

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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CONVICTION BY THE LAW.

LORD, how secure my conscience was,
And felt no inward dread!
I was alive without the law,
And thought my sins were dead.

My hopes of heaven were firm and bright,
But, since the precept came
With a convincing power and light,
I find how vile I am.

My guilt appeared but small before,
Till terribly I saw
How perfect, holy, just, and pure,
Was thine eternal law.

Then felt my soul the heavy load;
My sins revived again;
I had provoked a dreadful God,
And all my hopes were slain.

I'm like a helpless captive, sold
Under the power of sin;
I cannot do the good I would,
Nor keep my conscience clean.

My God, I cry with every breath
For some kind power to save,
To break the yoke of sin and death,
And thus redeem the slave.

[WATTS.]

THE RISE AND PROGRESS OF ADVENTISM.

(Continued.)

CAMP-MEETING ERA.

WHILE the meetings were progressing in New York, the friends in Boston determined on a general rally in that city during anniversary week. Accordingly, the Melodeon was secured for the occasion, and our meetings began under the most auspicious circumstances. Adventism had never seen a brighter day. The attendance was large throughout the entire meeting. Although the interests of the week were great, yet none had a larger share of attention than the Advent Anniversary Conference. During that week, among the various other interests which came up for discussion, was the question of holding a camp-meeting or camp-meetings during the ensuing Summer. This was thought, by many, a great undertaking. What, a little handful of Adventists hold a camp-meeting! Why, they are hardly able to hold a house-meeting, much less a camp-meeting! However, there was sufficient faith and zeal in the meeting, to say "TRY." Arrangements were accordingly made by the appointment of a camp-meeting committee, to carry the plan into effect. It was determined to make a most vigorous effort during the Summer, for the spread of this great light. For we then thought it doubtful whether we ever should reach another anniversary week, in time.

Immediately after the anniversary meetings were over, the writer started for Canada East, to fulfill an

engagement in Stanstead. He left Boston Monday morning, and arrived at Stanstead, and began his meeting on Wednesday. The interest steadily increased from the beginning, and before two weeks were passed, the country, for thirty or forty miles around, was awake to the subject of the Lord's coming. Immense concourses assembled, both in Canada and in Derby, Vermont, where a course of lectures was given. Such was the interest to hear, and the awakening among the people, that it was determined at once to hold a camp-meeting in Canada. In accordance with this determination, a place was selected, the ground prepared, and the meeting held in the township of Hadley, Canada East. Such was the good effect of this first meeting, that the people of Bolton wished one to be held in their town. This was begun the next week after the Hadley meeting closed, and ended on the third of July. During that month's labor, as near as could be estimated, five or six hundred souls were converted to God.

The last week in June, the first Advent camp-meeting held in the States, commenced in East Kingston, New Hampshire, where an immense multitude assembled to hear the word of the kingdom, and worship the God of Abraham. Thus, instead of one Advent camp-meeting during the season, which the unbelief of some thought could hardly be carried through, within one month of the determination to "try" three such meetings had actually been successful. Besides these camp-meetings, there were immense gatherings of the people all through the northern part of Vermont and New Hampshire, and onward through the State of Maine. It was a movement which shook the nation.

THE GREAT TENT.

While these operations were going forward, the plan was started for constructing a large tent sufficient to accommodate four thousand persons, with which to go into the cities where no house was open for lectures. This proposition was at once received by the people, and Brother Himes, with the help of other friends, undertook the work. Such a tent was completed and pitched in Concord, New Hampshire, in the latter part of July. The excitement produced by such a movement was still greater than that occasioned by the Advent camp-meetings.

The tent was next pitched in Albany, New York. Then in Springfield, and Salem, Massachusetts, and Benson, Vermont. And finally, for the last time in the season, in Newark, New Jersey. In all these places the word took effect and produced the greatest and most beneficial results. Besides the great tent-meetings and numerous courses of lectures, there were held some six or eight camp-meetings, in New England, during the Summer and Fall. The work spread with a power unparalleled in the history of religious excitements. And had it been the object of Adventists to form a sect, never was there a more favorable opportunity to carry all before them, given to any people. But higher and holier objects were in their vision;—the saving of sinners from death, and the obtaining a preparation for the coming of the Lord, were the objects of their highest ambition.

