

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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VIA CRUCIS, VIA LUCIS.

From the German—Brooks.

Through night to light!—And though to mortal eyes
Creation's face a pall of horror wear
Good cheer! good cheer! The gloom of midnight flies;
Then shall a sunrise follow, mild and fair.

Thro' storm to calm!—And though his thunder car
The rumbling tempest drive through earth and sky,
Good cheer! good cheer! The elemental war
Tells that a blessed healing hour is nigh.

Thro' frost to Spring!—And though the biting blast
Of Eurus stiffen nature's juicy veins,
Good cheer! good cheer! When Winter's wrath is past,
Soft murmuring Spring breathes sweetly o'er the plains.

Thro' strife to peace!—And though with bristling front,
A thousand frightful deaths encompass thee,
Good cheer! good cheer! Brave thou the Battle's brunt,
For the peace march and song of victory.

Thro' sweat to sleep!—And tho' the sultry noon,
With heavy, drooping wing, oppress thee now,
Good cheer! good cheer! The cool of evening soon
Shall lull to sweet repose, thy weary brow.

Thro' cross to crown!—And tho' thy spirit's life,
Trials untold assail with giant strength,
Good cheer! good cheer! Soon ends the bitter strife,
And thou shalt reign with Christ in peace at length.

Thro' wo to joy!—And tho' at morn thou weep,
And though the midnight find thee weeping still,
Good cheer! good cheer! The Shepherd loves his sheep;
Resign thee to the watchful Father's will.

Thro' death to life!—And thro, this vale of tears,
And through this thistle field of life, ascend
To that great supper in that world, whose years
Of bliss unfading, cloudless, know no end.

THE SABBATH.

The word of the Lord says: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment." Eccl. xii, 13, 14. In view of the solemn scenes of the Judgment-day we should carefully examine the terms of the commandments wherein our whole duty is revealed, that we may know how to worship God in truth, and escape the wrath to come.

As the Scriptures present the consequences of the Judgment as the motive for keeping God's commandments, we justly conclude that they will be the rule of judgment: that by them the nature of all actions will be determined. Then if we have done wrong, God's commandments or law will show it; as the apostle says: "By the law is the knowledge of sin." Rom. iii, 20.

WHAT IS THE LAW?

God has in many ways revealed his purposes to man, but when he made known his law, he spake it with his own voice, and himself engraved it on ta-

bles of stone; which gives us an idea of its holiness and perpetuity. Man is a moral agent, required to be holy, or develop a holy character. Of course the law which defines the duty of a moral agent must be purely a moral law; and the law which would prove a man to be holy because he kept it, must be a holy law. This holy, moral law is a transcript of the divine mind, and a development of the divine perfections, as it is the perfect will of a holy God. It was called God's holy covenant, as Moses said to the children of Israel: "The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. iv, 12, 13. The Lord said to Moses: "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. xxiv, 12.

That the ten commandments constitute God's Law is not only abundantly proved by the Bible, but it is admitted by every considerable body of professed worshippers of God, whether Jews, Catholics, or Protestants. This we learn from the writings of their respective authors, and from their church articles and catechisms.

That there is a great deal of sin at the present time none will deny; of course, the law of God is much disregarded; for "Sin is the transgression of the law." 1 John iii, 4. And as it is God's decree that "the soul that sinneth it shall die, [Eze. xviii, 4.] we feel that it is a duty we owe to God and to our fellow men, for the honor of his government, and the salvation of their souls, to raise our voices in warning them to turn from their sins and live.

But there are many who will not be convinced of their sins; they deny the Bible, the text-book of righteousness, and charter of our eternal inheritance. Such we are obliged to leave to their own ways; for they cannot be saved who willfully reject the counsel of God. We lament their blindness, but can do no more.

But we also think that many who acknowledge that the Bible is true, and reverence that law which Jehovah spake with a voice that shook the earth, are unknowingly transgressing that law from week to week. To such we would make an earnest appeal, and ask them to lay aside all prejudice, and as frail mortals on the way to Judgment, humbly look up to him who has said, "I am God, . . . my counsel shall stand." To them we would say, Let no vain excuse turn you away from learning perfectly God's truth; for we have his revealed will placed before us, and if we neglect to search for his light and his truth, we shall be guilty of slighting the all-wise counsel of the Just and Holy One.

That you may understand how great is the departure from God's word and law, even by those who profess to love him and follow his Son, and that you may be enabled to conform to it yourselves, if not now fully observing it, we ask you to examine

THE FOURTH COMMANDMENT.

This commandment enjoins the observance of the Sabbath of the Lord. As it is well to have the law plainly before us when we inquire concerning our duty, we will copy this commandment.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God,

in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 8-11.

That we may understand what is meant by blessing the Sabbath-day, we must bear in mind that Sabbath signifies rest; therefore to bless the Sabbath day means to bless the Rest-day, and to remember the Sabbath-day is to remember the Rest-day. The day of the Lord's Sabbath is the day of the Lord's rest. This the commandment says was the seventh day; also in Gen. ii, 3: "And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God had created and made."

To this plain fact we would call your especial attention, because we know that the day on which God rested, the day which he blessed and hallowed, the day which he commanded should be kept holy, is not generally kept by those who profess to take God's word for their guide; but they keep a day on which he did not rest, which he did not hallow, and which he never commanded them to keep. If the sanctified Rest-day of Jehovah is the proper day to be observed, and that is the very day specified in his law, then the observance of another day in its stead, is an offense against the great God who gave the law. The law does not say that you shall remember to keep the first day of the week, (which is now called Sunday), but the seventh day. It is not indefinite, leaving you to observe any day as a Sabbath that you may see fit; but it is a certain definite day, namely, the Sabbath-day, that is, the day of the Sabbath or rest of the Lord, which is no other than the seventh day of the week.

ORIGIN OF THE SABBATH.

The fourth commandment points to the Sabbath as a memorial. It says: "The Lord blessed the Sabbath-day." The act of blessing is recorded in Gen. ii, 3 and it was bestowed because that in it he had rested from all his work. Then the Sabbath was, from the foundation of the world, a holy day, and to be observed because God rested on it, and blessed it. Thus it is commemorative of what God has done. In order to observe a day as a memorial, we must keep in view the object of the memorial, and the day on which the event occurred which we celebrate. The fourth commandment enjoins the observance of the memorial of God's work and rest. A rest implies a work performed; therefore to remember to keep God's Rest-day, is the divinely appointed means of keeping in mind his great work.

You cannot find in God's law any duty to remember or keep the day of Adam's fall, or the day of the flood, or the day of the departure of the Israelites from Egypt or the day they entered the promised land, or the day of the Saviour's birth, or the day of his death, or the day of his resurrection, or the day of his ascension. You may remember all these days, but the fourth commandment does not tell you to, neither did the Lord bless and hallow any of these days. But it requires the observance of the day on which the Lord rested, which he also sanctified, which was the seventh day of the week; for he made the world in the first six days of the first week of time, and then rested.

That the original Sabbath-day was the seventh day, and that the Jews did keep the very day en-

joined in the law, all well know; and they admit it also, since they denominate the seventh day of the week the Jewish Sabbath. Therefore in this they admit that the very day which the Jews observe is the true original Sabbath of the Lord,

THE SABBATH WAS NOT JEWISH.

We hope you will examine this fact with care; for there are many that suppose that those who keep the seventh day are Jews, or are observing a Jewish institution. But we assure you that we endeavor to live as Christians, observing only those things enjoined in God's word, and neglecting or rejecting only those things not found therein.

The name *Jew* is derived from *Judah*, the son of Jacob, who was born 2255 years after the creation. Then the distinctions of Jews and Gentiles could not have been known, for they did not exist until more than 2000 years after the Rest-day of God was blessed and sanctified. But if the sanctified day on which God rested was a Jewish Sabbath after the Jews as a separate people came into existence, what was it during the 2000 years before their existence? Would you conclude that it was a Gentile Sabbath from the creation to the separation of the Hebrews, and then a Jewish Sabbath till the time of Christ? Consider well this matter, and let your conclusion be such as will stand the test of the Judgment-day.

