

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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BY

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.

PUBLIC WORSHIP.

Do not forget the assembling of yourselves together for the worship of God. It is God's will that you should be found with his people in the sanctuary, and you cannot be so well employed at home, therefore go to the house of prayer, and go regularly, for

Who can expect to be by Jesus blest,
If absent, when He comes to meet His guests?
Can those, who once have tasted Jesus' grace,
Choose to be absent when He shows His face?
Shall a few drops of rain, or dirty road,
Prevent their public intercourse with God?

See! Satan's slaves to scenes of riot go,
By day and night through rain, or hail, or snow!
And shall some visitor, or worldly care,
Detain believers from the house of prayer?

Forbid it, Lord! revive thy people's zeal;
The lukewarm plague among thy people heal,
Ye heirs of bliss, whom Jesus often meets,
Whenever his house is opened fill your seats.

Homeward bound! with deep emotion,
We remember, Lord, that life
Is a voyage upon an ocean
Heaved by many a tempest's strife.

Be thy statutes so engraven
On our hearts and minds, that we,
Anchoring in that quiet haven
Then may make our home with thee.

[Pierpont.]

THE RISE AND PROGRESS OF ADVENTISM.

(Continued.)

MR. MILLER IN MASSACHUSETTS—PUBLICATIONS, ETC.

In that year (1839) Mr. Miller was invited into Massachusetts to lecture. In that tour, he visited and lectured in Randolph, Lowell, Groton, and Lynn. His introduction was principally through the influence of Eld. T. Cole, of Lowell, a minister of the Christian connection. Again, in the Autumn and Winter of the same year, he returned and lectured in Exeter, New Hampshire, and Haverhill, Massachusetts, where a good effect was produced.

It was at this Exeter meeting that he first became acquainted with Eld. J. V. Himes, and received his first invitation to visit Boston, and give a course of lectures in the Chardon Street Chapel. His first course of lectures in that place constituted altogether a new era in the history of Adventism. An excitement was produced in Boston, which demanded light, and prepared the public mind to sustain the enterprise of hiring the Marlboro' Chapel for a course of lectures. From that point an influence was extended through all the adjacent country; and such was the demand for light, that it was determined to issue a new and revised edition of the lectures. This work was undertaken, without fee or reward, by that devoted friend of this cause. He cheerfully undertook

the revision of the work and the superintendence of publication, which a Boston publisher agreed to do, if he could have the profits arising from an edition of five thousand copies. This he had. Mr. Miller has often been blamed for securing the copy-right—and hence it is but justice to him and the cause to say, that it was the only condition on which the publisher would undertake to issue the work. After selling the five thousand copies, Mr. Mussey, the publisher, concluded that the demand was over. For the purpose of supplying the public, Mr. Himes then undertook, at the earnest solicitation and advice of friends, the publication of the work himself. At the same time he abandoned the copy-right, and thus, to save reproach on the cause, exposed himself to the competition of any and all who chose to compete with him. The same course has been pursued in reference to all his other publications. Notwithstanding all this, all that the tongue of slander could invent, has been heaped upon him, for the stand he took and the self-denying course he pursued on this subject.

During Mr. Miller's lectures in Boston, a work entitled *Illustrations of Prophecy*, by David Campbell, appeared, designed, like Mr. Smith's production above named, to overthrow Miller's system. The ground taken by Mr. Campbell was, in some respects, like Mr. Smith's in the model; the latter was adopted for the frame-work of the book. But Mr. Campbell, with the same inconsistency of which Mr. Shimeall is guilty, contends, first, that the little horn spoken of in Daniel viii, was Mahomedism; and then adopted the ninth chapter as a key to the eighth. How blind must be that mind which does not see, that if the ninth chapter does explain the eighth, then the final desolation of the Sanctuary spoken of in the eighth is the same as that in the ninth, and is, as Sir Isaac and Bishop Newton have both proved, Rome, and not Mahomedism. But the effect of Mr. Campbell's work, like that of his prototype, was only to retard for a moment what it could not stop.

Some other works of an ephemeral character, from Orthodox, Infidel, Universalist, and other *ists*, appeared about the same time, and accomplished each their work, by overthrowing—not Mr. Miller, but one another.

Under these repeated attacks from the pulpit and press, it was felt that some organ of communication should be opened, by which the public mind could be disabused in reference to the varied reports which were circulated in reference to Mr. Miller and his views. He had long sought for some one to take the supervision of a paper through which he could speak to the public; but such a man could not be found, who for love of money would undertake the task, and bear the scorn of an unbelieving world.

At this juncture, when the storm of opposition grew heavy, the providence of God raised up a man for this work also. That unwearied friend of this cause, J. V. Himes, who has so nobly stood in the front of the hosts and the hottest of the fire, came forward and threw himself into the enterprise, to make up the breach. On the 20th of March, 1840, without money, patrons, or scarcely friends, he issued the first number of the "Signs of the Times." The appearance of that sheet was hailed with joy, by many a longing heart, waiting for the consolation of Israel. The paper was sustained for the first year at a considerable expense to the editor, besides his own unrequited toil. As might be

expected, the enemies of the cause were greatly discommoded by the appearance of such a weapon, both offensive and defensive. Nothing which a heart surcharged with gall, could invent, or the tongue of envy utter, was left unsaid or unwritten against the editor. But his language was, None of these things move me. He was sufficiently convinced of the truth of the doctrine to know that it was worthy, at least, of a full and candid investigation, and this he determined it should have, so far as he was able to gain thus much for it.

The paper thus started, was published for two years as a semi-monthly, and, since then, as a weekly periodical. It has been read by multitudes throughout the United States, and in the British provinces, with the deepest interest; and has been to thousands an angel of mercy and love; the good it has accomplished will only be known in the great day of the Lord.

During the same Winter, 1839-40, Mr. Miller was invited to lecture in Portsmouth, N. H., and Portland, Me. In both these places, as well as in Boston and vicinity, his labors were attended with refreshing showers of divine grace. Numbers embraced the doctrine of the Lord's speedy coming, who are yet strong in faith, giving glory to God. This Winter's campaign produced an excitement throughout New England, and raised up friends in almost every town.

As the Spring opened, and the Summer came, the entire community were excited, and expectation on tiptoe, in reference to the 11th of August and its anticipated events, the fall of the Ottoman empire, &c., &c. Many were the predictions that when that day should have passed by, as it certainly would do, without the event being realized, that then the spell would be broken, and Adventism would die. But the time came; and it must be confessed it was for a few weeks a time of trial to many. Yet "He who tempers the wind to the shorn lamb," had compassion on his little ones and did not suffer them to be tempted above what they were able to bear. And few, very few, even under that trial, shrunk from their faith. The time came and passed by; and, as a matter of course, the distance from Constantinople could not be passed without consuming some considerable period of time. But when the fact did reach us, it was found that on the very day anticipated, the 11th of August, a transfer was made of the supremacy of that empire from Mahomedan hands. This fact entirely discomfited the hosts of the enemy. The cause again revived, and careered on its way with still greater power than ever before.

UNITED EFFORT.

Up to this period all that had been done was accomplished by individual effort. In this depression of affairs, it was determined to hold a "Second Advent Conference" in Boston, where the friends of the cause could congregate and give expression to their feelings, and put forth an effort to arouse the country and the world to a sense of its coming doom. This meeting was assembled in the Chardon Street Chapel, on the 15th of October, 1840, and continued two days.

This was styled "The First General Conference of Second Advent Believers."

It was a season of comfort and refreshing to the lovers of the glorious appearing of our blessed Lord. The organization of the meeting was the most simple that could be devised. Mr. H. D. Ward was called to the chair, and Henry Jones,

of New York, was appointed secretary of the meeting. No further organization was thought necessary. The report of the doings of the Conference were published in an 18mo pamphlet, together with the lectures which were delivered on the occasion. These were widely circulated through the community, by the friends of the cause, with the happiest results.

At this Conference the idea of commencing social meetings among Adventists, for the purpose of strengthening each other's faith, was suggested. The plan was adopted in many places, and resulted in great good to the cause, and those who enjoyed them.

MR. DOWLING'S BOOK.

It was in this year, 1840, that Rev. John Dowling, a Baptist clergyman of Providence, Rhode Island, published his far-famed Review of Miller, in which he has adopted all those wild chimeras, so long since exploded. That Antiochus Ephiphanes, a Syrian king, is the hero of Daniel's vision, 8th chapter; and that the 2300 days are but half days, amounting to 1150 literal days; which he shew was literally fulfilled by Antiochus within about 55 days.