During the season, Brother C. Fitch made a visit to Oberlin Institute, where he proclaimed the doctrine of the Lord's coming to the students, as well as faculty of the institution, and in various other places in Ohio. While on this tour, the Lord wonderfully blessed his labors, and gave him favor in the sight of the people. It was arranged for him to remove his family into that region of country, to spend the Winter, and lecture in Cleveland and vicinity. This move-

ment awakened an interest in that part of the country, which has been increasing to the present time. OPERATIONS DURING THE WINTER OF 1842-3.

After the close of the Newark camp or tent-meeting, the cold weather set in and rendered it impracticable longer to continue these public out-door meetings, and the laborers began to arrange for a winter's campaign. Brother Himes, together with Brother Miller and others, returned to New York, and commenced a course of lectures in the church, corner of Catharine and Madison Streets, where Brother Storrs had been laboring with great success for a number of weeks. The interest still continued to increase beyond all expectation. An invitation was also given for a course of lectures in the Methodist Protestant Church, in Anthony Street, under the pastoral care of Brother E. Jacobs. This invitation was accepted by Brother A. Hale, and attended with a great blessing. Brother Jacobs, and many of his church, embraced the doctrine, and began immediately to proclaim it with power.

THE "MIDNIGHT CRY" COMMENCED.

Such was the interest in New York City, that it was determined, by Brother J. V. Himes, to commence a daily Advent paper, and publish it at least for four weeks, in which the principle arguments sustaining our views were to be embodied and given to the public in a cheap and popular form. The paper was commenced in the latter part of November, 1842, entitled "The Midnight Cry." It was principally under the editorial supervision of our beloved and faithful brother, N. Southard. The twenty-four numbers were published, and ten thousand copies of each number circulated. Most of these were gratuitously distributed through the post offices at the expense of the publisher. Of course, such a distribution could not fail to awaken an interest throughout the country of the most salutary character. Thousands were enlightened and instructed, and embraced the doctrine, who never heard a lecture on the subject. The "Cry" has been continued as a weekly paper up to the present time, and has each successive week been extending its sphere of usefulness, and cheering the hearts of thousands of lonely pilgrims in every part of the land.

After the Newark tent-meeting, the writer made another visit to Philadelphia, where he, in connection with Brother A. Hale, who soon joined him, through the influence of Brother J. W. Dyer and wife, found an open door and access to the people. After a short time, however, the churches were all closed against us, and we were obliged to open a separate meeting or give up the enterprise. The friends interested in the cause came forward and secured a place for our meetings, which we commenced in the latter part of December, 1842, under the most encouraging circumstances.

The beginning of January brought with it openings in the country, which were accepted; and the Lord blessed the labor to the good of many precious souls. The labors of Brother Hale, in Harrisburg, Pennsylvania, and vicinity, during the month of January, 1843, will be remembered by the people of that part of the country while thought or being last.

In January, 1843, a tract was prepared, containing an outline of the whole subject, and translated into the German language; some thousands of which have been circulated among the German population of the country. In February, 1843, Brother Miller and Brother Himes visited Philadelphia, and gave a course of lectures, with very great effect. The city was convulsed throughout with the influence of the

lectures. Saints rejoiced, the wicked trembled; backsliders quaked, and the word of the Lord ran and was glorified. It is doubtful whether Mr. Miller ever gave a course of lectures with greater effect than at that time. It placed the cause on a permanent foundation in the city, and prepared the way for extending it into the South and West. A book-room was opened in the city early in January, and a small penny paper, the *Philadelphia Alarm*, was issued. Thirteen numbers of it were published, about four thousand copies per number.