But we do not find in the Bible that the seventh day Sabbath was ever called a Gentile Sabbath, or a Jewish Sabbath, but it was always called the Lord's Sabbath. It was established and sanctified as a day of rest from the creation, not by the Gentiles, nor the Jews, but by the Lord; and neither Gentiles nor Jews were there. When the Sabbath was made no human beings were there but Adam and Eve; and though they were the first parents of all, both Gentiles and Jews, it would be as absurd to call them Jews or Gentiles as it would be to call them English, French or Germans. And to say that the Sabbath which God instituted at creation, and sanctified because that *in it he had rested*—to say that it was a Jewish Sabbath is no more correct than to say that it was a French Sabbath, a German Sabbath, or a Norwegian Sabbath. Men, the creatures of God, the descendants of Adam, have become divided into various distinct classes since the Sabbath was instituted; but to say that the Sabbath was instituted in view of these distinctions, or for any particular class, is taking unwarrantable liberties with God's word and his sacred institutions. We should take God's truths as they come to us from his hand, and place implicit confidence in what he has spoken.

THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.

What is Sabbath? It is rest. Who rested on the seventh day? The Lord thy God. Mark well this fact: the seventh day is never in the scriptures called the Sabbath of the Jews, or of the Greeks, or of the Russians, or of the Romans, but always and invariably the *Sabbath of the Lord*. It was his; and he made it for man, [Mark ii, 27,] to glorify him, the Creator, and to benefit man, the creature. We know that the Jews are men; but the Gentiles are also men. Jacob, (Israel) was a man; so was Enoch. Moses was a man; so was Noah. Solomon was a man; so was Pharaoh. Daniel was a man; so was Nebuchadnezzar. Peter was a man; so was Cornelius. English, French, Germans, Turks, Chinese, Africans, &c., are all men—all are descended from Adam; but no one class or nation can be called men to the exclusion of others. Can you find in God's word that the Sabbath was a national institution? You cannot. It is right to be strictly just toward our fellowmen, and to render to all, that which is their due; but while we render to Cæsar that which is Cæsar's, let us be very careful to render unto God that which is God's. The Sabbath is the Lord's. He himself hath said so; and so let it be.

(To be Continued.)

J. H. W.

Every man magnifies the injuries he has received, and lessens those he has inflicted.

Traits of character which you seek to control, you had better seek to reform.

ON KEEPING THE HEART. No. 3.

I PROCEED,

Thirdly, To point out those special seasons in the life of a Christian which require our utmost diligence in keeping the heart. Though, as was observed before, the duty is always binding, and there is no time or condition of life in which we may be excused from this work; yet there are some signal seasons, critical hours, requiring more than common vigilance over the heart.

1. The *first season* is the time of prosperity, when Providence smiles upon us. Now, Christian, keep thy heart with all diligence, for it will be very apt to grow secure, proud and earthly. "To see a man humble in prosperity," says Bernard, "is one of the greatest rarities in the world." Even a good Hezekiah could not hide a vain-glorious temper in his temptation; hence that caution to Israel: "And it shall be, when the Lord thy God shall have brought thee into the land which he sware to thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildest not, and houses full of all good things which thou filledst not," &c., "then beware lest thou forget the Lord." So indeed it happened; for "Jeshurun waxed fat and kicked." How then may a Christian keep his heart from pride and carnal security under the smiles of Providence and the confluence of creature comforts?

There are several helps to secure the heart from the dangerous snares of prosperity.

1. Consider the dangerous ensnaring temptations attending a pleasant and prosperous condition. Few, very few of those living in the pleasures of this world, escape everlasting perdition. "It is easier," says Christ, "for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven." "Not many mighty, not many noble are called."

We have great reason to tremble when the scripture tells us in general that few shall be saved; much more when it tells us, that of that rank of which we are, but few shall be saved. When Joshua called all the tribes of Israel to cast lots for the discovery of Achan, doubtless Achan feared; when the tribe of Judah was taken, his fear increased; but when the family of Zarahites was taken, it was time to tremble. So when the Scriptures come so near as to tell us that of such a class of men very few shall escape, it is time to be alarmed. "I should wonder," says Chrysostom, "if any of the rulers be saved." O how many will have been wheeled to hell in the chariots of earthly pleasures, and others whipped to heaven by the rod of affliction! How few, like the daughter of Tyre, come to Christ with a gift! How few among the rich entreat his favor!

2. It may keep one more humble and watchful in prosperity, to consider that among Christians many have been much the worse for it. How good had it been for some of them had they never known prosperity! When they were in a low condition, how humble, spiritual and heavenly they were! but when advanced, what an apparent alteration has been upon their spirits! It was so with Israel; when they were in a low condition in the wilderness, then Israel was "holiness to the Lord;" but when they came into Canaan and were richly fed, their language was, "We are lords, we will come no more unto thee." Outward gains are ordinarily attended with inward losses; as in a low condition their civil employments were wont to have a savor of religious duties, so in an exalted condition their duties commonly have a savor of the world. He indeed is rich in grace whose graces are not hindered by his riches. There are but few Jehosaphats in the world, of whom it is said, "He had silver and gold in abundance, and his heart was lifted up in the way of God's commands." Will not this keep thy heart humble in prosperity, to think how dearly many godly men have paid for their riches; that through them they have lost that which all the world cannot purchase?

3. Keep down thy vain heart by this consideration: God values no man the more for these things. God values no man by outward excellencies, but by inward graces; they are the internal ornaments of the Spirit, which are of great price in God's sight. God despises all worldly glory, and accepts no man's

person; "but in every nation, he that feareth God and worketh righteousness is accepted of him." Indeed, if the judgment of God went by the same rule that man's does, we might value ourselves by these things, and stand upon them; but so much every man is, as he is in the judgment of God. Does thy heart yet swell, and will neither of the former considerations keep it humble?

4. Consider how bitterly many dying persons have bewailed their folly in setting their hearts upon these things, and have wished that they had never known them. How dreadful was the situation of Pius Quintus, who died crying out despairingly, "When I was in a low condition I had some hopes of salvation; when I was advanced to be a cardinal, I greatly doubted; but since I came to the popedom I have no hope at all." An author also tells us a real, but sad story of a rich oppressor, who had scraped up a great estate for his only son: when he came to die he called his son to him, and said, "Son, do you indeed love me?" The son answered that "nature, besides his parental indulgence, obliged him to that." "Then," said the father, "express it by this: hold thy finger in the candle as long as I am saying a prayer." The son attempted, but could not endure it. Upon that the father broke out in to these expressions: "Thou canst not suffer the burning of thy finger for me; but to get this wealth I have hazarded my soul for thee, and must burn, body and soul, in hell, for thy sake; thy pains would have been but for a moment, but mine will be in unquenchable fire."

5. The heart may be kept humble by considering of what a clogging nature earthly things are to the soul heartily engaged in the way to heaven. They sit out much of heaven from us at present, though they may not shut us out of heaven at last. If thou consider thyself a stranger in this world, traveling for heaven, thou hast then as much reason to be delighted with these things as a weary horse has to be pleased with a heavy burden. There was a serious truth in the atheistical scoff of Julian: when taking away the Christians' estates, he told them "it was to make them more fit for the kingdom of heaven."

6. Is thy spirit still vain and lofty? Then urge upon it the consideration of that awful day of reckoning, wherein, according to our receipts of mercies, shall be our account for them. Methinks this should awe and humble the vainest heart that was ever in the breast of a saint. Know for a certainty that the Lord records all the mercies that ever he gave thee, from the beginning to the end of thy life. "Remember, O my people, from Shittim unto Gilgal," &c. Yes, they are exactly numbered and recorded in order to an account; and thy account will be suitable; "To whomsoever much is given, of him shall much be required." You are to be a steward, and your lord will come and take an account of you; and what great account have you to make, who have much of this world in your hands? What swift witnesses will your mercies be against you, if this be the best fruit of them.

