he was warning Mrs. C. of the dangerous influence to which she was exposed by the wickedness of her husband, she asked, "What shall I do? Shall I leave him?" Eld. S. replied, "That would be better than that you, through his influence, should be lost." Considering what our Saviour said, [Mark x, 29, 30.] I could find no fault with his reply; but I was truly surprised at his cool denial of it.

To these and various other statements he appends the following certificate:

"We whose names are appended, do certify that the foregoing statements of Bro. Stephenson are true.
M. DENNIS. M. A. DENNIS.
L. W. NUTTALL. M. A. NUTTALL.
M. E. BECKER."

With all the above named persons I am well acquainted, and know full well that their word will be taken by all who know them: What then could I think of their certificate being appended to statements which I knew to be untrue, and which they also, to my certain knowledge, knew to be untrue. To solve the mystery and give the reader a chance to judge between us, I will give extracts from letters since received from Waukau. The following is from Bro. M. Dennis, dated, Waukau, Dec. 30, 1855:

"You have probably read the article by Stephenson in Messenger. I am not satisfied with that; he made us say things we never said. . . . He came here and stated that his character was injured by Chapman's letter, and that Bezzo refused to publish a letter from him in refutation of C.'s letter, unless it was endorsed by the party here in Waukau. I have been sorry I ever signed any thing of the kind, for I did wish my name never to appear in that vile, slanderous sheet."

Before receiving the above, I wrote to Bro. Dennis, about the 10th of Jan., asking them to explain how their names became attached to statements which they knew to be untrue. Under date of Feb. 11th, '56, he replied as follows:

"You wish for some explanation in regard to our names' being appended to Stephenson's letter in the Messenger. Stephenson came here one day about noon—he appeared to be in a great hurry—said he wanted to take our statement of the facts in the case of Dr. C.'s letter in the Messenger. So he sat down and with the pencil he wrote what we believed to be true; but what was our astonishment to see in the "Messenger of (corruption) Truth" an

entirely new version of things—names misplaced and statements we never stated. We came to the conclusion to let it go, and not correct the error, believing that paper and its correspondents incapable of telling the truth."

The unprovoked attack upon myself in his article I shall not notice, though its object is evident. And of the degree of moral turpitude developed in his actions I leave all to judge for themselves. We have been led to lament the state of the churches as manifested in their opposition to the truths of God's word, and later, the fallen state of many professed Adventists who have brought the doctrine of the coming of Christ to shame by their discord and "secret workings;" but words cannot describe our feelings when we have seen a professed teacher of the Third Angel's Message publish to the world statements so destitute of truth, and append a forged certificate to deceive those unacquainted with the facts.

Many of the readers of the Review may think there is no necessity for making these public statements; but there are some who have been deceived by J. M. Stephenson and others, in the Messenger, and have had no means of judging of the correctness of their assertions. For their benefit we write. No one dislikes to perform such a task more than myself, but I have written from a solemn conviction of duty, noticing only a few of the many things that have been spoken and done to the detriment of the cause of present truth, which I might expose if I thought it necessary. And it shall be my earnest prayer that no future action of those professing the faith of the Third Angel's Message shall ever make it necessary to again expose the characters of the enemies of the cause which we hold it our duty to defend.

J. H. W.

Battle Creek, July 29th, 1856.

ADVERSE FORTUNE.

WHAT though my lot has been to bear,
Much adverse fate, 'mid toil and care,
Raised expectations crushed and dead,
And hope's triumphant visions fled.

If I can feel a mightier power,
A hand divine, in this dark hour;
If but my heart is made to feel
The claims of him who wounds to heal.

As purest gold, and clearest glass
Must through the hottest furnace pass;
So oft repeated strokes are given
To mould and fit a soul for heaven.

God knows what most his children need,
From sin and folly to be freed;
And oft the ties by which they're bound,
He severs by the heart-felt wound.

Though rough, unyielding, he'll not spare,
Till he reflects his image there;
And though severe the process be,
'T will fit us for eternity.