About the same time, two brethren started on a southern tour; they proceeded as far as Richmond, Virginia, but finding it impracticable to do anything there, they returned to Philadelphia; where one of them, Brother E. Hale Jr., determined on returning again as far as the District of Columbia, in connection with the writer, and make another trial there. We were accompanied by brethren T. Drake, J. J. Porter. We succeeded in obtaining a hearing in the Methodist Protestant Church, at the Navy Yard, in Washington. The Lord blest the word, and souls were saved. Brother Porter, after leaving Washington, made yet another effort to go into Virginia, which also failed. Indeed, it seemed as though some fatal spell had fastened on the South, that it could not be approached. The writer, in connection with E. Hale, Jr., left Washington on the 5th of March, for the West, and proceeded as far as Pittsburg. The Lord opened the way in that city, so that, in the course of a week, there was a very general inquiry awakened on the subject, and a number of churches were opened for lectures. So also, in the vicinity around the city. Indeed, the whole West seemed ripe and ready for harvest. Letters written from Pittsburg, and published in the *Midnight Cry*, soon aroused the friends at the East, and a number of lecturers immediately started for that field of labor. The Advent banner was unfurled in Cincinnati, and from thence the light has been spreading all over the western and southern country.

Returning from Pittsburg, about the middle of March, the *Philadelphia Alarm* was discontinued, or rather merged in the *Trumpet of Alarm*, a paper containing the diagrams of the visions of Daniel and John, and a connected view of the Advent doctrine, gotten up for the express purpose of circulating in the West and South. From twenty-five to thirty thousand copies of it have been circulated.

While these things were going on at the West the Lord was still at work in the East. By his gracious Providence, those beloved brethren N. N. Whiting, J. E. Cook, and F. G. Brown, were brought into the faith and began to proclaim it aloud. The effect of it was electrical. Very many, who had previously looked upon the subject as beneath their notice, began to feel that it was possible, after all, that there might be something in it. This induced examination of the evidence, and that again produced conviction of the truth of the doctrine.

In a manner too rapid to record, the Advent cause went forward during that Winter. I am aware that history loses more than half its interest from the absence of its details; but such are the limits to which this sketch must be confined, it is impossible to enter into the minutia of the thing. All that can be done, will be to record the outlines of the story.

Then, again, Brother Fitch's mission in Ohio resulted in the establishment of a Second Advent paper in Cleveland, which has proved an instrument of great good to the cause in that section of the country.

Brethren H. B. Skinner and L. Caldwell, who spent the Winter in Canada East, also commenced a paper there, devoted to the cause. But I must hasten to record the crisis.

THE CRISIS—ITS EFFECT.

All the calculations of prophetic time, were understood to end in 1843. What time, in that year, was a matter of uncertainty. Some supposed one point of time, some another. It was Mr. Miller's opinion that the 70 weeks ended with the crucifixion, in A. D. 33; consequently, the whole time would end with its anniversary, in 1843. But he was not satisfied as to the exactness of the calculation, and hence, from the outset, expressed himself "about 1843." The writer well recollects a conversation he had with Mr. Miller on the subject in 1839, when he remarked,

that he was not of the opinion that it would transpire in the Spring of 1843; he thought our faith would be tried; and added, I shall claim the whole Jewish year, until March 21st, 1844, for my time. It is due to Brother Miller to make this statement, because it has been said so frequently that he has changed the time. It is not so. True, he never publicly defined what he called 1843, until the Winter of the year commenced, and so many fixed on its earlier parts as the terminus, that it became necessary to do so, in order to clear himself of their positions and responsibilities.

FEBRUARY—THE TAKING OF ROME.

The earliest date fixed upon by any of the Adventists as a probable time for the Lord's coming, was February 10th, forty-five years from the time the French army took Rome, in 1798. The next point, and the one which was thought the most probable, was the 15th of February, the anniversary of the abolition of the papal government, and the erection of the Roman Republic. Viewing this to be the termination of the 1290 days of Daniel xii, 11, they believed 45 years more would terminate the 1335 days of verse 12.

Accordingly, expectation with many was on tip-toe, fully believing that the great day of the Lord would then break upon the world. Nor were such anticipations entirely without reason. The event which had marked that day, forty-five years previously, was of such a character as to warrant such an expectation. So far from condemning those who thus looked and expected the coming of the Lord, they are rather to be commended. Better, far better, to expect him, and be disappointed a thousand times, than to have him come in an unexpected and unprepared moment. 'Twas greatly wise, therefore, to expect and be prepared for the event, at the earliest possible point, where there was a probability of the ending of the periods.