Or, in other words, the vision of the ram, the he-goat with his great horn, his four horns, and the little horn which came afterward, in the latter time of their kingdom, were all fulfilled in just three years. He also maintained the old fabled doctrine of a thousand years millennium, before the coming of the Lord, the return of the Jews to Palestine, &c., &c.

To this production Mr. Miller wrote a brief reply, which was published and extensively circulated. The work was more fully reviewed by J. Litch, and the *Refutation* published in pamphlet form.

It was this work which first suggested to Mr. Miller the idea of searching the Bible to find a true system of Bible Chronology; and resulted in what has since been given to the world; showing that the six thousand years from the creation end about A. D. 1843. Although there may still be reason to doubt the exact correctness of that chronology, yet it is clear that it cannot be far from correct. The influence of Mr. Dowling's book has been various; on some minds, those, especially, who do not wish the Lord to come, it has operated as a quietus. Others it has induced to examine the subject more fully, and brought them to the conclusion that the Advent doctrine is correct. The book and its principles, foolish and idle as they are, has been quoted and adopted by many opponents, clearly because they could get nothing better with which to oppose us.

In the Spring of 1840, the writer of this article wrote and published a third work, entitled "*An Address to the Clergy*." It embraced in a short compass an exposition of the nature of the kingdom of God; also an article on the return of the Jews, and their title to the land promised to Abraham for an everlasting possession. It presented the subject in a light somewhat different from what it had ever been presented before in this country. The effect of it on the clergy was considerable; some were moved by it to give the subject an examination, and became satisfied that it was the true position. It also contained the argument on the fall of the Ottoman empire. The second edition, published in 1841, was revised by giving the historical facts, showing the fulfillment of the calculation.

In the Spring of 1841 it became a question with the writer, whether he could, consistently with his belief in the speedy coming of the Lord, retain his ecclesiastical relation with the Methodist Episcopal Church, as an itinerant minister. The many strong ties by which he was bound to that church of his early choice, were hard to be severed. With her ministers he had been on terms of sweetest friendship, with her institutions he felt the strongest sympathy; and then, again, the feelings and welfare of a beloved family were presented to his mind, as an insuperable barrier in the way of being exclusively devoted to the work of proclaiming the Lord's coming. Then, on the other hand, a firm persuasion that the doctrine was true, and

a conviction that it was high time the church and world were aroused to their danger, pressed upon him until they overcame, and he concluded to throw himself upon the providence of God, and go forth. It was an unbeaten way—not one minister of the gospel was then devoted exclusively to the cause, excepting Mr. Miller. But, hard as it was, he has never yet had cause to regret the step.

The example has had its influence on other brethren, whose ties have been equally strong and binding; yet they have cut loose and thrust in their sickle to reap in this harvest-field; and rich has been the precious fruit which has been gathered in. After dissolving my relation to the *traveling connection* of the Methodist Episcopal Church, my first step was to attend the Second General Conference of Advent believers, which was held in Lowell, June, 15, 16, 17, 1841.

This Conference was a time of deep interest, and gave a new impulse to the cause. At the time of holding both these conferences, Mr. Miller was sick and unable to attend. The report of this meeting, with the lectures delivered, was also published in pamphlet form, and widely circulated. At this meeting we also had quite a company of ministers of various denominations, who were obedient to the faith, so far as to attend the conference and identify themselves with us.

But perhaps the course of things, during the ensuing Summer, cannot be better told than by inserting the following, which appeared in "*The Signs of the Times*," Vol. 2:—

Scowhegan, Me., July 24, 1841.

"DEAR BROTHER HIMES:—Having a leisure hour, I embrace it to give you a brief account of my recent tours and visits to the seats of the four New England Methodist Episcopal Annual Conferences. The first was my own Conference, at Providence, the session of which was held in the city of Providence, commencing June 9th, 1841. This Conference was set off from the New England Conference at the last General Conference, and met for the first time in their separate capacity.

"I shall not however enter into subjects of general interest, in reference to these bodies, but confine myself, principally, to the state of our cause and its prospects. In Providence, during the Conference, I gave several lectures on the second coming and kingdom of Christ, in the Christian Chapel, which was kindly offered for the purpose. The congregations were not large, but attentive, intelligent, and interested. Several of the members of the Conference were present at each lecture. Among the citizens of Providence we have some ardent friends of the cause, besides many warm opposers. Mr. Dowling has unquestionably exerted a paralyzing influence on the public mind in that city; and I fear many, very many, through his influence, will be lulled to sleep in sin, and go down to ruin.

"Among the Preachers of the Conference, so far as I could learn, there is an increased interest felt in reference to the subject. Several, who a year ago were either indifferent or entirely and openly opposed to the discussion of the subject, I found to be deeply interested in it. Some entirely, others partially, convinced of the correctness of our doctrine. While there are several others whose prejudices have so far subsided as to be willing to hear and read on the subject, although they think it *hardly* worth while to trouble their heads with new theories. On the whole, my conviction is, that there is quite generally a strong conviction rising in the minds of the Preachers that the old doctrine of the world's conversion, the restoration of Israel, and Christ's spiritual reign for a thousand years, is built on human tradition, and not on God's word.

"But the most interesting part of the narrative is yet to come. As it was to this Conference I was amenable for the doctrines I taught, as a matter of course the strange things I have been spreading before the community for some time past, came up before the Conference for examination. My respected Presiding Elder, under whose supervision I labored during the last year, said he had nothing against Brother Litch, but he believed he preached the Miller doctrine, and he felt it his du-

ty to bring it up, as some of the brethren wished to know how it was. The Bishop said, Brother Litch would tell us how that was.

"Litch. I shall be happy to answer any questions brethren wish to propose.

"Bishop. They say, Brother Litch, you preach the Miller doctrine; how is it?

"L. If brethren will define their meaning, I can perhaps answer their questions.

"B. They want to know whether you teach the Miller doctrine.

"L. Well, if they will define themselves, I will try to tell them. This I confess to you, brethren, that after the way some call heresy, so worship I the God of my fathers, and have hope toward God, which they also allow, that there shall be a resurrection of the dead, both of the just and the unjust.

"B. That is not it; they want to know whether you believe, with Mr. Miller, that the end of the world will come in 1843?

"L. I can answer that question. I believe and teach in common with Mr. Miller and others, that God has, by his servant Daniel the prophet, revealed the events of time in a long connected series, from the days of Daniel to the coming of the Son of man in the clouds of heaven to receive an universal, everlasting kingdom under the whole heaven. That with those events certain prophetic periods were connected; and that most of those events and part of those periods have already been fulfilled; also that the remainder will be accomplished in 1843.

"B. Do you think that is Methodism?

"L. I do. At least it is not contrary to the articles of religion of the Methodist Episcopal Church.

"Various other questions were asked by the Bishop and different brethren, embracing nearly every point peculiar to Miller's theory, occupying from thirty to forty-five minutes. The best of feelings were preserved throughout the whole scene, and a deep melting solemn sensation pervaded the Conference. After deliberation on the question, the Conference came to the conclusion, that I held to nothing contrary to Methodism, although I went in some points beyond it. They then, at my own request, granted me a location, and thus left me at liberty to devote my whole time to the dissemination of this important subject; and if it is heresy, they have taken a measure of the responsibility of it. The influence of that examination, there is good reason to believe, was most salutary, and afforded a most valuable opportunity of bringing the subject before those who before knew little or nothing of it.

"It was not, however, without strong feeling, I came to the conclusion to dissolve my connection with the itinerant ministry of the Methodist Episcopal Church, with whom I had labored in sweetest fellowship for eight years of my life, and from whom I received unremitted evidence of regard and kindness. Nothing but a solemn conviction of duty to God and my fellow-men, to throw my entire influence into the enterprise in which we are engaged, could have induced me to take the step. And it is due to my brethren of the Providence Conference to say, that after my location nothing but the strongest assurances of regard and esteem and confidence came from any one of them, together with their best wishes for my future welfare and success. All which they may rest assured is heartily reciprocated.

NEW HAMPSHIRE CONFERENCE.

"This Conference commenced its session at Dover, New Hampshire, June 23. Through the kindness of the friends, the Freewill Baptist meeting-house was secured for lectures, Friday, Saturday, and Sunday evenings. Monday and Tuesday evenings the Calvinist Baptist house was generously offered. The congregations were good each evening. Quite a number of preachers were present at each lecture, and the subject seemed to make quite a deep impression upon their minds. There are several members of this Conference, also, who think, feel, and talk much upon the coming of the Lord at hand. My intercourse with brethren was pleasant, and reception among them cordial. Af-

ter distributing about ten dollars' worth of books among the members of the Conference, on the 30th of June, I left for Worcester, the seat of the

NEW ENGLAND CONFERENCE.