The gold refined, Heaven's image traced,
Be it no more by sin defaced.
A life of holiness maintain,
And soon with Christ in glory reign.

Mrs. R. SMITH.

Wilton, N. H.

COMMUNICATIONS.

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

From Sister Eaton.

DEAR BRETHREN AND SISTERS:—Although I am a stranger to nearly all of you, I hope and trust I am not a stranger to the precious truths contained in the word of God. I feel thankful that the Third Angel's Message of Rev. xiv, 9, has been, as I humbly trust, made known to me as Present Truth. It is as a light shining around my path. I am fully confident in my own mind, after having tried carefully and prayerfully to examine the word of God, that this Message embraces the restoration of the true Sabbath, after it has been trampled under foot by the Man of sin, who should think to change times and laws, &c.; [Dan. vii, 25;] and that those who continue to keep the first day, after they have been convinced that there is no thus saith the Lord for the change of the Sabbath from the seventh to the first day of the

week, but that the change has been brought about by man, worship the beast. Such, after having seen the light, if they reject it, instead of taking up the cross, by striving to keep holy the true Sabbath, will be exposed to the wrath of God. Rev. xiv. 10.

O let us pray to the Lord of the harvest to send forth laborers into the harvest; for truly the fields are white already unto the harvest. I believe there are some in this place who, if they could hear the reasons of our faith in the soon coming of Christ, &c., set forth in a clear manner, would embrace it.

I, like some other lone ones, have not the privilege of meeting with those who keep the true Sabbath, there being none for some miles around, except one sister about three miles distant. But the truths contained in the *Review* are to me as food to the hungry soul, because by comparison I find them, if I can judge rightly, to agree with Scripture. My determination is to strive to have on the whole armor of God, that I may grow in grace daily, and in the knowledge of his holy word.

I believe that the Lord has set his hand the second time to gather the remnant of his people, and that he will have a tried people. "Beloved, think it not strange concerning the fiery trial," &c. 1 Pet. iv. 12.

O may we be kept from being drawn into the fatal snare of Spiritualism; but may we meet this deception of Satan with the sure word of God, Tho dead know not anything, &c. I am aware that for this belief which we consider to be plain scripture testimony, we are denounced as infidel in principle, by those who believe in the immortality of the soul; but we are not of the class who believe death to be an eternal sleep.

If we are Christ's may we not look forward with joy to his soon coming, when the righteous dead shall be redeemed from the power of the grave, when they shall get the victory over Death, and be clothed with immortality, and the righteous living be changed in a moment, in the twinkling of an eye. But oh! what is the destiny of those who have not a part in the first resurrection? Are they not to suffer the second death? to be destroyed root and branch?

I desire to be one of that happy number who will be prepared to say at the coming of Christ, Lo, this is our God, we have waited for him.

But when I look into my own heart I see much of the remains of sin. I sometimes feel to cry out, When I would do good, evil is present with me; and could I not go to Christ in faith as my intercessor, I should despair; but through his assisting grace I hope to be an overcomer, and finally gain an inheritance in the New Earth wherein dwelleth righteousness.

Brethren and sisters, remember me, a lonely one, that my faith and hope fail not.

MARY A. EATON.

Sharon, Mich.

From Bro. Chase.

I am still holding on to the promises of God, believing what the prophets by the Holy Ghost have spoken. I love God, and I love to keep his Commandments. Thank his blessed name! Yes, I love to serve him; for he is good; for his mercy endureth for ever.

I praise his holy name that two or three in this vicinity have recently embraced the Sabbath of the Lord our God. I am expecting that God will give us more who will keep the Commandments of God in these ends of the earth if we are faithful to him and his cause.

The God that made the heavens and the earth in six days, and rested on the seventh from all his work, is a God who will hear and answer prayer, when we come aright before him in faith, nothing wavering; but we ask and receive not, doubtless sometimes, because we do not hold on by faith.