Those periods came and passed with no unusual occurrence. As soon as they had gone by, a flood of scoffing, reviling and persecution burst forth, not from the infidel world, so much, but from the professed friends of the Saviour; the most idle and foolish stories of ascension robes, and going out into the grave-yards to watch, going to the tops of the houses, &c., &c.; these were repeated again and again, both from pulpit and press, until the public were, many of them at least, almost persuaded to believe them true.

How, or where they originated, except in wilful falsehood, we cannot devise. Some of the reports of that character, we happen to know, originated with professed ministers of the gospel, who gave date and place, where there was not a word of truth in the whole story. Others must have originated in a similar way.

The effect of this disappointment on the believers in the Lord's coming, instead of shaking their confidence in the truth of the Bible, or the doctrine of Christ's speedy appearing, rather settled them in the belief, and rendered them less effervescent, but more confirmed and disposed patiently to watch. Few, if any, were so much shaken by the passing of that time, as to go back and give up the doctrine.

SECOND POINT—THE FOURTEENTH OF APRIL.

The 15th of February past, the next epoch which presented itself as a leading point of time, was the Passover, the season of the year in which the crucifixion took place. This was looked upon by many as being a strongly marked era,—1. Because it was on that occasion God delivered his people from Egypt, 430 years from Abraham's sojourn. 2. Because on that feast our blessed Saviour was crucified, and, as many believed, ended the 70 weeks of Daniel ix, 24. Hence, they argued, the 2300 days must terminate when the same feast arrives in 1843, and the Saviour will come.

"And why," it is asked, "was not that reasoning sound, if your premises are correct, viz., that the 70 weeks are the first 490 years of the 2300?"

The answer is,—1. It has never been proved that the crucifixion of Christ just finished the 70 weeks. On the contrary, Daniel ix, 27, gives us a strong intimation, nay, more than an intimation, a strong assertion, that in the *midst* of the week, within its limits, he should cause the sacrifice and oblation to cease. And the last event of the 70 weeks, as enumerated

in verse 24, was the anointing of the "*Most Holy*," or the "*Holy of Holies*," or the "*Sanctum Sanctorum*." Not that which was on earth, made with hands, but the true tabernacle, heaven itself, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle, in heaven, what Moses and Aaron did in its pattern. See Hebrews vi, vii, viii, ix. And Exodus xxx, 22-30. Also Leviticus viii, 10-15. The anointing of the Holy of Holies in the tabernacle on earth, immediately preceded the presentation of the sin-offering before the mercy-seat. Of course, Christ, our High Priest, must go within the veil before he could fulfill the type. This he did not do before his ascension.

2. It has not been proved that the cleansing of the Sanctuary, which was to take place at the end of the 2300 days, was the coming of Christ, or the purification of the earth. The marginal reading is, "then shall the sanctuary be justified." And this term should always be kept in mind, and is the true word; perfectly harmonizing with the whole tenor of Scripture. But this subject will be discussed in another work, and does not belong to this place. It will be sufficient to say, here, that facts, which have been in a course of fulfillment since last May, have afforded good evidence that the calculation of the 2300 days was correct, assuming the ascension of our Lord as the end of the 70 weeks.*

The 14th of April was a point of time anticipated with the deepest solicitude by many. They had the fullest confidence that it would not pass without bringing the expected crisis. When it passed away, however, instead of sinking down in discouragement, the friends of the cause held fast their integrity, as a general thing, and continued to carry on the work with greater zeal than ever. Others looked forward to the season of the Ascension or Feast of Pentecost as being the most likely time for the Advent; and they, too, were disappointed. At this juncture, the enemies of Adventism supposed there would be a very general giving up of the faith. But in this they were as greatly disappointed as the Adventists were in not seeing the Saviour in his glory.

The month of May came and brought with it the celebration of the great religious, moral and philanthropic anniversaries, in New York, Philadelphia and Boston. Among the rest of the hosts, appeared the Adventists. These anniversaries were fully attended both by lecturers and friends of the cause generally. The occasions were of deep interest, and gave a new impulse to the work.

The momentary reaction which resulted from the passing away of the month of May, was counterbalanced, and the brethren started on their summer tours with new zeal and courage. The door was every where open before them, so that, notwithstanding the laborers were greatly multiplied, yet one-half the calls for light could not be met and supplied.