"Here I found myself at home, in the midst of old friends and tried brethren. Brother Elihu Ellis having secured Brinley Hall for the purpose, I gave a course of lectures in that place. The lectures, all things considered, were well attended, and the effect, I think, will not be lost.

"Probably there are fewer preachers in this Conference who feel an interest in this great question, than in either of the other Conferences in New England. But still there are a few who are disposed to give it attention and examine its merits. I distributed gratuitously, in the Conference and town, about fifteen dollars' worth of books and publications on the Second Advent. Thus the seed is sown, and it is hoped some of it will yet spring up and bring forth much fruit. Let it be watered by the fervent prayers of all who love the appearing of the Saviour.

MAINE CONFERENCE.

"This Conference met in this thriving village on the 21st inst. It consists of about one hundred and thirty members. I arrived by stage on Wednesday evening, and was cordially greeted by my acquaintance in this Conference. They were anxious to have some lectures during my stay among them, to which I of course assented, if they would procure a place for them. Application was accordingly made to the committee of appointment to supply the desk during the Conference. They were very jealous of such heresy, and declined granting the request. The subject was finally carried into the Conference for the decision of the question. The effect was like a fire-brand in a magazine of powder. A warm discussion, for about thirty or forty minutes, ensued, which drew out both friends and foes of the cause, and probably excited more interest than could have been raised by half a dozen lectures without that previous movement. The question was finally disposed of by laying it on the table, by thirty-one to thirty, on the ground that it was not expedient for the Conference to take any action on the subject; but that the question of opening the house or not, was entirely with the Committee. The Baptist minister, however, very readily granted the use of his meeting-house for a lecture, which we held last evening. The discussion in the Conference had awakened an interest in the preachers to hear for themselves on the great question; and, accordingly, at the appointed hour, there came out, I should judge, something like two thirds of the Conference, and a good number of the citizens. During the lecture, it was easy to be perceived, an interest in the subject, never before felt, by many, was waking up, and long cherished prejudices were giving way.

"To-day, I have sent into the Conference, for gratuitous distribution, about thirty dollars' worth of publications on the second coming and kingdom of the Saviour. The eagerness with which they were seized evinces the determination of those ambassadors of Christ to know more on the subject before they vote upon it again. On the whole, we have more to hope, so far as I can learn and judge, from Maine, than any other portion of the New England States; and the seed sown on that fertile soil will not all be lost. There are, in this Conference a goodly number who are already hearty advocates of the doctrine, and others who are almost persuaded. And I have the assurance of many, who have hitherto stood aloof from it, that they shall give it a thorough investigation, and satisfy themselves.

Your fellow laborer and brother in Christ,
J. LITCH."

The course of Adventism was steadily onward, both among clergy and laity, throughout New England.

It was in the Autumn of this year that that devoted and beloved brother, C. Fitch, returned again to the examination of the question of the Lord's coming, and came out a decided advocate of the doctrine. He at once entered the field, and has proved an efficient auxiliary to the cause; and the Lord will reward him in that day.

Brother Win. Miller continued his labors in various parts of the country, with great success. Brother

Himes, also, devoted as much time as his pastoral and other duties would allow, to lecturing on the subject.

In October, another Conference was held in Portland, Me., which gave a new impulse to the work in that section of the country.

Another Conference was appointed and held in the Broadway Tabernacle, New York City, which was the first successful effort ever made in that city.

In most of these Conferences, we were greatly aided in our work by the active co-operation of our beloved brethren, H. D. Ward, and H. Jones. Notwithstanding their strong objection to any attempt at fixing a date for the termination of the prophetic times, yet they generously yielded their objections to co-operate with us in this work of sounding the alarm.

From New York City, we proceeded to Low Hampton, the residence of Brother Miller, and commenced another Conference. It was a season of refreshing to all, and more especially to Brother Miller himself. It was the first Conference he had ever attended; and to find around him such a host as were congregated there, from east, west, north and south, from Canada, as well as the States, raised up to proclaim this truth, by the blessing of God on his labors, was to him most refreshing and encouraging.

From Low Hampton the writer returned to Newark, N. J., and began a series of lectures there, and continued them each night, for three weeks. The Lord owned his word and blessed it to the good of many souls. A goodly band were there raised up, many of whom are yet strong in faith, and looking for the Saviour's coming.

From there, by invitation of Brother J. J. Porter, he visited Philadelphia, and spent three weeks in sowing seed which he expects to reap after a few days. This was the first introduction of Adventism beyond New York. After three days' labor, a few souls in Philadelphia embraced the doctrine, who, with few exceptions, hold it fast to the present time.

During the Winter of 1841-2, Conferences were held in various places, which were all attended with good. Boston, Mass.; Dover, N. H.; Sandy Hill, N. Y.; Pomfret, Ct.; Colechester, Vt.; Ashburnham and Lunenburg, Mass., &c. The result of them, eternity will unfold; but much fruit was immediately apparent. A large number of ministers of the gospel were awakened, during the Winter, to a sense of their duty to investigate the subject, and were induced to preach it more or less in their public ministrations; and some of them devoted themselves entirely to the Advent cause, and became efficient lecturers.

ADVENTISM ESTABLISHED IN NEW YORK CITY.

As the Spring opened, Brother Himes determined on sounding the cry abroad more fully in the city of New York; and, accordingly, in the month of May, himself with Brother Miller, went to that city to commence their operations. The Apollo Hall, on Broadway, was rented at a heavy expense, and they commenced their work. The labors of the preceding visit were so far obliterated that none could be found to invite them to their house and give them a night's lodging. They accordingly took an ante-room adjoining the hall as a sitting and lodging room for a part of the time, until friends were awakened and brought in, who furnished a cot-bed, and thus relieved them from the hard floor. Two weeks, under these circumstances, laboring night and day, paying most of their own expenses, (for the public collections were very small), were necessary before an impression could be made. One fact should be here recorded: an impression had gone abroad in reference to the Adventists, that they were monsters, or almost anything but civilized beings. So strong was this impression, and so general, that a number of days had passed and scarcely a lady dared to make her appearance in the meetings. The religious press had sounded the alarm, and spread a panic through the community which it was difficult to remove. But as one after another ventured to look in, and then to listen, the prejudice began to give way, and the congregation to enlarge, and before the meetings closed on anniversary week, the house was well filled with attentive hearers, and a permanent interest secured. It was a great undertaking, but the victory was at length achieved, and

a great and glorious harvest has been gathered in. This meeting closed under encouraging circumstances, and filled all who were present with hope as to the future.

(To be Continued.)

The Cause,

I HAVE for some time been burdened on account of the temporal embarrassments of the dear saints who have borne the burden in the heat of the day, and are still willing to do so. Willing though they are, I am not willing they should do so alone. I know there are those who are willing to do what they can, while others are not. To be consistent with our profession, and position, we should have all on the altar. But if we will hold on to what God has lent us, and refuse to render him his due, we shall not only experience leanness, but God will permit it to be taken from us by force, and converted to another use.

Do we not yet understand that God has the control of our affairs? and can cause means to flow to us, or from us, as he sees we will improve them, or need them? How long shall we be learning to do our whole duty and trust God? Will we still leave the dear servants of God to struggle with pecuniary embarrassments, not for themselves but for us?

They have spared no labor, pains nor expense to comprehend the word of God, and having comprehended, to place it before us and ours. Will we withhold the means necessary to defray the expense already incurred, and necessary to be incurred that the truth may still come to us and others? I fancy I hear you respond, I will not withhold: I will begin (if not begun) the work of self-retrichment. If I had in my heart to buy articles, either food, dress, or furniture, to please or gratify myself, I will at once abandon it, and get only what I need for present use, and that the most simple and profitable, and let the surplus go for the cause.

The liberal soul deviseth liberal things—not for himself, but for the cause of truth. O my brethren, if we do these things, then may we with confidence look for light in our dwellings, and our bread and water shall be made sure. I love the dear saints scattered abroad. I know some of them are poor, and can do but little, and many of them nothing, but God accepteth according to what we have. May the great Shepherd guard us from evil, is the prayer of your sister in Christ. A. P. LAWTON.

West Winfield, Herkimer Co., N. Y.

TRUTH IN LOVE.