We have no preaching here. I have not seen any of the traveling brethren since Bro. Bates left us last Winter. I think that if some one of the preaching brethren would come this way, who could present the truth in its clear light before the people, some would embrace it. The inquiry is often made, "Why

don't some of your preachers come along? I want to hear them," &c.

There are some in this vicinity who are investigating, and want light on the subject of the Second Advent, and its kindred doctrines. Who will come over and help us? Are not the sinners in Wisconsin worth saving? Yes: God's mercy is over all his works. Come in the name of the God of the armies of Israel; and may God give the Message of the Third Angel a new impulse.

Yours in hope of immortality at the appearing of our Lord Jesus Christ, when he shall come without sin unto salvation to them that look for him.

J. CHASE.

Edli River, Wis.

From Bro. Meacham.

BRO. SMITH:—To us it is heart-cheering to hear from brethren and sisters of like precious faith. It encourages us to press on when we learn that they have like trials and afflictions with us. And we would not withhold our mite, which perhaps would be like a cooling draught to the thirsty soul, or a word of consolation to some careworn and wayfaring pilgrim. We are still alone keeping the Sabbath of the Lord, and the faith of Jesus, toiling hard to spread the light of gospel truth to a people who live in an age of darkness and papal error. We find many who gladly hear the word, but regard it not, because they have ever been taught error instead of truth. Still they cannot gainsay Bible truth, neither will they be convinced that the seventh day is the Sabbath, nor that man is mortal, but say if any man preach any other doctrine, save that which Paul preached, they are not to receive it nor bid it God speed. In vain they teach for doctrine the traditions and commandments of men, and call it the gospel which Paul preached. O, consistency, thou art a jewel, to be subservient to so many theories contrary to Bible truth!

We have labored and toiled here for a year and not one has yet ventured to leave the darling institution of Babylon, and serve the living God. And still we have to

"--- walk alone and oft are sad,
And falls the briny tear;
Our hearts are grieved with trials sore,
And pressed with many a care."

We still toil on, desiring to spend and be spent in the service of our Master, hoping the time will soon come, when God will raise up a people in this place who shall be zealous of good works. We still desire to hold on to the faith once delivered to the saints, knowing that our light afflictions here which are but for a moment will work out for us a far more exceeding and eternal weight of glory.

Yours in hope of immortality.

E. O. MEACHAM.

Savanna, Ill., July 20th, 1856.

P. S. Will Bro. P. E. Ferrin of Carroll Co., Ill., give me his P. O. address.

From Bro. Bates.

BRO. SMITH:—I would say that the cause of present truth is still my delight. It is truly a consolation to us to read the communications from the brethren and sisters. The *Review* is the only means of instruction which we have at present. We have had no one to speak to us since Bro. Bates was here; but still we are striving to keep all of God's Commandments and the Faith of Jesus.

We can truly say with the Psalmist, "Great peace have they which love thy law, and nothing shall offend them." Ps. cxix. 165. "O how love I thy law, it is my meditation all the day." Verse 97. But we find many in these last days professing godliness, but denying the power. We are indeed living in perilous times, when men will not hear the law of the Lord.

Iowa is a great field for labor. The harvest is truly great, but laborers few. My prayer is that the Lord of the harvest will send laborers into this part of his vineyard. I feel to praise the Lord that light is shining out of his word; that our pathway is growing brighter and brighter unto the perfect day.

May we, brethren and sisters, have on the whole

armor of God, and watch unto prayer, that we may be ready for the return of our long-absent King.

Yours waiting for Jesus.

H. N. BATES.

Elkader, Clayton Co., Iowa.

Extracts from Letters.

Bro. Stewart writes from Cleveland:—"The cause in Cleveland is at a very low ebb, there being but three or four families who keep the Sabbath; yet we should be very glad to have some of the ministering brethren call on us and hold up the truth of the Third Angel's Message before the people. We are sorry to learn by the *Review* that Bro. Bates passed us by without calling. We would be glad to have any of the brethren call on us as they pass through Cleveland, if they cannot come expressly for that purpose.