As the Summer opened, preparations were made for tabernacle and camp-meetings. East, West, and North, they were appointed and held; most of which were attended with the special blessing of God on the people, and greatly extended the knowledge of the Advent views. Nor did the presentation of the subject lose any of its power from the fact of the disappointment in respect to time. The same anxiety to hear on the subject, which has characterized the doctrine from its beginning, marked it still. Not only in places where it had gained a foot-hold, but in new places where it had never been proclaimed, the greatest anxiety to hear was manifested.

Brother Himes undertook the task of again sustaining the great tent, and going with it into western New York. This he, in connection with other brethren, carried through. Up to that time, no permanent interest had been created in that part of the country. But from the holding of the tent-meetings in Rochester and Buffalo, the subject took a strong hold on the community through that region of country, and has been steadily going forward ever since.

From Buffalo, the tent was taken to Cincinnati, Ohio, and a full exposition of the Advent doctrines

* It should be here stated, that there are many Adventists who do not agree with Bro. Litch that the 2300 days might have ended "last May," i. e., 1843. While they look upon the "facts" to which he refers, as of a very interesting character, they cannot believe these are the facts which are to take place "at the end of the days"—"the time appointed" when "the end shall be."—EDS. SHIELD.

given to the people. Several courses of lectures, however, had been previously delivered in that city, and the people were thus prepared to improve the privilege of the tent-lectures. There had also been several camp-meetings in the vicinity of the city; so that a great interest prevailed in the country to obtain light on the subject.

In connection with each of the tent-meetings, an Advent paper was published, in which the main points of the Advent doctrine were given to the people, with great effect.

Another attempt was made, in the Spring and Summer, to carry the doctrine more fully into the South, by brethren Storrs and Brown. The former went to Norfolk, Virginia, in the month of May, but could get no hearing at all. The latter visited Washington city, Richmond, Virginia, and Norfolk, in June and July. In the first and last named places he gained a hearing; but at Richmond no opportunity presented itself for a lecture. But little interest, however, was awakened at that time: and Brother Brown's health failing him, he was obliged to abandon the enterprise. Another effort was made by two brethren from Philadelphia, in the lower part of Delaware and eastern shore of Maryland, with good success.

As the autumnal equinox approached, the expectations of many were raised, that the Lord would come at the season of the Feast of Tabernacles. But that occasion passed by with no particular change; so that some took occasion to say, "every vision faileth, the days are prolonged." But the steadfastness of the faith of such as were looking for the Lord, showed that they had not believed the doctrine without investigation. They had made up their minds that the history of the world, (as one brother expressed it,) was not to turn round and go back again. They well understood that the prophetic history is filled up. There cannot be a long delay before the everlasting kingdom of God will come. Few, very few, were discouraged by the passing away of time.

We have not space for a full account of the numerous incidents which marked the labors of the Summer and Autumn of 1843. But it must be recorded, to the praise of God's glorious grace, that the work of the Lord went steadily forward, bearing down all opposition, from whatever source.

We were deprived, during the entire Spring and Summer of the labors of our beloved Brother Miller, who was confined to his house by a painful sickness, for a number of months. In the Fall of the year, as his health improved, he again commenced his arduous work: first making a tour through New England, and then into western New York. During the eight weeks which he spent in the latter tour, he preached eighty-five times, besides all the other duties which devolved upon him, incidental to such a journey. Never were his labors attended with better results, or received with greater pleasure than during that journey. "The good seed," "the word of the kingdom," still found good ground, into which it fell, took root, and brought forth fruit.

During this visit to the West, among other places, he visited Lockport, New York, the residence of Elder E. Galusha, so well known in the Baptist church in the United States. He had been for several months more or less exercised on the subject of the coming of the Lord, and had given it a very candid examination; but had never fully committed himself to it until Brother Miller's lectures in the church of which he had the pastoral charge. He, from that time, became a decided advocate of the doctrine, and has since devoted himself to its advocacy.