7. It is a very humbling reflection, that the mercies of God should work otherwise upon my spirit than they used to do upon the spirits of others to whom they come as sanctified mercies from the love of God. Ah, Lord! what a sad consideration is this! enough to lay me in the dust when I consider:

(1.) That their mercies have greatly humbled them, the higher God has raised them, the lower they have laid themselves before him. Thus did Jacob when God had given him much substance: "And Jacob said, I am not worthy of the least of all thy mercies, and all the truth which thou has showed thy servant; for with my staff I passed over this Jordan, and am now become two bands." Thus also it was with holy David; when God had confirmed the promise to him, to build him a house, and not to reject him as he did Saul, he goes in before the Lord and says, "Who am I, and what is my father's house, that thou hast brought me hitherto?" So indeed God required. When Israel brought to him the first fruits of Canaan, they were to say, "A Syrian ready to perish was my father," &c. Do others raise God the higher for his raising them? and the more God raises me, the more shall I abuse him and exalt myself? O how wicked is such conduct as this!

(2.) Others have freely ascribed the glory of all their enjoyments to God, and magnified not themselves, but him, for their mercies. Thus says David, "Let thy name be magnified and the house of thy servant be established." He does not fly upon the mercy and suck out its sweetness, looking no further than his own comfort: no, he cares for no mercy except God be magnified in it. So when God had delivered him from all his enemies he says, "The Lord is my strength and my rock, he is become my salvation." Saints of old did not put the crown upon their own heads as I do by my vanity.

(3.) The mercies of God have been melting mercies unto others, melting their souls in love to the God of their mercies. When Hannah received the mercy of a son, she said, "My soul rejoiceth in the Lord;" not in the mercy, but in the God of the mercy. So also Mary: "My soul doth magnify the Lord; my spirit rejoiceth in God my Saviour." The word signifies to make more room for God; their hearts were not contracted, but the more enlarged to God.

(4.) The mercies of God have been great restraints to keep others from sin. "Seeing thou, our God, hast given us such a deliverance as this, should we again break thy commandments?" Ingenuous souls have felt the force of the obligations of love and mercy upon them.

(5.) The mercies of God to others have been as oil to the wheels of their obedience, and made them more fit for service. Now if mercies work contrarily upon my heart, what cause have I to be afraid that they come not to me in love! It is enough to damp the spirits of any saint, to see what sweet effects mercies have had upon others, and what bitter effects upon him.—*Flavel*.

Marks or Characteristics of Perfect Love.

If the doctrine of Holiness or Christian Perfection is true, then it will follow that it is our duty and privilege, even in the present life, to realize in our own souls the fulfillment of that great command, "Thou shalt love the Lord thy God with all thy heart." In other words, we must possess what may properly be called perfect love. Accordingly it becomes a very important and interesting inquiry, When can our love properly be said to be perfect? It will be our object in the remarks which follow, to endeavor to answer this inquiry.

In the first place, perfect love, (that is to say, such love as our Saviour requires us to exercise,) implies the removal or extinction of all selfishness. So long as there is selfishness in the heart, even in the least degree, there cannot be that perfect love which Christ requires. But in making this statement we ought perhaps to keep in mind the distinction, which mental philosophers make between *self-love* and *selfishness*. Self-love is the name for that implanted desire of happiness, which is natural to the human mind; and which, in its legitimate exercise, can never fail to be approved by the great Being who implanted it; selfishness, considered as a state of the mind, is the undue, excessive or inordinate exercise of the principle of *self-love*; an exercise which is inconsistent with the claims of our fellow men upon us, and particularly the claims of our heavenly Father. Selfishness, therefore, must be removed from the heart before there can be perfect love.

In the second place, there must be not only a removal or extinction of that which is opposite to love; but also the affirmative or positive existence of love itself in the soul. But the question arises here, What is love? It may perhaps be difficult to define this state of mind with much exactness; but we find on a careful examination of it, that it is susceptible of being resolved into two elements: *first*, a complacency or pleasure in the mere contemplation of the object which is loved, and, *second*, a desire of good to that object. We are not only pleased with the object, which is one thing; but we desire also, which is of still greater moment, to co-operate with it in its own personal plans of action and happiness.

We now proceed to inquire, when this love may be regarded as *perfect*; in other words, When shall we know, or at least have reasonable grounds to be-

lieve, that we fulfill in our own hearts that great and excellent command, thou shalt love the Lord thy God with all thy heart and soul and mind and strength?

Love to a human object, it will be remembered, embraces two things: *first*, a pleasure or complacency in the object, and *second*, a desire to do good to that object. When speaking of God, who sustains to us a relation higher and different from that sustained by human beings, we may with propriety alter the form of expression slightly, although with essentially the same idea at the bottom, and say that love to God embraces two things: *first*, a pleasure or complacency in his character, and *second*, a desire to promote his glory. Accordingly the first mark of perfect love to God is an entire approbation of and delight in his character in all respects. In other words, approving and complacent emotion, without the least intermixture of doubt and dissatisfaction, arise in view of his power and justice, as well as of his goodness and mercy, so that we delight truly and continually in his whole character, and in all the exhibitions of his character, as they are actually made known to us in the Holy Scriptures or in any other way. A second mark of perfect love is, the existence of a desire to promote his glory, which is the other higher and more decisive characteristic of this complex mental state, in such a degree, that we are not conscious of having any desire or will at variance with the will of God. In other words, it is our sincere and constant desire to do and to suffer in all things the will of God. When such is the case, when there is an entire and cordial acquiescence of our own will to the will of God both to do and to suffer, we have the second mark, and probably we may add, the most important and satisfactory one, that our love is perfect. The nature of the human mind is such, that we never can have an entire and cordial acquiescence in the will of God in all things, without an antecedent approval of and complacency in his character and administration. Accordingly the second mark, viz., a will entirely accordant with and lost in the will of God, is of itself sufficient. And by this, as I suppose, we may know, whether love is or is not perfect.

We may perhaps illustrate this view of the subject, by what we sometimes notice in the various forms and degrees of filial love. We will take, in the first place, the case of a child, who is sincerely attached to his father, but who, as we sometimes express it, exhibits "a will of his own." This child undoubtedly loves his father very much; but at the same time he does not always do with entire pleasure and readiness that which his father wishes him to do. He sometimes hesitates, exhibits a clouded brow, or utters an impatient expression, when certain things are required of him. He has certain little objects of his own which he is very much attached to; and if his father's plans happen to cross and oppose them, he exhibits in a greater or less degree, a disposition to set up for himself and to rebel. And when he outwardly obeys, it is found that he does it reluctantly, and not with a will harmonizing and blending with the paternal will. Now we say very truly that this child loves his father—perhaps he loves him very much—and yet it is clear he does not love him perfectly. But when we see a child who is happy only when he sees his father happy; whose delight it is to anticipate the father's wishes; whose will, by a sort of instinctive tendency, is invariably and powerfully united and blended with the paternal will, so that the least opposition between the two wills is a source of the greatest grief to him, we at once feel, and cannot help feeling, that the love of such a child may properly be called perfect.

What other idea of perfection of love can we have than this? His heart is made one with another heart, and what could we ask for more? Thus then is the true mark of perfection in Christian love; viz., an entire coincidence of our own wills with the will of God; a full and hearty substitution of the divine mind in the place of our own minds; the rejection of the natural principle of life, and the adoption of the heavenly principle of life; the expulsion of self from the heart, and the enthronement of God there as its everlasting sovereign. This view, which is practically a very important one, seems to be confirmed by what the Saviour says of himself in a number of

passages. John vi, 38. "For I came down from heaven, not to do mine own will, but the will of him that sent me." John iv, 34. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." Heb. x. 9. "Then said he, Lo, I come to do thy will, O God." The same idea, viz., that perfection of Christian love exists, and exists only in connection with a will united to and perfectly coincident with the will of God, is conveyed in that interesting passage, [Mark iii, 34, 35.] "And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister and mother." Matt. vii, 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

A number of inferences follow from these views.

First, A person who has perfect love will love his Bible above all other books. It will be dear to his heart, an inexpressible treasure. And the reason is obvious. It is because in the Bible he learns the will of God, which he delights, more than in anything else, to do and to suffer.

Second, Perfect love will exhibit a trait of permanency and perseverance under the most trying circumstances. Our fears and hopes vary; our joys and sorrows vary; but we may reasonably expect that perfect love will continue the same. There is no reason why it should change, since the object at which it aims is the same with the immutable will of God. Accordingly, when in the providence of God we are afflicted, our joys will be less, but there will be no diminution of love. Joy flourishes in the sunshine, but love grows and flourishes in the storm also. God may hide his face from us, but hearts of love still look in that direction where his face is. The Saviour on a certain occasion was greatly afflicted. His language was, "My soul is exceeding sorrowful, even unto death." His joy was taken from him, but his love remained. He could still say while he prayed that the cup might, if possible, pass from him, "Nevertheless, not as I will, but as thou wilt."