"A Bro. Edgerton from a neighboring town was in a few days since, who informed us that there were those in his neighborhood who had heard a little upon the subject and wanted to hear more."

Sister B. M. Hibbard writes from E. Wilson, N. Y.:—"My desire and prayer is that the light of truth may continue to shine upon His word, that we may not be left in darkness, but be led into all truth. I do not feel that I can do without the *Review*. I prize it next to my Bible.

"It is but about three years since I knew there was such a paper printed. It was sent into the neighborhood free. I sent after it as soon as I heard of it; for I did not know what ground the Advent people stood on since 1843, as we moved from Northfield, Vt. about that time, to Wilson, N. Y. And for six years I lived without hearing about the cause, and when I got hold of the *Review* it was meat in in due season. It seemed that I was a new creature, and in a new atmosphere. I love the truth, for it makes me free."

Sister Beamis writes from Portland, Mich.:—"I wish to throw in my testimony on the Lord's side. I cannot express my love and gratitude to God for his loving kindness in bringing me to see the light of the Third Angel's Message. There are a few families here who are trying to keep all the Commandments of God. We meet every Sabbath to worship God, and we are blest in so doing. We attended a meeting six miles from this place last Sabbath, where two kept the Sabbath for the first time, and resolved to keep it hereafter."

OUT-SPOKEN POPEERY.—The *Buffalo Commercial Advertiser* translates the following article from its German cotemporary, the *Buffalo Telegraph*. Father Oerter writes in his "Catholic Kirchenzeitung," or Advocate, a long article, from which we make the following extract:

"Whoever undervalues the spiritual power of the Church in the United States, wanders in a fearful labyrinth. We have not only seven archbishops, thirty-three bishops, and seventeen hundred and four priests, all in the service of the Pope and Church, but we have also thirty-one colleges, thirty-seven seminaries, and a hundred and seventeen female academies, all founded by the Jesuits, bringing danger and death to unbelief and disbelief. To American Know Nothingism and un-American Radicalism.

"And the hierarchial bands which, like a golden thread, surrounds forty-one dioceses and two apostolic vicariates, and stretches from the Atlantic Ocean to the Pacific and maintains an invisible, secret, magnetic connection with Rome—this hierarchy is to us a sure guarantee that the Church, perhaps after severe struggles and suffering will one day come off victorious over all the sects of America. It is computed that there are at present more than two millions of Catholic inhabitants in the United States, who are baptized and confirmed Catholic soldiers of the Lord, and who, at the first summons, will assemble in rank and file; then will men not undervalue the power of the Catholic Church in the United States.

"It will scatter sand in no one's eyes, and therefore I stand forth openly and directly declare that the power and the influence of the Catholic Church are stronger than many believe. Whoever doubts this must be either a fool or blind."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. AUGUST 7, 1856.

THE WORTHY POOR.

We have often signified our willingness to send the Review to any who are prevented by misfortune, or unavoidable embarrassments, from contributing towards its support, provided they love the truths it advocates, and prize it as a source of aid and consolation. To many we have reason to believe it is such, and we thereby feel strengthened and encouraged.

But who are to be considered the worthy poor? Some have claimed to be among this number who appropriated more to several useless expenses singly, than the cost of their paper. But we cannot consider those worthy of receiving benefits at the expense of others, who lay out means more than sufficient to meet this expense, in the unnecessary, not to say injurious, articles of tea, coffee and tobacco.

We have been led to these remarks by the following letter from R. Townsend of Steuben Co., N. Y.

"I have not received the Review since the 12th of June. I suppose you have got tired of sending it free to me; but as my circumstances are, it is not possible for me to pay. I do not use tobacco, tea or coffee. Your paper is the only means I have of hearing from the scattered brethren. I have been trying to keep all the commandments for over four years; and I have never heard one of the Advent brethren preach in the time. If you feel it duty to continue the paper to me, I shall be very glad; and if not I shall have to do without it. I render you my sincere thanks for what time I have received it, and trust in God for the future."