In the latter part of November, the writer, in connection with some friends, determined on another attempt to go into the South. We went to Baltimore, Maryland, and finding no place open to receive the message, the lecture-room of the Universalist church was rented for the purpose, and a course of lectures commenced. The attendance was small, and prejudice strong. After a few lectures there, the Odd Fellow's Hall was rented, lectures commenced, an interest excited, which continues to the present time. The effect of the success in Baltimore has been most salutary on the Southern States. The prejudice has greatly given way, and an open door into the South now presents itself. The late visits of brethren Chandler and Brewer into Virginia, North and South

Carolina, show that there is a hearing ear, and that if time continues, the field will be one of importance as a scene of successful labor.

The labors and success of Brother J. R. Gates, in Western and Central Pennsylvania, are well known by the readers of the *Midnight Cry*. The Lord eminently owns his labors in that section of the country, in planting the Advent doctrine, and bringing sinners to Christ.

(To be Continued.)

FAMILY WORSHIP.

"For I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."—

[GENESIS xviii, 19.]

The most superficial reader of the word of God cannot fail to be struck with the numerous instances of Family Worship which are there recorded. Noah, Abraham, Isaac, and Jacob furnish conspicuous examples of this pious duty; for, uniformly, when their arrival at any new place in the course of their wanderings is mentioned, it is said of each of them, "There builded he an altar and called upon the name of the Lord." Joshua also, we are informed, was not content to serve God himself, but his language, well worthy the imitation of every Christian, was, "As for me and my house, we will serve the Lord." And Job, the suffering yet patient Job, how careful was he in the exercise of the same solemn duty! He offered sacrifice and made supplication to God not merely in the company of his assembled children, but on those occasions also when they were met together in festivity by themselves, and when, as he reasonably apprehended, they might forget God in their mirth.

Instances, too, of the sad and fatal consequences of the neglect of family religion, are not wanting in scripture. The misery and ruin of Lot's family we have good reason to ascribe to this neglect. There is not a single act of social worship mentioned of *him* in the sacred narrative. We never read there of his building an altar and calling upon God; and from the subsequent conduct of his family we cannot but entertain the fear that their religious instruction had been utterly neglected.

We, again, behold in the family of Eli a lamentable instance of the danger of relaxing parental authority, and of failing to enforce religious discipline in the household. Although himself a pious man, he did not faithfully impress the same sentiments upon his wayward sons; and when "they made themselves vile in Israel, he restrained them not." The unhappy consequence was that the blessing of God never attended his family: his sons Hophni and Phinehas were slain in battle; his daughter-in-law died prematurely in her travail; and the aged Eli himself, broken-hearted with his complicated afflictions, "fell from his seat backward, and his neck brake and he died."

These are *examples* which the Scriptures furnish of the value and necessity of household religious instruction; but they contain *precepts* also enforcing the same duty. Thus speaks the Jewish legislator, "The commandments of the Lord which I teach thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Here then is inculcated a most diffusive piety;—an every day religion,—a subject which is to be suited to all occasions, so that our children and dependents may feel continually that this is the one grand object which is to fill the heart and govern the life.

And would God it were a subject which received the attention that is proportioned to its importance! Very different in that case would be the order and habits of society. Far less cause would there be to lament, what there is often so much reason to lament, the degeneracy of the times, the recklessness of principle and aversion to religious restraint, which, charitably as we may be inclined to judge, are too generally to be observed.

There may often be an affectation in referring to the comparative purity of former times, and declaiming against the degeneracy of the present day; but if we are to depend upon the accuracy of traditional and historic statements, we must confess, mortifying as the confession may prove, that there is some truth in the contrast. "Our fathers and they of the old time before us," have borne satisfactory testimony to the strictness of religious discipline in their days; and lead us to believe that the exception then was as uncommon as the rule is now, to be exact and faithful in the solemn and important duty of Family Worship.

But how is the neglect of a duty so reasonable in itself, so strictly enjoined, and so essentially Christian, to be reconciled with the privileges or hopes of the Gospel?—or to speak more plainly, though not less correctly, in what is a Christian distinct from an unbeliever, if he does not manifest in his heart, in his house, in his community, that the love of God and the dissemination of his truth and kingdom is the principle which governs and animates his life?