Third, We are not at liberty to give up our hope of exercising an acceptable love to God, because we are tempted, tried, afflicted, or called in any way whatever to suffering, so long as we can truly say with our blessed Saviour, "Not as I will, but as thou wilt." So long as we can say this, "Our life is hid with Christ in God," we are safe in him; and in our troubles, although we may not have raptures, we shall have peace, abiding peace, such as the world knows not of. And when the day of our visitation is passed, when the light of the divine countenance shines through the clouds which he had pleased to throw around us, and we hear the saying, "Well done, good and faithful servant," which we shall sometimes hear, even in the present life, that peace will swell up into a full and solid strain of joy.

Fourth, We shall love the brethren with peculiar strength. Perfect love is the image of Christ in the soul; and wherever we see that image, in whatever denomination of Christians, our hearts will recognize the divine relationship, and rejoice in it. Without this strong love to those who bear the divine image, we may be sure that our love is not perfect. It is God's great work, and highest delight, to create this image in the hearts of men; and if our will is swallowed up in his will, we shall rejoice in it in some degree as he does, and shall know the delightful meaning of those numerous passages of scripture which speak of the love of Christians to each other.—*Christian Perfection*.

THE DANGER OF THE WORLD.—The world twines itself about the soul, as a serpent about an eagle, to hinder its flight upward, and to sting it to death.

A THOUGHT OF MARTIN LUTHER.—Luther remarked, that there were three things on which he could not bear to dwell, without Christ; viz., his sins, death, and the day of judgment.

One rose upon a bush, though but a little one, proves that which bears it to be a true rose-tree.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. OCT. 16, 1856.

THE SEVEN CHURCHES.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev. i, 10, 11.

Commentators generally suppose that the testimony to the seven churches was given for the benefit of only seven literal churches in Asia. But we must agree with some modern expositors, that these seven churches should be understood as representing seven conditions of the Christian church, in seven periods of time, covering the ground of the entire Christian age; and here are some of our reasons:

1. The great design of the book of Revelation, it will be admitted, was to foretell the great events of the Christian age, (with which the people of God were to be connected,) which have occurred since the book was written, which are occurring, and which are yet to take place. It is true that in a very few instances, past and present events are mentioned in this book, as in the case of the woman with the crown of twelve stars, and the man-child which was caught up to God and his throne, [Rev. xii, 1-5,] but in all such cases the past and present are alluded to only to introduce future events, which are the burden of the prophecy in all cases. The book commences thus: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Rev. i, 1. If seven literal churches of Asia only are described in the prophecy, as they then existed, John was shown what had come to pass.

2. The book of Revelation is a prophecy, and not a description of what was then past, neither of what then existed. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. i, 3. Who will pretend that the first three chapters of Revelation are a prophecy, if they understand them as relating the character of seven literal churches in Asia? No one.

3. The book of Revelation is dedicated to the seven churches in Asia. Said the angel to John, "What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Rev. i, 11. Are any disposed to say that this entire book was dedicated to only seven of the then existing churches? We would inquire of them, first, Why dedicated to them only? Why not to the churches in Corinth, Cappadocia, Galatia, Thessalonica, Philippi, Colosse, Rome, Jerusalem, Bithynia, &c., as well as to the seven churches in Asia? And, second, Why is the Revelation dedicated to those churches which lived before the fulfillment of nearly all of the prophecy of the book? Of what use to the seven literal churches in Asia could the prophecy of the Papal beast be? or the woe trumpets, the two-horned beast, the three angels' messages, the last plagues, or any portion of that prophecy that has been fulfilling the past fifteen centuries? We answer, Of no use. But when we apply the seven churches to seven distinct periods of the Christian age, in which the book of Revelation has been fulfilling, and understand the prophecy as describing seven distinct conditions of the Christian church, all is plain and forcible. Many other reasons might be given for applying the prophecy to the seven churches in Asia to the whole church of Christ in seven periods of the entire Christian age; but these affording sufficient proof, must suffice for the present.

We will now take up the churches in their order, as given in the Revelation. And here we would suggest, that the reason why these seven churches in Asia are used to represent the Christian church in her several states down to the end of this age, is because the significations of the names of those churches describe the spirit and character of the several periods of the Christian church.

FIRST CHURCH.

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii, 1-7.

Ephesus signifies, "desirable, chief." This was true of the first age of the church, in the apostles' days. They had received the doctrine of Christ pure from the mouth of the great Teacher, and the Holy Spirit was poured out, and rested upon them. The gifts of the Spirit were with the church. It was noted for "works," "labor," and patience, and could "not hear them which were evil." God could dwell with such a church, and manifest his power in their midst. Yet there were some things against this desirable church, in consequence of which they were called upon to repent.

SECOND CHURCH.

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty, but thou art rich; and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death." Verses 8-11.

Smyrna signifies "myrrh," denoting that the church in this age would be a sweet-smelling savor to God, while passing through the fiery ordeal of persecution; which has always served to keep out pride, popularity, and self-dependence—the bane of true faith, piety and devotion. This state reached down to Constantine, covering the period of what is called the ten persecutions. See *Buck's Theological Dictionary*, pp. 332, 333. For want of room we can give here only his statement of the last.

"The tenth began in the nineteenth year of Diocletian, 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole groves were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned."

The tribulation of "ten days," mentioned in the testimony to the Smyrna church, may well apply to the last of the ten persecutions, which continued ten years; yet some apply it to all ten. The continued scenes of martyrdom and dreadful cruelty continually before this church were sufficient to keep hypocrites and worldlings out of the church; and the constant expectation that some dreadful death would end their probation, led them to purity of life. There is no fault found with this church. "Be thou faithful unto death and I will give thee a crown of life," was the only hope of this holy church.

THIRD CHURCH.

"And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my

name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Verses 12-17.

Pergamos signifies "very earthy, elevated." This period reached from Constantine, about 313, down to the rise of anti-christ, about 538. During this period the church became very earthly, having her worldly policy, and like the church of this day, attending to the ceremonies and forms of religion, and neglecting inward piety, the graces of the Spirit, and the life and power of the religion of Jesus. Here was the falling away mentioned by Paul. 2 Thess. ii, 3. Fault is found with this church, and it is here called upon to repent. But this was the age that prepared the church to receive to her bosom the monster, "man of sin," "son of perdition."

FOURTH CHURCH.

"And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden; but that which ye have already, hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." Verses 18-28.

Thyatira signifies, "sweet savor of labor, or sacrifice and contrition;" and is a description of the church during the 1260 years of Papal supremacy. This age of dreadful cruelty, and martyrdom of the true church, improved her real condition. "I know thy works, and charity, and patience, and thy works; and the last to be more than the first." How necessary to the purity and prosperity of the church, has been persecution and affliction; how corrupting and destructive to holiness has been worldly prosperity!

Verse 20 is strong testimony that we have correctly applied these churches. Jezebel is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the Papal abominations. See 1 Kings xviii, xix, xxi. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the Papal monks to preach and teach among them. In verse 25 is the charge, "Hold fast till I come." Here is evidence that some who lived near the close of this age of the church would live until the Lord should come. The signs in the sun and moon were fulfilled in 1780, very near the close of this period; and in reference to these signs the Saviour said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth near." Luke xxi, 28. The time had come for the church to look up and expect her coming Lord in the clouds of heaven; hence it is said to some in Thyatira, "Hold fast till I come;" to the church in Sardis, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will

come upon thee;" and to the church in Philadelphia, "Behold I come quickly." The coming of the Lord is, not named in the testimony to the churches before this; but, "be thou faithful unto death," is the charge to them. They could not scripturally look for Christ's second coming in their day. Says Paul, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed." Here the church is carried down past the apostasy, and the revelation of the Papacy—down to the period of the special signs of the second advent before she can scripturally expect Christ's second coming. These facts are overwhelming evidence that the seven churches denote seven periods of the entire christian church from the first advent down to the second advent of Christ.