We do not tire of sending the Review to those who can bear a testimony like the above. Why the papers have not been received we cannot tell; as we presume they have been regularly mailed.

Again we say that a lack of means with any, under the above circumstances, shall prove no barrier to their receiving the paper. Wherever true christianity is found, it will be found that there the poor have the gospel preached to them. And again we read that God hath chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him.

The truth is free for all. God hath set no price to the blessings of salvation, except to leave all and follow Christ. While therefore we are endeavoring to send out truth to individuals, many of whom have no means to use in the cause, we labor on with confidence, expecting that the Lord's faithful stewards to whom he has committed a portion of this world's goods, will, according as he hath prospered them, cheerfully furnish the means necessary to meet the expense of its dissemination.

SOME have sent in their orders for a Hymn Book, extra-bound, with their names on the cover, as was some time since proposed; and as they may be expecting something to be done about the matter soon, we would say that not having received orders enough to make it practicable, we have abandoned the idea of getting up any in that style.

Business.

E. Gibson—Your money was received, and will be found receipted in No. 6 of the present volume. One dollar of it being to pay for Vol. VII, is so receipted. You are credited on book to Vol. IX.

E. Pratt—We cheerfully continue your paper.

A. Egbert—We are unable to make out the P. O. Address of your letter. We credit to A. Egbert, Saginaw, Mich. Is this right?

Letter from Bro. Hutchins.

BRO. SMITH—By the grace of God assisting, I am still pressing forward "to an inheritance incorruptible, and undefiled, and that fadeth not away." This world looks dark and dreary, and I do not, I cannot, believe that we shall have to toil on much longer here. I would not make my feelings a standard to determine in this great matter. No, by no means; for I think the signs of the times fully justify us in the conclusion that the great day of God's wrath is not far in the future.

Dear reader, will you be prepared to stand in that awful day? Shall I be prepared? These are questions which

we should settle in the light of the holy Bible. A worldly spirit is certainly stealing over some that profess to be walking in the light of the Message of the Third Angel. This should not be so. We should be placing our affections more and more on things above, and less and less on things of this earth, which are so soon to be destroyed.

In past days churches have been the most highly favored of God, enjoyed the most of his Spirit, in their youthful days, in the moments of infancy. But the remnant must not be content with having enjoyed much of the divine favor of the Lord; we must be more like the blessed Saviour, and less like this world, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

"Soon shall we hear him say,
Ye blessed children, come;
Soon will he call us hence away,
And take his wanderers home."

A. S. HUTCHINS.

Hampton, Ct., July 28th, 1856.

From the Philadelphia Public Ledger.

GENTLEMEN:—In your paper of Monday last, you inserted the following notice:

"Interesting Ceremonies at the Synagogue on the 4th of July.—The Keneseth Israel Congregation, worshipping in the First Reformed Synagogue, in New Market street, have, we understand, abandoned certain portions of their prayers and customs, which were considered inconsistent with the blessings of liberty enjoyed in this land, and adopted some reforms suitable to this enlightened age. The new services which have been adopted were introduced for the first time on the 4th of July, in the presence of a large audience, composed of persons of various religious denominations. The Rev. L. Naumburg, the minister to this congregation, delivered a most eloquent sermon. Those present were much pleased with the music by the choir, under the direction of Mr. Wm. Fischer."