Well may we ask, and wonder while we ask, what is the *reason* of this neglect? Can it be that any are not fully persuaded of the importance of the duty? Surely with the word of God in their hands, with the precepts which are given and which cannot be misinterpreted, as most strictly enjoining this duty, with the examples too which are furnished of the value of adhering to this ancient and excellent custom, and the deplorable instances which it records as the consequences of its neglect, none can any longer seriously cherish the opinion that it is not a useful, an important, a divinely-ordered duty.

But some, perhaps, are deterred from the strict performance of this religious practice by the fear of *singularity*, of bringing down upon themselves the epithets of sanctimonious, righteous-over-much, or even hypocritical!—It is, indeed, a serious misfortune that there should ever be a singularity in worshipping God according to his own commands, and in conformity with the example of holy men of old; and it is a yet greater misfortune that any should be found in the ranks of Christianity of an attachment so wavering and doubtful to the "Captain of their salvation," as to be repelled from what they acknowledge to be their duty by either scoffs, sneers, or ridicule. There are many in the world who glory in a singularity affecting the habits and fashions of mere worldly life, who can bear with sarcasm, and put up with ridicule, when it is merely the customs of every day life which are assailed; but their sensibility is too keenly awakened, and their moral courage fails, when their singularity in conscientiously serving God chances to be the subject of animadversion. But O, how criminal to stand aloof from a manifest duty because the thoughtless, the worldly-minded, or the profane, may affect to scorn the Christian's pious principles, and sneer at his devout example! Hear how the Son of God expresses himself in regard to these weak-hearted adherents of his cause; "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his father with the holy angels."

But do any plead that they have *no time* for these household exercises of religion? Is it that business, that pleasure, that the world, in short, has too strong a hold upon their affections to permit the needful attention to this important duty? Is it that engagements in the morning, and diversions in the evening will not allow the requisite time for this solemn, this religious, this necessary exercise? Surely there are none who could, in moments of thoughtfulness, venture to trifle, in that manner, with Almighty God;—none so indifferent to his favor, so regardless of his blessings, so insensible to their own everlasting welfare as to rank the service of the great Benefactor of the world amongst considerations comparatively so unimportant as these? Upon those who persist in such a course of thinking and acting, our Saviour himself pronounces the condemnation, "Verily ye have your reward;" like the rich man in the parable, they have "in their life time received their good things;"

and as the wages of God's neglected service, and of the Gospel's derided duties, their portion in the life that is to come will be with unbelievers "in outer darkness, where there is weeping and gnashing of teeth."

We hear in the world, and witness around us, lamentable complaints of wayward and rebellious children, who, having no fear of God before their eyes, are "bringing down the gray hairs of their parents in sorrow to the grave." But let us ask ourselves, would these things so generally, or so grievously, happen, if the conduct of Abraham, as commended in the text, were the subject of universal imitation?—"I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment!" It is perfectly natural that it should happen—it would be extraordinary indeed if it did not happen,—that children and domestics who are brought up without any attention to religious principle; who never hear a prayer and perhaps never say a prayer; who are allowed to follow their own unchecked inclinations as to whether they will worship God or not; it is natural that they should turn out to be wayward, self-willed, and disobedient, unthankful children and discreditable members of society. If no check be imposed upon the natural evil propensities of the heart; if wholesome discipline be never interposed nor the vast extent of moral and religious responsibility be sedulously taught; innate depravity will so far master the affections and control the conduct as to lead to the subversion of all order and decorum and virtue.

This injunction, then, ought well to be studied and understood, Abraham "commanded his children and his household after him;" authority must be added to precept, where there is no spontaneous compliance. Those who are of years too tender to be fit judges of what is most conducive to their real welfare, it is the duty of parents sedulously to instruct and anxiously to guide.

We observe mankind to be generally careful enough about the instruction of their children in those things which merely concern their progress through life: they are, in general, anxiously taught those habits of business which will qualify them for securing to themselves independence and comfort in the world; and often those light and elegant accomplishments are added which serve to impart a further qualification for successful progress through the mazes of this mortal journey. Of these things I do not speak in terms of censure; but O how much greater pains, how much deeper anxiety should we bestow upon that portion of their education which is to qualify them for another world, which is to fit them for a heavenly society, which is to prepare them for answering in the presence of God this awful demand, "Give an account of thy stewardship!"