FIFTH CHURCH.

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." Chap. iii, 1-6.

Sardis signifies, "song of joy, or that which remains." The last signification is mentioned in verse 2. "Be watchful and strengthen the things that remain." If we are correct in the application of the first four churches, then Sardis represents the nominal churches for the last half century, or more. This church has a name that it lives, but is dead. Look at the exalted position, and name which the nominal churches have had among the nations of the earth. Look at her high-sounding titles, and the applause she receives from what is called the world. The nominal churches have the name of the churches of Jesus Christ, and have the credit of doing much for the world. But they are dead—dead to the pure principles of the gospel, and to good works, as laid down by Christ and the apostles.

But there are "a few names even in Sardis which have not defiled their garments," &c. To this church the message of the coming of the Lord is given, and the cry, "Come out of her my people. A few hear, believe and obey. These came out of all the several denominations, and united upon the glorious theme of Jesus' coming leaving their denominational tenets behind, and formed the

SIXTH CHURCH.

"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and he that openeth, and no man shutteth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. He that hath an ear let him hear what the Spirit saith unto the churches." Verses 7-13.

Philadelphia signifies, "brotherly love," and expresses the position and spirit of those who received the advent message up to the Autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind, and every heart beat in union as they gave the alarm to the

nominal churches and to the world, and pointed to the coming of the Son of man as the consummation of the true believer's hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was in every true believing soul, and his praise on every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy in the Holy Ghost, and pure, fervent love for each other, which true believers then felt. Those who were in that movement are aware that language would fail to describe that state of "brotherly love."

It will be necessary, for want of room, to pass by many things of interest in the testimony to this church as we have in the testimonies to the former churches; but we call especial attention to verse 7, which establishes the chronology of the church of brotherly love. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and he that openeth, and no man shutteth, and no man openeth." That Christ is here described, no one will deny. He is the rightful heir to David's throne, hence has the key of David, which may represent power. The throne of David, or Christ, on which he is to reign, is in the capital of his kingdom, the New Jerusalem now above. The opening and shutting can refer only to the change of ministration from the Holy to the most Holy of the heavenly Sanctuary, at the end of the 2300 days, in 1844. It was then that the ministration in the Holy Place closed, and the ministration in the most Holy for the forgiveness of sins, and to cleanse the Sanctuary, was opened by him that hath the key of David. "Behold, I set before thee an open door." "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. We can apply texts of this class to no other events than Christ's entering the most Holy, in 1844, and opening his ministration there, where the ark of ten commandments is, hence, since that time the Sabbath, with the whole law of God, has been present truth in a special sense.

Compare with the above texts, Dan. vii, 13, 14; Ps. ii, 8, 9; Rev. xi, 15; Matt. xxv, 10. That Christ receives the kingdom, takes the throne of David, before his second advent, is plainly taught. This union is represented by the marriage, [Matt. xxv, 10,] and is called, "the marriage of the Lamb." Rev. xix, 7. Since 1844, has been the patient, waiting, watching time. "Here is the patience of the saints, here are they that keep the commandments of God." Rev. xiv, 12. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord when he will return from the wedding," &c. Luke xii, 35, 36.

SEVENTH CHURCH.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that they mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; he zealous, therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." Verses 14-22.

Laodicea signifies, "the judging of the people," or, according to Cruden, "a just people," and fitsly represents the present state of the church, in the great day of atonement, or judgment of the "house of God" while the just and holy law of God is taken as a rule of life.

It has been supposed that the Philadelphia church

reached to the end. This we must regard as a mistake, as the seven churches in Asia represent seven distinct periods of the true church, and the Philadelphia is the sixth, and not the last state. The true church cannot be in two conditions at the same time, hence we are shut up to the faith that the Laodicean church represents the church of God at the present time.

The conditional promises to the Philadelphia church are yet to be fulfilled to that portion of that church who comply with the conditions, pass down through the Laodicean state, and overcome.

But, dear brethren, how humbling to us as a people is the sad description of this church. And is not this dreadful description a most perfect picture of our present condition? It is; and it will be of no use to try to evade the force of this searching testimony to the Laodicean church. The Lord help us to receive it, and to profit by it. What language could better describe our condition as a people, than this addressed to the Laodiceans? "Neither hot nor cold," but "lukewarm." It will not do, brethren, to apply this to the nominal churches, they are to all intents and purposes, "cold." And the nominal Adventists are even lower than the churches, who justly look down upon them with horror for the infidel views, held by many of them, of no Sabbath, no family prayer, no Devil, no operation of the Holy Ghost, no pre-existence of the Son of God, and no resurrection of the unjust.

The word "hot," represents the fervency, zeal and good works which are in accordance with the scriptures. This is not our condition; yet the feeble efforts put forth by us as a people are such that we cannot be said to be "cold." We are "lukewarm." "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." These are words of dreadful import. A thorough change is the only hope of the remnant. Here follows the reason why we are so offensive to the Lord: "Because thou sayest, I am rich and increased with goods, and have need of nothing." We may not have boasted of our gold, silver, or of this world's goods; but have we not had, more or less, an exulting and an exalted spirit, in view of our position on plain Bible truth? Our positions are fully sustained by an overwhelming amount of direct scriptural testimony; and certainly a theory of divine truth is indispensable; but we, as a people, have evidently rested down upon a theory of truth, and have neglected to seek Bible humility, Bible patience, Bible self-denial, and Bible watchfulness, and sacrifice, Bible holiness, and the power and gifts of the Holy Ghost, which the church may enjoy, according to the plain testimony of the Bible. Hence it is said, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." What a condition!

And it is to be feared that many a poor Laodicean is so fast in this delusive snare, as to never fully feel the force of the counsel of the Saviour, to buy of him "gold tried in the fire," "white raiment," and "eyesalve." These we cannot regard as representing the present truth, but rather, the graces of the Spirit, and attainments in the christian course, which the present truth should lead us most earnestly to seek for. "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." God's honest people will feel greatly rebuked and chastened by this description of their condition, and they will repent, heartily, zealously; but from the words, "as many," &c., we may fear for some, whose self-righteousness, and self-dependence, have carried them beyond the reach of the reproving Spirit, and the counsel of the true Witness. Dear brethren, read and weep over the touching language from His lips which follows. It is to you.

"Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." How careless many of you have been of the reproofs and warning which the dear Saviour has
(Concluded on last page.)

Series of Meetings in Hillsdale, Mich.

BRO. SMITH:—Since our series of tent-meetings in Hudson (of which Bro. Cornell will give an account) we have been holding a series of meetings here; also one meeting at Bro. Aldrich's, in Rollin.

Our meetings commenced here on the 25th inst., and have been deeply interesting. Some others have decided to keep all the ten Commandments of God. Nine more were baptized yesterday, making in all sixty-six that have been immersed in accordance with the profession of their faith, since the reformation commenced here last month with the series of tent-meetings by Brn. Cornell and Waggoner.

The Presbyterians cordially granted us the use of their meeting-house to hold our meetings in until First-day, (yesterday,) since which another place has been open for us. Our meetings close here this evening. We have much reason to rejoice and praise God for the great work he has done in Hillsdale. Our prayer is that these believers in the present truth will hold out faithful to the end and receive a crown of life.

At the close of one of our meetings in which we had presented the signs of the times, and how the gospel had been preached for a witness to all the world, [Matt. xxiv, 14; Rev. xiv, 6, 7,] a gentleman undertook to show that he knew that the gospel had never yet been preached or published in Japan in Asia. One of his townsmen replied, saying, About two weeks ago I heard a missionary preach in this house, and he stated to the congregation that he had been a missionary in Japan nine years. The sexton of the house said he also heard the missionary make the same statement. This settled the question, and the gentleman quietly walked out of the house.

JOSEPH BATES.

Hillsdale, Sept. 29th, 1856.

Tent Meeting in Princeton, Mass.

This meeting was held agreeably to appointment. At its commencement for certain causes we greatly feared it would fall far short of proving a blessing to the church; but God gave to a few the strength which is the result of union; and we were resolved by the aid of his holy Spirit, patiently and perseveringly to labor for that order which must characterize the church of God; notwithstanding individuals might be crossed in their feelings and views.