The venerable Dr. Nott, for a half century the president of the Union College, in a letter to a company of his former pupils just entering the sacred ministry, concentrates the experience and observation of fourscore years in this brief sentence: "Let politics alone—let religious controversy alone—let heresy alone—preach the pure gospel—continue to preach it it will be your best defense against error. * * One revival of religion will do more against formalists and heretics, than years of controversial labors. In one word, do all you can by preaching Christ crucified and by prayer, and leave the rest to Providence."

CONFESSION.—Be not ashamed to confess that you have been in the wrong. It is but owning what you need not be ashamed of—that you now have more sense than you had before to see your error, more humility to acknowledge it, more grace to correct it.—Seed.

There is no road or ready way to virtue; it is not an easy part of art to disentangle ourselves from this riddle or web of sin.—To perfect virtue, as to religion, there is required a *panoply*, or complete armour, that whilst we lie at close ward *against one vice*, we lie not open to the entry of another.—*Religio Medici*.

THE USEFULNESS OF SOME MEN.—"There are some members of a community," said the sagacious and witty Thomas Bradbury, "that are like a crumb in the throat; if they go the *right way*, they afford but little nourishment; but if they happen to go the *wrong way*, they give a great deal of trouble."

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
 BATTLE CREEK, FIFTH-DAY, MAY 1, 1846.

THE SEAL OF THE LIVING GOD.

(Concluded.)

We have said, that the angel of Rev. vii, 2, was the same as the third brought to view in chap. xiv. If this is so, we may expect to find the seal brought to view in his message. We turn to that message and find our views confirmed; for a portion of it reads, "Here are they that keep the commandments of God," &c.

Another point to be noticed in the investigation of the seal, is its location; viz., in the forehead. We read of a class also in chap. xiv, 1, who have the Father's name written in their foreheads; and another class is brought to view in chap. xiii 16, and xiv, 9, who receive the mark of the beast in their hand or in their forehead. There are two classes then here presented before us: the one having the seal, or the Father's name written in their foreheads, who stand on mount Zion with the Lamb; the other who receive the mark of the beast in their forehead, and drink of the wrath of God. The seal of the living God, therefore, is the opposite of the mark of the beast.

We do not claim that the sealed will have a literal impression of a seal upon their foreheads, or that the Father's name there written is a literal writing, or that the mark of the beast is a visible, literal mark in the hand or in the forehead; any more than we claim that the writing of the law in our hearts [Jer. xxxi, 33; Heb. viii, 10] is a literal writing. But the forehead being the seat of the mind by which we receive or reject all theories presented to us, the seal and the mark there located, must evidently signify some prominent doctrines which distinguish the worshippers of the beast and the worshippers of God.

It has been said that not the Sabbath, or the fourth commandment, but the Father's name, mentioned in Rev. xiv, 1, was the seal of the living God. But this is only limiting the matter, and making a distinction where none is required; inasmuch as the Father's name is contained in the seal of the law, the fourth commandment. For proof that this was so regarded, see Deut. xvi, 6: "But at the place which the Lord thy God shall choose to place his Name in, there shalt thou sacrifice the Passover," &c. What was there where they sacrificed the Passover? There was the sanctuary, having in its holiest apartment the ark with the ten commandments; and the fourth of those commandments declared the true God, and contained his name. Wherever this was, there God's name was placed.

We may derive further evidence concerning the seal, by considering what constitutes the mark of the beast; since the mark and the seal are brought to view in opposition to each other; and in the final wind up of this dispensation, we find but two classes brought to view: the one sealed with the seal of the living God: the other having the mark of the beast.

What then is the mark of the beast? That the beast of Rev. xiii, with seven heads and ten horns designates the Papacy, no Protestant will quarrel with us for believing. By considering the characteristics of this beast in verses 5-7, we find that the same power is prophesied of in Dan. vii; and it is there said [verse 25] that he should think to change times and laws. What times and laws are these which the Pope should think to change? Evidently not the laws of men or nations; for any power which has control of these, is able, and has a perfect right, to change them; and it is neither a mark of arrogance nor of blasphemy for it to do so; and that Papacy has had all these in its control is a fact which need not be mentioned. But here are laws which he shall not be able to change though he shall think to

do it; and for doing this, the prophets designate him as speaking great words against the Most High, and blasphemies: it must be the law of God which in his arrogance he should think to control.

Let us then take God's law, the ten commandments, and compare it with the precepts enforced by Papacy. We find that the Roman Church has omitted entirely the second commandment, and to supply the deficiency, has divided the tenth. Moreover in enforcing the fourth, which is the third in her decalogue, she commands us to keep Sunday, the first day of the week, instead of the seventh day which is enjoined by the law of God. With all this before us, we read in Rev. xiii, 4, that "they worshiped the beast." What is it to worship the beast? The following may be considered a universal rule on this point:

"Whenever any civil or ecclesiastical enactment conflicts with the requisitions of Jehovah, that power is worshiped which is obeyed in preference to the other. 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey.' Rom. vi, 16."—*Bliss on Apocalypse*, p. 233.

Men worship the beast, therefore, by obeying his institutions in preference to those of Jehovah; and the observance of such institutions becomes a mark or sign between him and his worshippers. And as Sunday-keeping, which directly conflicts with the plain requirements of the law of God, is an institution peculiar to Papacy, a fact which can be clearly proved, we are unavoidably held to the conclusion that it is the mark of the beast; and we are further confirmed in this view, when we learn from the very message of the Third Angel, itself, that the issue between beast-worshippers and the saints, is on the commandments of God. "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God," &c. This is one class; and on the other hand it is said, "Here are they that keep the Commandments of God, and the Faith of Jesus."

We need not be told more plainly, that if we worship the beast and receive his mark, we do not keep the Commandments of God; and if we do keep the Commandments of God and the Faith of Jesus, we do not worship the beast, nor receive his mark. Now what is the difference between the requirements of the beast and the Commandments of God? Chiefly this: the one enjoins the observance of the human institution of Sunday, the other commands us to keep holy the true Sabbath, the seventh day. Hence we necessarily come to the following

Conclusion. A false Sabbath is the mark of the beast, and a true one the seal of the living God.

The question may here arise, If the Sabbath is now the seal, has it not been such ever since it was instituted? and have not all those who have kept it in times past, had the seal of the living God in their forehead? We see no objection to this conclusion. The same arguments we have used to prove the Sabbath the seal now, with the exception of the mark of the beast, would be equally good, if applied to it three thousand years ago; and the Lord told his ancient people Israel, that it should be a sign between him and them forever. This must include, not the literal descendants only, but spiritual Israel also. We find, besides, in Rev. ix, 4, a class brought to view under the sounding of the fifth angel, which had the seal of God in their foreheads.

But all this proves no objection to the special work of the angel of Rev. vii, 2, who ascends, having the seal of the living God. Under the third message it is said, "Here are they that keep the Commandments of God," &c., but we are not to understand by this that there have been none before this time who have kept the Commandments; for God has always had a people on earth, and probably there has never been a time when all the Commandments of God have fallen entirely into disrepute. All we can understand by this is, that there is to be a particular reform, a

special work, at a special time, on this question.

We must not confound the possession of the seal with the state of being sealed. While we believe that people in times past have been in possession of the seal, we are not prepared to take the position that any who have ever lived have had that work accomplished for them which is brought to view in Rev. vii, 3. For if the Sabbath is the seal, a correct theory on this question, and an observance of the fourth commandment according to the letter, would of course put one in possession of the seal; but a person might do all this and yet be destitute of saving faith or the Spirit of God; and as has been often and truly said, A mere theory of the truth will not save us. In the work of our salvation the Spirit of God has a large and essential part to act; therefore,

While we believe the Sabbath to be a seal, we believe the Holy Spirit to be the sealer.

The condition therefore of our being sealed, is not only to be in possession of the seal, but also to fulfill every other requirement of the Holy Spirit; as saith the Apostle, "Grieve not the Holy Spirit of God, whereby (by whom—Whiting) ye are sealed unto the day of redemption. Eph. iv, 30.

Again, we do not take the position that any who are now living, are sealed; inasmuch as we do not consider any in a state where it is not possible for them to draw back or fall away; and the only idea we can have of the state of those who are sealed, is, that they are made sure of heaven, and are beyond the reach of sin. But it may be asked, Has not the sealing work been going on already for a number of years? True; the mission of the sealing angel is being accomplished; but all must see that the first thing necessary in this work, is the diffusion of light, and the intelligent reception of the truth by those who would be sealed. This work is now going forward. The truth is being received and loved by honest hearts; and we are striving to be guided in all things by the Spirit of truth that we may keep the Commandments of God and the Faith of Jesus, and have the protection of Heaven through the time of trouble, and a passport at last into the eternal city.