In the above your reporter seems to give an opinion, on a grave theological question, no doubt furnished to him by some of the members of the First Reformed Synagogue of Philadelphia. As a general rule, I do not think it expedient to refute any mis-statements regarding Israelites, which appear in the papers. The community at large appear so ignorant of Jewish affairs that they believe any absurdity concerning us, and it is really not worth the trouble to endeavor to correct most misapprehensions, since others, of a similar kind, are immediately after spread abroad. Thus, for instance, you published lately a short paragraph, stating that the French Rabbis were about to meet, and abrogate in their convention the Seventh-day Sabbath for the Sunday, which error, no doubt, arose from the mere fact that the heads of the Synagogue in France lately came to an understanding to hold a conference this Summer at Paris, to deliberate on the best means to be adopted to promote a better state of religion than now exists in certain quarters, including the French capital. How the religious and political press of America could for a moment believe that such a re-union had touched the Sabbath question, before it had met, is certainly too strange to be explained by any one who did not fabricate the ridiculous story himself. But, according to my mind, it was deemed useless to correct the error, since, first, those who know anything of the state of the question, could not possibly believe it; secondly, the contradiction could not have followed the false statement through the various channels which had spread it so generally.

ISAAC LEESER.

July 11th, 1856.

Receipts for Book Fund.

W. Grant, D. Hewett, each \$5. H. Gardner \$3. H. Everts, H. Crosbie, each \$2. H. S. Lay \$1.

Receipts.

J. H. Ginley, S. Southwell, R. Ralph, J. Porter, "C. M.," M. Adderton, J. Durham, M. Dean, A. Egbert, E. Pratt, H. Crosbie, each \$1. E. Dalgrien, A. Palmer, A. friend in Norfolk, N. Y., each \$0.50, A. Seema \$0.25.

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.

H. S. Lay, \$1.00 | Louisa Howland \$5.00.
H. Lyon, 3.00.

Books for Sale at this Office.

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

Hymns for those who keep the Commandments of God and the Faith of Jesus. This Hymn Book is designed to promote not only public worship, but also social and family devotion. It is a selection of Hymns expressing the faith and hope of the Church as set forth in the Scriptures of truth, free from the popular errors of the age. The Book contains 352 Pages, 430 Hymns, and 76 pieces of Music. Price, 60 cents.—In Morocco, 65 cents.

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

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pages Price 15 cents.

The Sanctuary and Twenty-three Hundred Days, by "J. N. A." This work presents a clear exposition of Daniel viii and ix, shows what the Sanctuary is, and the nature of its cleansing. Price 12½ cents.

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

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

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

The Four Universal Monarchies of the Prophecy of Daniel, and the Kingdom of God, to which is added a condensed view of the 2300 days and the Sanctuary.—Price 8 cents.

The Sabbath. Containing valuable articles on 2 Cor. iii; Col. ii, 14-17, Who is our Lawgiver? The two hills of Matt. v, 18, Consistency, &c.—Price 5 cents.

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

The Truth Found. A Short Argument for the Sabbath, by J. H. W. This is the best condensed work on the Sabbath extant. Price 6 cents.

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

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

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

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism. Without the great truth that man is not immortal, and that the dead know not anything, none are prepared to stand against wicked spirits in high places. We commend this work on the immortality question, as an able discussion of the subject.—148 pp.—12½ cents.

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

Why Don't you Keep the Sabbath? Extracts from Catholic works—Price 5 cents.

Signs of the Times. This work presents the historical facts concerning the signs in the Sun, Moon and Stars, points out other signs of the soon coming of Christ, and contains an exposure of Spirit Manifestations.—Price 12½ cents.

A condensed edition of 32 pp., 5 cents.

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

Perpetuity of the Royal Law.—Price 5 cents.

History of the Sabbath.—Price 5 cents.

The 2300 Days and Sanctuary by "U. S."—Price 5 cents.

The Celestial Railroad.—Price 5 cents.

Christian Experience and Views.—Price 6 cents.

Supplement to Experience and Views.—Price 6 cents.

POEMS.

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.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy.—Price 20 cents. In paper covers, 12½ cents.

A Word for the Sabbath. This work is an exposure of the false theories in regard to the Sabbath.—Price 5 cents.

Liberal discount on these works where \$5 worth is taken. The money should accompany all orders, except for the accommodation of those preachers who can better pay for Books after they have sold them.

Address URIAH SMITH, Battle Creek Mich.