Brethren and sisters were present from different parts of the State; and some from Ct., and N. H. Bro. Wheeler came in time and with a mind to help us, and his coming was not in vain.

After the close of the public meetings, while engaged in prayer the Spirit of the Lord was poured upon us freely, its deep-searching influence was felt upon us all. The blessings of that hour can be realized only in eternity. Here some for whom we had entertained but faint hopes, confessed heartily and thoroughly their wrongs, and set about the work of pouring the oil of consolation into the wounds by themselves made. The Lord blessed them, yea, he blessed us all together.

At the close of this meeting I was better satisfied (if possible) than ever before that we must with the spirit of meekness and love stand firmly for the great and blessed truths of the Bible, given to control and regulate the church of God. No other way can be devised to restore union, and convert sinners but that given by the Author of our salvation.

Said David, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. li, 12, 13.

As there was no opening for the tent in Maine, as we had expected there would be, it was decided by the brethren at this meeting, to put up the tent for this season.

It was a very encouraging feature in our meetings the past season, to know that they grew more and more interesting. We trust our labor in Ct. and Mass. was not in vain.

A. S. HURDINS.

Barton Landing, Vt., Oct., 1856.

Our Dialect.

TO THE YOUNG.

DEAR YOUNG BROTHERS AND SISTERS:—As the lapse of time is bringing us very near the close of probation, it behooves us as we pass down the stream of time to search our hearts, to examine ourselves, and see if we are prepared to meet the event. Soon the ministration of Jesus in the heavenly Sanctuary will terminate, and it will be said, "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." Soon the parting heavens will reveal the dear Saviour as he comes, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

At this time the human family will be divided into two companies, and neither of these companies will be idle spectators: they will both have something to say. The language of one is, "Mountains and rocks fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand." The language of the other is, "Lo! this is our God, we have waited for him and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

As the signs of the times attest these events near, undoubtedly we shall nearly all live to witness them, and we shall be found in one or the other of these companies. The company that we are found in, depends altogether on the course we pursue prior to that time. In order to be found in the company that says, "Lo this is our God, we have waited for him," &c., we have got to overcome the evil propensities of our hearts. The old man must be crucified. That unruly member, the tongue, must be tamed, and be brought into sweet submission to the Spirit and requirements of God, so that we shall be holy in all manner of conversation.

It is with regard to our conversation that I wish to make a few remarks. Trifling is truly one of the greatest evils to which we are incident. How often have we grieved away the Spirit of God, marred our peace, and destroyed that calm tranquility of soul which we possessed, by indulging in light and trifling conversation. Idle words are the ingredients of a light and trifling conversation. And can we give utterance to idle words with impunity? Let the Bible answer. Says Jesus, [Matt. xii, 36, 37.] "Every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned."

These words of our Saviour are fraught with meaning. The phrase, "every idle word," comprehends a great deal. Conversation of a vain, light and chafy nature, and that does not minister grace to the hearer, is composed of idle words; and for the utterance of such God will hold us amenable. Were the above words of our Redeemer indelibly written upon our minds, and did we at all times feel and realize their force, we should never be guilty of grieving the Spirit of God, wounding the feelings of the humble followers of the meek and lowly Jesus, and impeding our progress in divine life, by indulging in light and trifling conversation.

Our conversation should be such that we could say in the language of Paul, [Phil. iii, 20, 21.] "For our conversation is in heaven, (i. e., upon heavenly things) from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself." Says Paul, [Eph. iv, 22.] "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts."

We are here commanded to put off the old man in

regard to our former conversation. We now inquire, What was our former conversation? What was our conversation prior to the time when Jesus first lifted our feet from the miry and contaminating pit of sin? Was it not like the conversation of other unconverted young people. Forsooth it was. Go, listen to the conversation of that group of unconverted young people: is not levity the spirit of their conversation? Are they not indulging in vain, light and trifling conversation, jesting and joking? Most certainly. This was the spirit and nature of our former (and it is to be feared in too great a degree our present) conversation? But God's word requires us to put off concerning our former conversation, the old man, and if we do not condemnation will ensue. Alas! how many there are who bear the name of Christian who profess to be the followers of the meek and lowly Jesus, in whose mouth was found no guile and at the same time foster that Bible-forbidden, and soul-destroying thing, Levity! Paul in his letter to the Ephesians, [chap. v, 3,] after speaking of certain things, says, "Let it not be once named among you as becometh saints;" and in verse 4 he adds, "Neither filthiness, nor foolish talking, nor jesting, which is not convenient, but rather giving of thanks."

The actions (and actions speak louder than words) of many who profess to be Christians, instead of teaching as Paul taught, that these things were not convenient, teach the very reverse. It is no marvel in these last days, in which there was to be so much of the form of godliness without the power, [2 Tim. iii, 5,] as to constitute a sign of the end, to find professors of religion who can indulge in vain light and trifling conversation, jesting and joking, with apparently as much fluency as those who never professed any alliance to the title of Christian. But can we who profess to be living under the sounding of the Third Angel's Message—the last sweet voice of mercy—the last note of warning that will ever salute mortal ear, "Indulge in a spirit of mirth and hilarity? If we can, it is because the Message is not sanctified in our hearts. There is no human heart capacious enough to contain at the same time the spirit of levity and the Spirit of Christ.

If we have the spirit of levity, we have not the Spirit of Christ; and the Word says, [Rom. viii, 9.] "If any man have not the Spirit of Christ he is none of his." May the Lord help us to take heed to our ways that we sin not with our lips. David tells us how we may see the salvation of God: he says, [Ps. l, 23.] "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God." Again we read [Jas. iii, 13.] "Who is a wise man and endued with knowledge among you, let him shew out of a good conversation his works with meekness and wisdom." "Only let your conversation be as it becometh the gospel of Christ." Phil. i, 27. "But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, [Lev. xi, 44; xix, 2; xx, 7,] Be ye holy for I am holy." 1 Pet. i, 15, 16.

Peter in discoursing upon the renovation of the heavens and earth by the final conflagration, says, [2 Pet. iii, 11.] "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." Cast your eye upon the stream of time and behold the great mass of the human family as they are being borne down the broad way to destruction as fast as the velocity of time can carry them, and then turn your eye and look a little into the future and behold them as they poise o'er the precipice into the vortex of destruction—lost forever.

Dear brethren and sisters, we may have a brother or sister, or both, whose hearts have never been injured to the benign and sanctifying influence of the Holy Spirit, and undoubtedly some of them will continue in their sinful course until probation closes, and at last sink into destruction with this company. And shall it be said, that while we professed to be allied to the Living Vine our lives and conversation were such as had a tendency to lead them thither? Heaven forbid! The thought is heart rending. In view of these things I again repeat, "What manner of per-

sons ought ye to be in all holy conversation and godliness."

Says Paul, [Col. iii, 17.] "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers." Eph. iv, 29.

J. W. RAYMOND.

[Concluded next week.]

COMMUNICATIONS.

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

From Bro. Frisbie.

TOUR IN ILLINOIS.

We have returned from Illinois after an absence of ten weeks. Our visit to that State was quite pleasant, although mostly among those who knew nothing of the present truth. There was quite an interest awakened in a number of new places, where we had good liberty in presenting the word. We sold some twenty dollars worth of books and sent in some fifteen new subscribers for the *Review*, as investigators, with the prospect that some will keep the Sabbath. We received several letters from different parts of the State, requesting us to visit them. We are sorry that we were not able to visit them, but we find by experience that it is necessary to stay in most any place some considerable length of time, in order to accomplish any great amount of good. In this way we were satisfied that it would have been an all-winter's tour. But in the providence of God the time may not be far distant when we may visit that State again, and then we will try not to forget those friends who have written to us. It is often the case when an interest is awakened in one place it opens the way for others adjoining.

J. B. FRISBIE.

Battle Creek, Oct. 9th, 1856.

From Bro. Carter.

BRO. SMITH:—I still feel highly gratified with the teachings of the *Review*. I have not a shadow of doubt but that it brings to us present Bible truths, and shall feel free to cast in my mite towards its support. I can cheerfully endorse the sentiments of Bro. Everts, in his article entitled, "Follow me." To follow the Saviour is eternal life, but to refuse, is pain and eternal death.