When the saints are all sealed, it is evident that the cases of all will be decided, and probation closed. This then is the last work to be accomplished for them preparatory to the time of trouble, and their final deliverance.

Some may here say, If you believe that all those who are found at last having the seal, will be sealed and saved, and all others will have the mark of the beast, what will you do with the Jews, and some others who zealously observe the seventh day, but have little or no interest in other portions of present truth? To this we can only say, that we know nothing of the future, but what we derive from the prophecies on record; and from these we feel safe in the conclusion, that society will eventually resolve itself into two classes: Sabbath-keepers and Sunday-keepers; that all those who are so conscientious in their worship of God, as to remain true to his Sabbath, regardless of the penalties that shall be attached to its observance, will also see and embrace all other truth, and be with God's people; while those who do not do this will sacrifice their scruples of conscience in regard to the Sabbath, yield to the decrees of the beast and his image, and receive his mark.

We cannot pass over this subject without a reference to Eze. ix. That chapter becomes one of thrilling interest if the events there brought to view are the same as in the first three verses of Rev. vii, which we think there is abundant reason to believe. Behold the man with the writer's ink-horn by his side, setting a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof, followed by the men with the slaughtering weapons; and we cannot fail to see the identity between this work and that of the sealing angel of Rev. vii, followed by those who have the seven last plagues.

In Eze. ix, the fate of all those who are finally found without the mark or the seal in their foreheads, is most distinctly enunciated. Thus reads the command to those who had the slaughtering weapons, "Go ye after him through the city and smite: *let not your eye spare, neither have ye pity*: SLAY UTTERLY old and young, both maids and little children, and women." There are no exceptions here made for the heathen, or the youth, or any who have undeveloped characters when the Lord comes: the command is, *Slay utterly*. But we read further, "Come not near any man upon whom is the mark." Blessed protection which God vouchsafes to his people! While the men with the slaughtering weapons, the angels with the last vials of God's wrath, are passing through the land, they will not come near any upon whom is the mark. There the saints will stand, as it were, labeled for glory, secure amid the destruction that is wasting around them. When a thousand are falling at their side, and ten thousand at their right hand, it shall not come nigh them. No plague shall come nigh their dwelling. Ps. xci, 7, 10. All others indiscriminately will come under that fearful command, *Slay utterly!*

If this be so, woe to those who are deceiving themselves and others with a false hope—who think there will yet be left, life and space for repentance after the men with the slaughtering weapons have fulfilled their mission, and probation is ended, and the Lord is come! Be it ours to prepare now for the fearful scenes before us, and warn others to do so too.

We do not close this article, claiming to have cleared the subject of all difficulties; but we think we have established certain reasonable conclusions which cannot be easily refuted, and which are sufficient for a consistent faith.

TENT OPERATIONS.

It is time to begin to lay plans for Tent operations the coming Summer. We think that we have learned some things of importance in regard to the Tent enterprise from what we have observed the two past seasons.

We think it is of but little use to labor with the Tent in those places where the people have generally heard and have rejected the Message, and have not ears to hear. True, a vast amount of prejudice may be removed by Tent-meetings in such places. And so we might labor removing prejudice till Jesus comes, and leave those who have ears to hear, and hearts that can feel the power of Divine Truth to perish. "He that hath an ear let him hear," seems to be not only a motto for this time, but an injunction to all who may help in this work. In a scriptural manner we should attend to our work. What have we to do with prejudice excited by wicked men and Devils in the hearts of those who have rejected the warning voice of truth? We will leave that for those to care for who make error their choice, while we will attend to our mission,—"*Go out into the highways and hedges, and compel [constrain by intreaty] them to come in.*" Luke xiv, 23. And in what way can we more effectually perform this mission to the letter, than to go forth with our portable meeting houses into new fields where the people have not turned away their ears from hearing the truth, and have not hardened their hearts against it.

But we are not unacquainted with many of the difficulties of laboring with Tents in new fields. The people, even those who may become interested in Bible truth, are not prepared to pay the expenses of Tent-meetings, and those who go with the Tents are generally dependent on others for support; therefore Tent-meetings have been held with few exceptions, in those places where there were brethren who would request a meeting in their place, and promise to pay expenses. We do not say that Tents should never go where the Message has been presented. No, the people may have been aroused by the presentation of truth during the Winter, and the way prepared for an effectual effort in such places with the Tent. But

to go to those places where the people have been aroused, and have lost their interest, and attempt to re-arouse them by a Tent-meeting, seems worse than time, labor and means thrown away.

Then what can be done? There can be but one answer to this question. The church can come up unitedly, and with means which they profess to have laid on the Lord's altar send the Tents into new fields. Will the friends of truth do it? Now is the time to speak and to act on this subject. Bro. J. Hart of Round Grove, Ill., writes, April 8th:—

"I am willing to put into the Tent operation \$100 if others will do enough to man out a Tent. I will give it in any way the church think best, in money, or part money and part labor."

In a letter dated April 22d, he states:—"I think there could be \$250, raised in this Church." We think that believers in the Third Message in Illinois and Wisconsin will be ready to co-operate with the Brn. at Round Grove in the work of proclaiming the Message in the West. Please address Josiah Heart, Round Grove, Whiteside Co., Ills., on the subject.

We think there should be no more Tents in the field than can be well manned, and sustained on new ground. There are five now owned by Sabbath-keepers. It is our opinion that but one Tent can be used to advantage in New England, considering the lack of preachers, and the prospect of affecting good there, compared with the prospect in the West. If so, we presume our brethren in New England would be ready to send one of their Tents West. We make this suggestion to call the attention of the brethren to the subject in season. J. W.

THE SABBATH AMONG THE FRENCH.

We were happy to receive the following letter from Bro. Bourdeux of Franklin Co., Vt., containing as it does the cheering intelligence that he has been led to see the requirements of the fourth commandment of the law of God. We trust that by this a way may be opened for the spread of the Sabbath truth among the people of his language, as one of their own number can better have access to them than any others. The brethren will remember the request which he subjoins in his post script. We know of no better way of making his condition known, or one which would be of more interest to the lovers of truth generally, than by publishing his letter. He says:—

I drop you a few lines, once more, not to argue with you on *sunday-keeping*, as before, but to let you know how the cause of truth has penetrated into my heart. It is only about a fortnight, since I embraced the unpopular truth of the Bible which is now being taught; viz., the seventh-day Sabbath. W. L. Saxby, my wife's brother, of Springfield, Mass., came out here two weeks ago last sixth-day, and aptly brought with him No. 23 of the *Review and Herald* which contained the answer to a letter that I addressed you, not long since. I thank you, and God more especially, for the light you gave me, in his Word, on *sunday-keeping*. When our Bro. Saxby left us, I felt convinced within me that I was in error,—that I was a breaker of the law of God. The words of the Apostle were always in my mind; "Professing themselves to be wise, they became fools;" for I found that all the arguments that I had so often appealed to, with an idea of triumph, to establish the observance of the first-day in preference to the seventh, were utterly without foundation in the book of truth. And again, "Thou that preachest, a man should not steal, dost thou steal?" Thou that teachest a man to "fulfill the law," dost thou "transgress the law? Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

From that time I have been greatly troubled in my mind. . . . "*Notre petite Eglise francaise*," was continually before me. What will my dear and beloved French brethren say, when they will see their preacher observe the seventh-day Sabbath in preference to the first-day, a doctrine that they, perhaps, have never heard of before! Can I bear the thoughts

of grieving my brethren and sisters, who have been such a help to me, and with whom I have enjoyed so many *spiritual blessings*? God forbid, I trust that the great "I AM" will put in their hearts to embrace the truths of his Word!

"I can expect to suffer persecution—and even some of the bitterest persecutions; but, notwithstanding all this, I am resolved to embrace the truth of the Bible, and nothing else but *the truth*, let men say as they will. It is certain that no worldly inducements, no hope of gain or worldly glory, can influence me to such a course. I know that reproach, and afflictions await me, in consequence of the keeping of the *commandments*; yet, "the love of Christ," as said an Apostle, "constraineth us."

I feel that the period for man's life here, the whole duration of this world's existence, all the wealth, and honor, and pleasures of the present life, are less than vanity and nothing, compared with the realities of eternity! In this life, short as it is, our characters must be formed for the long, long eternity. They cannot be formed for it, but through an intelligent reception of the truth, and the sanctification of the Spirit. Such a reception of the truth, however, will not take place except serious attention be given to it.