Since I realized my sins forgiven, I have not believed the followers of Jesus have a right to use carnal weapons; for Jesus taught us to pray for God to forgive us as we forgive others. If we forgive we shall be forgiven; if we forgive not we shall not be forgiven. Matt. vi, 12-15. I am aware some will say, But they must say I repent, &c. Granted; but says Paul, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord." Rom. xii, 17-21; Lev. xix, 18, Deut. xxxii, 35; Heb. x, 29, 30. Jesus came not to destroy men's lives, but to save them; [see Luke ix, 51-56;] then to follow him we should do likewise. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Matt. xxvi, 52. Is not the second sword here referred to, that which proceedeth out of the mouth of the Lord? See Rev. i, 16; ii, 16; Isa. xi, 4; xlix, 2; Eph. vi, 17; Heb. iv, 12; Rev. xix, 15, 21. With the testimony of Jesus and his apostles before us, we cannot be the followers of Jesus, and engage in wholesale murder; for no murderer hath eternal life in him.

With regard to political strife, for years past I have been doubtful of there being any good accomplished in that way. Last Fall, Bro. Hart was here, and strengthened my views on that subject very much. Since that time I am fully persuaded to let it alone. I now acquiesce with him on communion; viz., that those that reject the light, and teach that the Law of God is changed or abolished, cannot prepare an emblem of the broken body and shed blood of our Lord

and Saviour Jesus Christ. They may prepare and call it the broken body and shed blood; but I doubt very much its being acceptable to God. God is not mocked. Sin is the transgression of the law; for by the law is the knowledge of sin. Rom. iii, 20. For where no law is there is no transgression. Rom. iv, 15. The law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple. Ps. xix, 7. All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. Ps. cxi, 7, 8.

The Saviour says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Here is his reason: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Matt. v, 17, 18. As the heavens and earth still remain, so every jot and tittle of the law remain. Then if thou wilt enter into life, keep the Commandments. Matt. xix, 17; 1 John v, 2, 3; Rev. xii, 17; xiv, 12; xxii, 14; Ps. lxxxix, 26-36. See also Isa. lvi. Here we see that the Gentiles as well as Jews are blessed for keeping the Sabbath. Of this number of Commandment-keepers I hope to be one; for those only who keep the Commandments of God and the Faith of Jesus will have a right to the tree of life.

Some have tried to cramp us to Sunday-keeping. They say, What do you think you are going to do? you can't compel your children to keep Saturday for the Sabbath? After they are of age they will see they can't get employment unless they work Saturdays and keep Sunday like other folks," &c. But the Word says, Bring up your children in the nurture and admonition of the Lord. The seventh day is the Sabbath of the Lord: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, &c. My grace is sufficient for you. Glorious promise!

Soon after Bro. Hart was here, Eld. B. Webb came, and has been lecturing during the past year through this vicinity. He has been in the New Time theory. He contends that the law of ten commandments was abolished with the ordinances, that the cleansing of the Sanctuary is the burning of the earth, that the two-horned beast is Russia, and that the Third Angel's Message is in the future. We have presented the word showing the perpetuity of God's law, &c. He tries to reject it by referring it to the law of ordinances, to our "bump of firmness," &c. Such arguments (?) will not stand the test in the last day. See John xii, 48. The word that I have spoken, the same shall judge him in the last day. See 2 Pet. iii, 8; Rev. xx, 12. By some I am considered uncharitable for rejecting him as a brother in Christ; but I am not to go beyond my Lord, i. e., have more charity, but to follow him, i. e., have as much charity. May God grant us consistency in our faith.

A. G. CARTER.

Rubicon, Wis.

From Bro. Hutchins.

BRO. SMITH:—On our way home from Princeton Mass., we called on your mother and brother, at your birth-place, the spot of your early pleasures. We found them endeavoring to live out the principles of the religion of Jesus Christ, amidst this "crooked and perverse nation." We expected to stop but a few hours, but discovering that a longer stay might interest, and, we hoped, profit these lonely pilgrims, we consented to rest there for the night; which to us was no small satisfaction.

As we talked of the ravages of death, and of your dear friends that quietly and silently sleep in the grave, the hope, the blessed hope of the resurrection, threw a halo of light around their resting-place, and pointed us forward a few days to that happy morn. when in immortal bloom the saints shall return from the "land of the enemy," with a triumphant victory over death and the grave.

At our last season of prayer, your mother was greatly blessed of the Lord, and praised aloud his holy name. She, with your brother, had made all arrangements for a tent-meeting there, immediately after the meeting at Princeton, but by some means we did not learn the arrangements in time to go there.

She felt unwilling to leave that place, till she had done what she could to hold up the light of the Message of the Third Angel.

May sustaining grace be given them still, and also yourself, to help you on to the land of bliss and glory, where there will be no tearful eyes, nor quivering lips, nor farewell voices.

"Trials make the promise sweet,
Trials give new life to prayer;
Bring me to the Saviour's feet,
Lay me low, and keep me there."

A. S. HUTCHINS.

Barton Landing, Vt., Oct. 1st, 1856.

From Bro. Porter.

BRO. SMITH:—I am yet trying to keep the Commandments of God, but I find I have the world and the flesh to contend with; and in the midst of surrounding besetments I many times do things that I ought not to do, and leave undone things that I ought to do; but my determination is to go forward, trusting in the name of the Lord Jesus Christ.

Since 1842 I have been a member of the M. E. Church, until I became acquainted with the Advent faith through the *Review* about one year since; and it seems to me that I have enjoyed more of the love of God shed abroad in the heart, than ever before. My desire is to be doing something to advance the cause of truth, and also to honor and glorify God in every thought and action.

Dear brethren and sisters, let us be doing; let us labor to enter into that rest. How reasonable it is that every true Christian should love the appearing of the meek and lowly lamb of God. They can look up and say, Even so, come Lord Jesus, come quickly.

Brethren and sisters, we crave an interest in your prayers. If some lecturing brother could come this way and labor for a short time, quite a number I think would embrace the truth.

Yours in hope of eternal life.

M. W. PORTER.

Mantorville, M. T., Sept., 1856.

Extracts from Letters.

BRO. G. W. HOLT writes from Milan, O., Sept. 18th, 1856:—"I have been much interested and encouraged of late by reading the pithy and spirited matter in the *Review*. The piece entitled, Third Angel's Message, is to the point. I can say, Amen, to every word of it.

"A testimony that will cut like a sharp two-edged sword is what the church want to arouse them from the lethargic state into which some of its members have sadly fallen."

BRO. DANL. BAKER writes from Westfield, Pa.:—"We prize the *Review* for its Bible doctrines, reproofs, corrections and instructions, which thoroughly furnishes us with argument against the "isms" of the day. We truly feel that the times are perilous, and would request the prayers of the saints that we may continue faithful and watch for our Deliverer, that when he shall appear we may be received with the rest of those that keep the Commandments and have the Faith of Jesus."

OBITUARY.

SISTER ANN D. BAILEY fell asleep in Jesus, in Johnson, Vt., Sept. 26th, 1856, aged twenty-four years and six months. She was the companion of Bro. Orange Bailey, and daughter of Bro. and Sr. Loveland of that place.

The consumption was the disease by which the enemy brought her to the cold, silent grave. But the hope of the gospel sustained her graciously amidst all her severe sufferings, and she sweetly sleeps to awake in the first resurrection.

As her eyes began to close in death, she was asked if Jesus was precious. She replied, "All is well." She was among the first who embraced the Bible Sabbath in Vt. Sleeping by her side is her little son three months and eleven days old, which died about five weeks previous.

It is my prayer that this affliction may not only be sanctified to the good of the mourning family, but also to the good of the church. A few remarks were made the following day, to the mourners and friends present, from the words, "The last enemy that shall be destroyed is death." The blessed hope of the first resurrection comforted our hearts.

A. S. HUTCHINS.

Sept. 30th, 1856.