O may the Lord help me to expound the truth to others, as fast as it is revealed to me! I thank God that my Mother, Wife and Sister have decided already to observe the Bible Sabbath! and there are some more here, who are anxious to hear on the important subject; and they are anxiously waiting for more light. Will not some of the brethren, who can present the truth in a clear manner, come this way, that we may acquire more light in conversing with them. I have but one Sabbath tract in my disposal; and I have never heard a lecture on the subject of the Sabbath. The light that I have received has come through the *Review*.

Yes, I am convinced by the holy scriptures that the seventh day of the week, is the Sabbath of the Lord. It is the "Lord's day." It is hallowed by God himself. It comes to us as if clad in the atmosphere of heaven: This the pious feel, as the Sabbath dawns upon them, while their hearts are lifted heavenward, in warm desire, and holy anticipations, they feel a hallowing influence come over them. Thus, through the influence of the Sabbath, wherever it is hallowed and improved, are souls ripening for an eternal Sabbath in the kingdom of God. O blessed day! It is as if God, on its return, breathed a breath of heaven upon this fallen world, to hallow and prepare us for our final home. How, then, should it be prized!

Dear brother, it is true that in this favored portion of the world, there are many Sabbath-breakers. Over too many, alas, darkness is extending its influence! But, praise be to the Lord, it is a relief to know that the friends of God, of truth and holiness, are on the alert. Let us hail the Sabbath as a precious gift from heaven. Let us try to improve it. Let us "Remember the Sabbath day to keep it holy," "calling it a delight," "the holy of the Lord," not forgetting that upon him who keepeth it, a blessing is pronounced. "Thus saith the Lord, keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. lvi, 1.

Your unworthy French brother.

AUGUSTIN C. BOURDEUX.

P. S.—Will you let the "lovers of the truth" know of our condition, that they may pray for us. (French.) You are aware perhaps that they are very hard to deal with; when they once settle their mind on any thing it is hard to remove it.

I trust that you will remember us in your prayers to God.

A. C. B.

Our Example.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." When I contemplate the character and perfections of God, I realize in some degree what mortal man must become, in order to be admitted to his presence, and to become his true child. God sent his only and well beloved Son into the world, and he took upon himself the likeness of sinful flesh, and became subject to all the trials and temptations of mortal life, and set us an example, that we should follow in his steps; and O what meekness and humility were exemplified in his daily life and conversation. What a spirit of sacrifice and of diligence in his Father's business. I often think if our blessed Saviour found it necessary while sojourning here, to spend the whole night in prayer to his Father, how important it must be for us to "pray always and not to faint." May God grant that the same mind that dwelt in Jesus, may also dwell in the hearts of the remnant, that they may become living epistles, known and read of all men; and so let their light shine that others may be led to glorify our Father which is in heaven.

C. R. AUSTIN.

Berkshire, Vt.

"FEAR NOT, LITTLE FLOCK."

"Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." Luke xii, 32.

There has never been a time since these words fell from the lips of the Saviour, when the declaration, "It is your Father's good pleasure to give you the kingdom," could with greater propriety be read and reflected upon as a matter of comfort and support, than by those who live amidst the thickening perils of the last days, and are looking for the glorious appearing of the Son of man. To all such these words are peculiarly precious. For, "unto them that look for him, shall he appear the second time without sin unto salvation." And unto all such as "love his appearing," he will give the rich reward of eternal life.

Every one that understandingly desires the kingdom and the gift of eternal life, will most earnestly and habitually look for and love the appearing of our Lord and Saviour Jesus Christ; for it is not till then that this gift is bestowed upon the followers of Christ.

We think it would be extremely inconsistent for the inspired writer, to speak of those who "love the appearing" of Christ, and look for it &c., unless the church of God, in the last days, could know and understand those signs which herald his coming.

But proud and worldly-minded divines, and many of their followers, tell us, "We are looking for the Second Advent of Christ," and yet the same moment assert that we cannot determine whether this event is one hundred or one thousand years in the future. Now we give it as our candid opinion, that such people are not looking for that blessed hope, and the glorious appearing of the Saviour. Neither have they any real Bible faith on this point.

It is a clearly established fact in the word of God, that the true church will not walk in darkness respecting the return of their dear Redeemer. No, no, far from this! Even this moment sure and unmistakable evidences are unfolding before us, which announce that he is near, even at the doors. The darkening of the sun and of the moon; and falling of the stars, and many other prominent signs, upon which we may base our faith on this subject, are in the past. So that emphatically it may now be said to the "little flock," "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. v, 4. "So likewise ye, when ye shall see all these things, know that it (he, margin) is near, even at the doors." Matt. xxiv, 33.

It is also clearly sustained in the sacred scriptures, that in the perilous times of the last days, which we have reached, that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." And that "the wicked shall do wickedly;" and shall not understand: also that some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

But to those who are walking in the light as it shines forth from the sacred volumes of truth; and have the abiding evidence that their peace is made with God, the exhortation is, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The three Messages of Revelation xiv, are to purify and prepare the remnant of God's people for the gift of eternal life, when the great Searcher of hearts shall appear.

"Let me among thy saints be found.

When e'er the archangel's trump shall sound."

Two of these Messages have been proclaimed to this generation. And they have not been given without their effect. The first Message [verses 6, 7,] contains the solemn warning, "Fear God, and give glory to him:" and announces that the "hour of his judgment is come." This warning was general, extensive: "to every nation, and kindred, and tongue, and people." It aroused and stirred the careless, and unbelieving world. Many set about the work of preparation to meet the Just One. Ministers and members of the different churches rejoiced in the rise and spread of this Message. But the sincerity and depth of their love for the return of their Saviour, with their willingness to make the sacrifice at this time required was soon to be thoroughly tested.

The angel with the second Message announces the fall of Babylon. Verse 8. Thousands of the meek, devoted and cross-bearing followers of Christ, left the sectional and sectarian bodies, and took a stand where they could unitedly and boldly proclaim the glad tidings of the immediate coming of the King in his beauty. Praise God forever and ever! These were days of great freedom and unbounded liberty to God's people. But others mocked and scoffed, and walked and stumbled, in bondage and darkness.

The close of this message brought us to the Autumn of 1844, and to the termination of the 2300 days of Daniel viii, 14. At the termination of this great prophetic period the coming of the Lord was looked for with great confidence. A disappointment had been realized with the closing of 1843; but another and sad disappointment follows: an unexpected trial of the faith of those who loved and anxiously desired the second Advent of their Lord from heaven. He did not come with the expiration of the 2300 days.

But notwithstanding this, the confidence of a few was still firmly based upon the unfailing word of truth. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. x, 35-38.

The reason of such a severe disappointment at this time, was not at once disclosed by our heavenly Parent. Yet it was a matter of great consolation to all those who did not "draw back," but still perseveringly sought the guidance of the holy Spirit, to feel the abiding evidence that the gentle hand of the Lord had led them thus far. And that they had not followed "cunningly devised fables," nor been led by the power of Satan, neither had the influence of "mesmerism" produced this movement.

But as soon as the faith of those who "cast not away their confidence," was sufficiently tried, and their hearts were prepared to receive and appreciate the truth, the Message of the third angel is heard.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Here is the patience of the saints: here are they that keep the

Commandments of God, and the Faith of Jesus." verses 9, 10, 12.

In the reception and promulgation of this last and most solemn Message of mercy, we are called to sacrifice no point of Bible truth; we have not passed from liberty to bondage, nor from light to darkness. For we cherish and retain all of the light of the past messages, as well as the present. "Light is sown for the righteous, and gladness for the upright in heart." "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

We claim that the argument for the connection of the seventy weeks of Dan. ix, 24, with the 2300 days of chapter viii, 14, is beyond refutation. And that the date for the commencement of these days (years) is 457 B. C., which brings their termination in the Autumn of 1844. At which season of the year they commenced.

That portion of the Adventists who now deny these plain and well established Bible truths, as many do, instead of going on from strength to strength, have been and still are going on from darkness to darkness. So they now have but little either in faith or practice to distinguish them from the cold, formal, and fallen churches around them.

A mistaken view of the Sanctuary to be cleansed (justified, margin, Dan. viii, 14,) at the ending of the 2300 days formed the basis of this disappointment. A thorough and critical investigation of this subject shows conclusively that the Sanctuary here brought to view, is not the earth, but the heavenly Sanctuary which is the subject of Paul's inspired comment in Hebrews, chapters viii, ix. For a full and complete explanation on this subject, with an answer to the objections urged against this view, see the works published on the Sanctuary at the Review Office.

We say then that the light brilliantly shines in full justification of the proclamation of the first two messages of Revelation xiv. And no less does it shine forth from the word of God in proof that the third angel follows them, and that this Message is now being given.

Dear reader, are you heeding the solemn warning contained in this message? "If any man worship the beast and his image," &c. Are you bowing to the institutions of the Romish Church? Are you habitually in the practice of violating God's holy Sabbath, substituting for it the *first-day* of the week? If so, I beg of you to turn to God's holy Bible for light, and there read, "The seventh day is the Sabbath of the Lord thy God." To this commandment render obedience as well as to every other of the ten, and strive for the Faith of Jesus, and you may then look for eternal life at the appearing of Jesus, which will soon take place.

We have conclusive testimony that increasing success will attend the proclamation of this last saving message. Those who hear and obey its warning notes, will render perfect obedience to all of the commandments of God, and have the Faith of Jesus; and thus be prepared to stand in the great and dreadful day of the Lord, which hasteth greatly. To such the Saviour addresses these soul-cheering words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"Heir of the kingdom, say why dost thou linger?
How canst thou tarry in sight of the prize?
Up and adorn thee, the Saviour is coming,
Haste to receive him descending the skies!"

Keep the eye single, the head upward lifted,
Watch for the glory of earth's coming King;
Lo! o'er the mountain-tops light is now breaking;
Heirs of the kingdom, rejoice ye and sing.

A. S. H.

Barton Landing, Vt., Apr. 1856.

OBITUARY.

DIED in Bangor, Me., Feb. 25th, Sr. Rebekah Johnson, aged 73 years. She embraced the Christian religion in the 28th year of her age, and ever afterward adorned that profession with a well ordered life and a godly conversation.

She was among the first that embraced the Sabbath and found it a delight, the holy of the Lord, honorable, and looked forward with joy to the time when the commandment-keepers would have a right to the tree of life and enter in through the gates into the city. E. L. B.

COMMUNICATIONS.

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

From Bro. Morse.

DEAR BRETHREN AND SISTERS:—My experience for more than thirty years in the cause of Christ has taught me the importance of living where my mind will be fruitful in the knowledge of our Lord and Saviour Jesus Christ. I often think of the First Angel's Message—how we did but little else than search the word of God, and have all on the altar, and strive with all our might to be in readiness for the revelation of Jesus Christ from heaven.

Those days I think of with pleasure. They linger with sweetness in my mind. That scene of holy consecration I do not forget.

I think often of those dear brethren that were with us in the former messages. God grant they may see the light on the Third Angel's Message, and share with us the heavenly inheritance. How gloomy and dark was the scene after the time had passed! and how sweet and cheering was the light of present truth! It justifies the past, and lights up our way through to the glorious inheritance.

Dear brethren, we are now more than ten years from the commencement of the last note of warning to this fallen world. I would ask the solemn question, Are we doing all we can for the welfare of our fellow-men, in warning those that are without God and without hope in the world, of the soon-coming storm of God's wrath on the wicked; and to encourage the poor, tried and afflicted children of God. What an awful moment is this in which we live! All we do must be done soon. Brethren, let us gird on the armor anew, as we never have before. I hope to hear often through the *Review* from those dear brethren who have gone West. A. R. MORSE.
Wolcott, Vt.

From Bro. Laughhead.

BRO. SMITH:—We feel to praise the Lord for his goodness to us and to those who are trying to keep the Commandments of God and the Faith of Jesus. The prayer of our Lord is, "Father, sanctify them through thy truth: thy word is truth." My prayer is that we may have the truth on every point, and be sanctified through the belief of it. The *Review* is a welcome messenger, and we rejoice in the truth it brings to us; may the Lord give us understanding in all his ways, that we may be saved with the redeemed.

Your brother in tribulation, and in hope of immortality at the appearing of our Lord Jesus.

WM. H. LAUGHHEAD.

Elmira, N. Y., Apr. 6th, 1856.

From Sister Morse.

BRO. SMITH:—I never felt more like sacrificing for the truth's sake than now. I wish to cast the little influence I may have on the side of the commandment-keepers; for I am sure they have the truth. A mere form of the truth will not save us. We must have the principle of God's law, which is love, deeply fixed in the soul, so that our entire being, with all that we have and are, may be given up to God; for not the hearers of the law are just before God, but the doers of the law shall be justified.

When I look back upon my past experience and view the way God in his goodness has led me, I can from a full soul exclaim, "O the depth of the riches, both of the wisdom, and knowledge of God: how unsearchable are his judgments, and his ways past finding out;" for truly he has led me in a way I knew not of; for I had been taught that the Sabbath of the fourth commandment had been changed to the first day of the week; therefore it was the Sabbath for the gospel dispensation; and I must confess I

looked upon those that were keeping the seventh day of the week for the Sabbath, as a poor deluded people, and I verily thought as Paul once did, that it was right to oppose them. I did not read my Bible and go to God as I ought to have done, and ask him for the truth, no, no; for the ire of the dragon was stirred in me.

A conference of Sabbath-keepers was to be held at the house of Bro. S. H. Peck, and Bro. and Sr. Ingraham were very anxious to have me go and hear, and then judge for myself; which I did, merely out of curiosity. I was prejudiced against them on account of the bad reports I had heard; but still I believed that some of them were honest, but in an error. But when I heard the unvarnished truth presented out of God's word so clear, from Brn. Barr, Ingraham and Hutchins, O how these words rung in my ears: "The seventh day is the Sabbath of the Lord thy God;" but O how could I keep it when I had said so much against those that kept it.

The word that sent the truth home to my heart was quick and powerful. I did not dare to reject it. I felt that it was the truth; but the enemy of the truth was there also. He tried to make me think I had already heard too much, that I had better leave; but the promise of God came to my mind, where it says, Resist the Devil and he will flee from you: draw nigh to God and he will draw nigh to you. I felt the power of God upon me as I had not for years. I believed with my heart and I was willing to confess with my mouth. I could say as the blind man did, Whereas I was blind now I see. My prejudice was gone. I could rejoice with joy unspeakable and full of glory. I could adopt the language of the hymn, "I must be in this band, hallelujah."

I am free, and have ever found it good to obey God and keep his commandments, notwithstanding the many trials I have had to pass through. I believe our trials will work out for our good if we only have patience to bear them. My prayer is, Lord let patience have her perfect work in my heart, that I may be enabled to stand here in these days of peril and danger.

I am glad the gifts are being restored in the church. I believe they are from heaven, given for the benefit of the church, I hope we shall appreciate them better.

My heart is often cheered, and my eyes melted into tears when I read the warm-hearted letters from the dear brethren and sisters, in the *Review*, scattered as they are in this wilderness world. To them I would say, Be of good courage; hold on a little longer, his strong arm will support you; he will not let the waters overflow you; he is the hope of his people; and he will gather them into his garner. Bear with meekness and patience the scorn, contempt and ridicule that is heaped upon you for the truth's sake. Christ said, Rejoice and be exceeding glad; for great is your reward in heaven. I hope to have with the dear saints an abundant entrance into the Holy City, where we shall be permitted to eat of the fruit of the tree of life, and drink of the water of the river of life, where sorrow and sighing will flee away, and all tears will be wiped from our eyes, and we forever dwell in the presence of our God.

In hope of immortality. BETSEY MORSE.
Wolcott, Vt.

Extracts from Letters.

Sister Trembly writes from Bath, Mich.:—"I have been a reader of the *Review* nearly two years, and it has been a welcome messenger to me. Great light has shone from the true Bible doctrine it teaches. I still feel to trust in God and hold on to the whole truth. Our numbers are but few; but we are striving to keep all the Commandments of God, and the Faith of Jesus. We have no preaching here but the *Review*. We want some preaching brethren to come here, and set forth the Third Angel's Message. There are some anxious to hear."

Sister Barrows writes from Windsor Co., Vt.:—"I am sorry that the friends of the cause are so backward in meeting the wants of the Office. I hope the

church will all be willing to make a little sacrifice to relieve the Office of debt. Brethren and Sisters, where is our faith in the soon coming of the Saviour? How are we coming up to the Judgment to give an account to him who will judge the quick and dead?"

Sister C. B. Spaulding writes from Moretown:—"Although I am a stranger to you, I write a few lines to let you know that I receive the *Review* weekly, and am a lover of the truths which it advocates. It is almost all the preaching I hear, as I seldom have the privilege of meeting with the children of God."