(Continued from page 189.)

given for your benefit. He has been slighted and shut out by you till his locks are wet with the dew of night. O, open your hearts to him. Let your hard hearts break before him. O, let him in. A deep work of consecrating yourselves and all you have to him, will be necessary to prepare the way for him to come in and sup with you and you with him. We dwell with pleasure upon this affectionate, this touching figure. What an illustration of communion with Christ! Who would not joyfully spread the table, and open the door for the dear Saviour to partake with them the last meal of the day, were he now a pilgrim on earth as at the first advent? This we cannot do; but we can do those things required of us, and prepare the way of the Lord in our own hearts. Covetousness, pride, selfishness, and love of the world must be put out of the heart before the Saviour will come in. O, he not deceived. Take the declarations of Christ and the apostles, which point out your duty as Christians, especially those which apply to you in the last stage of the church, while waiting for the coming of the Son of man, and let that word, like a two-edged sword, pierce your heart. O, ye Laodiceans, our mouth is open unto you. Be not deceived as to your real condition. Christ will spue you out of his mouth unless you are zealous and repent. Are you honoring the Lord with your substance, or are you covetous and worldly? Are you laying up treasure on earth, or in heaven? Is your love for the cause, and the salvation of your fellow-men increasing? or is it waning away? Are you more watchful of your words, and the spirit you manifest? or are you growing careless, and losing your power to watch? Are you dying daily, so that pride is put out of your heart? or does it find a rich soil and flourish there? If the latter be your case in all these questions, no marvel that the dear Saviour is shut out, and now knocks for admission.

Dear brethren, we must overcome the world, the flesh and the Devil, or we shall have no part in the kingdom of God. Read the gracious promise to those of the Laodiceans who overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Those only who suffer with Christ will reign with him. We have much to overcome. May God help us to set about the work with zeal. Our guide in this work must be the plain word of God as it reads. That exposes our sins, and declares what we must be. If we are zealous and repent, and overcome, according to that word, we shall reign with Christ. If not, Christ will spue us out of his mouth, cast us off for ever.

Dear brethren, lay hold of this work at once, and in faith claim the gracious promises to the repenting Laodiceans. Arise in the name of the Lord, and let your light shine to the glory of his blessed name.

J. W.

BRO. C. A. BATES writes from Green Vale, Ill., Sept. 30th, 1856:—"The *Review* is a welcome visitor to us. It comes richly laden with truth. It is truly a great help in searching the Scriptures. We are living in perilous times, when the adversary is trying to lead us astray from the path of rectitude into his snare. It becomes us to have on the whole armor, and "watch and pray lest we enter into temptation" that we may be able to stand in the coming day that is just upon us, and that will try men's souls. It will be truly a trying time. We should be ready and waiting so that we can hail that day with joy and not with grief, and have our work done and well done. We need much of the Spirit of God to enable us to have our mind in a position to worship him aright. We must have our mind and conversation in heaven from whence we look for the Saviour, and take up our cross daily and follow our blessed Master, who is our Pattern. We must follow in his footsteps, live lives devoted to him, that we may be accounted worthy to help make up that happy number which the Revelator saw standing before the throne of God, in whose mouth was found no guile, who were without fault.

"We are trying to hold on to the truth, fully believing that we have the truth, and that we shall soon reap if we faint not. We have two meetings a week, and the Lord is with us by his presence. His promise is sure, that where two or three meet together in his name, being agreed as touching any one thing, there will he be in the midst. Then let us keep his Commandments that we may have right to the tree of life and enter in through the gates into the City. Blessed promise to the faithful! That we may all help make up that number, is my prayer.

"We have received some of the Testimony for the Church, No. 2. and like them very much. O that we may heed the warning therein given. We have not had any one to lecture to us since our beloved Bro. Joseph Bates left; but we hope that some one may come soon. The harvest is truly great, but the laborers are few. Pray the Lord to send more laborers into his vineyard."

BRO. JAMES CORNELL writes from Tyrone, Mich.:—"I am thankful for the *Review*. It is truly an interesting and welcome messenger to me. I hope those engaged in publishing it may be sustained, and I pray God to give them wisdom to set forth his truth in all its beauty and simplicity. I feel much encouraged to see the cause of truth steadily advancing. May the car of salvation roll on still more rapidly, that all the honest ones may be gathered out of Babylon in due time. O blessed hope! may the work speed on gloriously."

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, OCT. 16, 1856.

New work.

WE have just published a tract entitled, "The Bible Student's Assistant; or a Compend of Scripture References."

It is generally the case that those who are beginning to investigate, as well as those who are more thoroughly acquainted with the truths he advocate, wish for a *list of texts* which contain proof of the prominent points of our faith. To meet this want is the design of this little work. It contains a list of proof-texts on each of the following subjects:

1. The Holy Scriptures the Rule of Faith and Duty.
 2. Reason why men are ignorant of the truth.
 3. Restitution of Truth in the Last Days.
 4. The moral Law of God. The ten Commandments.
 5. The Bible on the Sabbath.
 6. The First Day of the Week.
 7. Time for commencing the Sabbath.
 8. The Second Advent.
 9. Signs of the last Days to precede the coming of Christ.
 10. False Prophets and Spirit Manifestations.
 11. The Nature and Destiny of Man.
 12. The Condition of the Dead.
 13. The final Destiny of all men—the Righteous and the Wicked.
 14. Purity.
 15. Church Order.
 16. Explanation of Prophetic Figures.
- Price, including postage, 6 cents.

German Tract.

WE are happy to commence in this number (see first page) the publication of the matter designed for the German Sabbath Tract. It has been thought best to publish it first in the *Review*, not only for the sake of the argument presented, but also that the brethren might know what matter they were placing in the hands of the Germans. The additional work of translating and stereotyping will bring the cost of this tract probably to about ten dollars per hundred. If those who design to take part in circulating this work among the Germans, will forward to this Office immediately the amount they wish to invest in this work; it will greatly aid in the publication of the tract, and they shall have their means refunded in books at actual cost, as soon as issued.

A PRESS of matter this week obliges us to lay over some interesting communications from brethren and sisters. They will appear in due time.

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.

APPOINTMENTS.

PROVIDENCE permitting, there will be a general meeting of the Advent Church of Vermont at Bro. H. S. Peck's, in Wolcott, Vt., commencing Sixth-day eve., Oct. 24th, to continue as long as duty demands. Churches will please send delegates, &c.

Our tent operations are now closed. We hope brethren will come to this meeting prepared to adjust their subscriptions, that the Committee may be able to settle with the tent laborers soon.

In behalf of Wolcott Church. H. BINGHAM.
Oct. 1st, 1856.

Business.

E. Rowley:—Your money was received, and the books were sent July 3d, according to our record. As one volume never reached you we now send again. The dollar for *REVIEW* was probably by a typographical mistake receipted to R. Rowley. You stand credited on book to Vol. IX.

The two dollars receipted to E. D. Cook for N. Y. Tent in No. 14, Vol. VII, should have been receipted to D. Hildreth.

Receipts for Book Fund.

J. Tillotson \$10. S. H. Peck \$3. Wm. Chapman, D. Hildreth, E. Harris, each \$2. L. Titus, R. T. Ashley, M. E. Harris, each \$1.

Receipts.

H. Wheeler, A. L. Burwell, Wm. Clarsor, L. Russell, E. Harris, L. Titus, Wm. Bixby, D. Baker, H. Bristol, M. W. Porter, Jno. M. Mills, D. N. Fay, H. Snyders, John Jones, R. T. Ashley, H. V. Reed, Wm. P. Drown, A. Fife, R. H. Peck, Wm. McAndrew, L. N. Corruth, Geo. Smith, (for E. D. Place), each \$1. L. H. Rior \$2, L. P. Miller \$2.25. A. G. Carter \$1.35. R. T. Payne \$0.75. A. A. Dodge (for L. McLean) \$0.50.

REVIEW TO THE POOR.—M. B. Pierce \$0.50. D. Hildreth \$3.

OFFICE RELIEF.—Sr. A. Burwell, A. L. Burwell, each \$5. Jno. M. Mills \$2.

FOR MICH TENT.—Sr. A. Burwell, A. L. Burwell, each \$4.

Books for Sale at this Office.

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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.

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The Sabbath. Containing valuable articles on 2 Cor. iii; Col. ii, 14-17, Who is our Lawgiver? The two tills 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.

Address URIAH SMITH, Battle Creek, Mich.