Sister S. M. Allen writes from St. Lawrence Co., N. Y.:—"I have long felt it my duty to tend my warmest thanks, for the reception of the *Review*, which to me has been like water to a thirsty soul. The communications of the dear brethren and sisters encourage me also to live a cross-bearing life. I have been led to see that the doctrines taught in the *Review*, harmonize with the pure word of God. It has been about two years and a half since my companion and myself embraced the Sabbath of the fourth commandment; and I have been led to rejoice thus far that my eyes were opened although it has been a cross-bearing way. I have not had the privilege for one year of seeing one of like precious faith, yet I have been blessed greatly in contending for the Sabbath and hope it will prove like bread cast upon the waters."

Sister P. Barrows writes from Windsor Co., Vt.:—"I have been a firm believer for four or five years, that the seventh day is the Sabbath of the Lord our God, and no other can be; for it is impossible for man to change the day that God has sanctified to be the rest day. How inconsistent it looks for people to continue to transgress God's law, which the apostle Paul calls 'holy just and good;' for no other reason than that the first day of the week has been called the Sabbath, and has been observed as such, (since it was the best light they had,) by good Christian people."

Sister Emily J. Paine writes from Barre, N. Y.:—"I feel that we are living in a solemn time; and my prayer is that we may realize it more. Do we believe Jesus will soon leave the Most Holy place in the heavenly Sanctuary, and cease pleading for guilty man? Do we believe that when he does, every case will be decided either for life or death? If so, what manner of persons ought we to be, in all holy conversation and godliness, striving to overcome and get the victory over every sinful word, thought and feeling; that we may be found of him in peace, without spot, and blameless. I do not mean to be of those that draw back to perdition, but of those that believe to the saying of the soul.

"Dear brethren and sisters, let us press together, be firm and united, and let those who have erred, be a warning to us. Was not jealousy the cause of the first murder that ever was committed, and how much trouble has since emanated from the same source. Let us then beware of the monster. May the Lord help us to cultivate a meek and quiet spirit, which is in the sight of God, of great price."

Bro. L. Crosby writes from Portage Co., Wis.:—"For a time past I have been in possession of the *Review* and have read with profit many articles especially those explanatory of the many prophecies of the second Advent and the long-looked-for millennium. I was waked up to the subject by Wm. Miller's writings and still am of opinion that he was moved by the Holy Ghost to make the proclamation. All true believers since Christ ascended have anxiously longed, hoped and prayed for his second advent and of all that have lived since, we that now see and feel the abominations of earth, ought to raise the prayer, Come, Lord Jesus, come quickly."

Bro. Lewis Martin writes from Bennington, N. H., April 15th, 1856:—"I desire to see God's people

more awake, and more engaged in the cause of our dear Redeemer, who has done so much for us. I truly feel the need of being more awake in my Master's cause. I often look back to 1844. God was with us then; we then felt to let go of the world, and its fashions too. I think there is too much pride and worldly mindedness among our Seventh-day brethren and sisters. May the Lord work mightily for his people, and help them all to get right. We must get into a place where we shall fear God more, and the world less, and get more persecution. We are living in a dangerous time: the world flatters, and so does the Devil. May God help his people to gird on the whole Christian armor."

Bro. O. Davis writes from North Fairhaven, Mass.: "We are striving to hold fast the blessed truths of God's word in the patience of the saints. It is very dark around us here, and it is only by holding fast to the word of the Lord that we are enabled to have light in our dwellings. O for more confiding trust in that Word! that we may be saved in the hour of temptation, that is to try all that dwell on the face of the earth. May we ever be led by him who bought us with his own life."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MAY 1, 1856.

GENERAL CONFERENCE.

THERE will be a General Conference at Battle Creek, Mich., to commence Sixth-day, May 23d at 3 o'clock P. M., and hold over Sabbath and First-day.

A Business meeting will be held on Second-day, the 26th, when the Church Book Fund, Tent enterprise and the wants of the cause at large will be taken into consideration. A general attendance from Michigan, and a full delegation from other States and from Canada is solicited. The Church at Battle Creek will entertain all who come for the worship of God, according to their best ability. Churches abroad will meet the expenses of those they send as delegates.

Come, Brethren, let this be indeed a General Meeting, at which there shall be a general interest as well as attendance. Come prepared to engage in the worship of God, and to work for the spread of Bible Truth, and the advancement of the cause.

In behalf of the Battle Creek Church.

J. B. FRISBIE.
JAMES WHITE.

Tobacco and Tea.

AMONG those who profess faith in the Third Message are probably no less than 1000 families who have left (or should immediately leave) the use of tobacco and tea. The average expense to each family could not be less than \$10, yearly, making in all the round sum of \$10,000 saved (or should be) by the friends of present truth in leaving the poisonous (to say nothing of the extremely filthy character of tobacco) weeds of tobacco and tea. This sum would be sufficient to sustain thirty Missionaries in new fields of labor. What a shameful fact, that there are those among us, professing much zeal in the cause, who are too poor to pay for their paper, or help the preacher who may visit them. Yet they contrive to raise the cash to purchase tobacco and tea! J. W.

To Correspondents.

R. T. Payne:—In reply to your question on Rev. i, 7, we can only say that the expression, "Behold he cometh with clouds, and every eye shall see him," is the one used to designate his second coming; but we see not how every eye can see him until the resurrection of the wicked at the end of the thousand years. The intent of the passage, therefore, we think must reach to that time.

Bro. E. L. Barr is requested to give his P. O. Address.

Spiritualism.

Bro. SMITH:—We should not be ignorant of the devices of the enemy in these last days. A man who was a school-mate with me in Vermont—a man of good natural and acquired abilities, and has been a Methodist preacher for twenty years, called on me, saying he had

left his family in Wisconsin, going out as Abram did, not knowing whither he went. By conversing with him a little, I soon found he was a modern Spiritualist. He said the Bible as a whole was not a revelation from God. Paul wrote much from his own tradition and not from revelation. He thought the second coming of Christ took place about the time modern Spiritualism commenced, and we have had all the second coming of Christ we shall ever have. He thought men were not to blame for doing as they did, for they did not know any better, but a greater light or a new dispensation was being given them. I found he had become so wise by conversing with the spirits, it was in vain to present Bible truth to him.

How are the mighty fallen! Never was there a time when close watching was more necessary than the present. The Devil's agents are awake to their work, and up and doing. It is time we all awake. The dreadful day draws near. JOHN BRINGTON.

P. S. The gentleman above referred to was a great tobacco eater, and was asked if the spirits had taught him it was wrong to use it. He replied the spirits had told him it was right for him to use tobacco. He said the mansions the Saviour was going to prepare were spiritual circles, and he was in the sixth circle. J. B.

Spiritualism and the Jews.

We learn the following particulars concerning a "Circle of Spiritualists," from the *Israelite*, of Apr. 4th, as reported by Dr. Lilienthal, its associate Editor. The question was asked of the spirit who was communicating:

"Do you know something about our Saviour?"

"Saviour?—Saviour?—there is no Saviour, no man can be saved by another one, every one has to stand the ground on his own responsibility."

"That is true, good and correct, shouted the majority of the assembly."

The Dr. being asked at the close what he thought of the manifestation, replied:

"I cannot explain them, being but the first time present at our meetings. But it surprises me, that if a Jewish minister boldly would step forward, declaring: 'there is no Saviour, no man can be saved by the merits and actions of another being, every one has to stand the ground on his own responsibility,' what would people say? All kind of frantic prejudices and predilections would be aroused, and the poor Jews would fall a victim of their untimely assertions. But now, your spirits maintain such principles, you put implicit faith in it, and are convinced of this truism as well as of your own individual existence. I, the Jewish minister, of course, can be but highly pleased with the result of this evening's entertainment. I feel more than gratified with your assurance, that more than three millions in these United States belong to your new sect, it is at any rate a great advancement toward truth, and in this respect I wish you success and prosperity."

Business.

J. A. Laughhead:—We are not able to give you the information you desire.

H. Lockwood:—Your present remittance pays to the commencement of the present volume.

J. Alexander:—You will find your dollar for INSTRUCTOR received in No. 4, Vol. IV, of that sheet.

E. Temple:—At what date did you send money for INSTRUCTOR? You are credited \$1 for INSTRUCTOR book.

F. Strong:—You are credited \$1 for INSTRUCTOR on the book.

T. Hale:—Your present remittance pays to Vol. X. We forward the other dollar to the brother you mention.

A. Kimball:—What was the date of your letter containing \$1 for the paper? We find none from you on our late files.

Those who wish the Hymn Book pared small with their names on the cover will please send us their names immediately. J. W.

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The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.—148 pages.—Price 12½ cents.—Wt. 2 oz.

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.—Wt. 2 oz.

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young.—Bound 25 cents.—Wt. 4 oz.—Paper covers, 18½ cents.—Wt. 3 oz.

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

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