Trouble and trial are the lot of us all, and none are exempt from worldly adversity and from domestic afflictions. Happy those who have "brought up their children in the fear and nurture of the Lord!" When those beloved ones are snatched from them, they can be comforted by a remembrance that they "died in the Lord:" should they be called upon to leave their offspring fatherless in the world, they have left them, in a religious education, an inheritance "better than thousands of gold and silver."—Selected.

Tobacco.

In the United States, intelligent physicians have estimated that twenty-six thousand die every year from the use of tobacco; and in Germany, where the streets, as well as the houses are literally befogged with tobacco smoke, the physicians have calculated that, of all the deaths that occur between the ages of eighteen and thirty-five, one-half originate in the waste of the constitution by smoking.

Tobacco exhausts and deranges the nervous powers, and produces a long train of nervous diseases. It is peculiarly calculated to produce diseases to which this age is liable; and especially those forms that go under the name of dyspepsia, with all their kindred train of evils. It also exerts a disastrous influence

upon the mind, and frequently produces an enfeebling of the memory, a confusion of ideas, irritability of temper, want of energy, an unsteadiness of purpose, melancholy, and sometimes insanity. These are the ultimate effects of the use of tobacco; and though one may not perceive them in his own case, we are assured that the tendency of the drug is always towards disease.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK, FIFTH-DAY, MAY 8, 1856.

CAST THY BREAD UPON THE WATERS.

We have often suggested the importance of circulating the *Review* and tracts where there seemed to be a possibility of their doing any good. We know not how many there are in the land, famishing for the word of truth who would be led to a knowledge of it, from a perusal of our books and papers. There are doubtless many who would be interested to learn our position, who know not as yet that there are such a people as ourselves, or such publications as we issue. The following letter which we received from Mrs. Martha Ashbaugh of Kane Co., Ills., will illustrate.

"MR. SMITH, Sir:—A couple of numbers of your paper fell into my hands very accidentally, and so much interested me that I determined to send for the *Review and Herald* for one year."

We therefore say again, brethren, spare no pains, either by circulating books and papers, or by written epistles, or by word of mouth, to get the important subjects in which we are interested, before the people. "Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. xi, 1.

YE MUST BE BORN AGAIN.

BRO. SMITH.—I see in No. 25, Vol. VII, of the *Review*, under the heading, "Ye must be born again," the writer has to admit that in 1 John v, 1, where the term "born of God" is used, it has reference to the work of grace here, and not a resurrected or future state. True he says, if the passage were translated rightly, the term, born, would be rendered begotten. Dr. Clarke, who, I believe, is admitted to be a good scholar, in his notes on 1 John ii, quotes an author whom he approves, who says, The term, born of God, should nowhere be used in Scripture, but in every place be rendered, begotten of God.

That the terms, *born* and *begotten* are used synonymously in the New Testament, I think there can be no doubt. In Rev. i, 5, we have the term begotten: in Col. i, 18, we have the term born, and both have direct reference to the resurrection of Christ. To my mind it is clear that the following passages have reference to the work of grace here, through the agency of the Spirit, which will prepare us for a glorious resurrection. John iii, 5; i, 12, 13; 1 Pet. i, 22, 23; 1 John iii, 2, 9; v, 5; Titus iii, 5.

I hope my brethren will carefully read these scriptures, and I think we shall all see in them the importance there is attached to the work of grace here. The agency of the Spirit in renewing the mind is one of the most prominent features of the doctrine of the New Testament. Read the following passages. 1 Cor. ii, 12, 14, 15; Rom. viii, 5, 9, 13, 16, 26. We should have to transcribe a large portion of the New Testament should we bring all the evidence on this point. I would ask, If in a strict, literal sense we apply the term, born of God, to the resurrection, do not the wicked experience the new birth, as they have a resurrection? JOHN BYINGTON.
Buck's Bridge, N. Y., Apr. 21st. 1856.

P. S. Our agency is concerned in the work of grace preparatory to a glorious resurrection, but not in the resurrection itself, which makes this an important subject. This is the only apology I have for the few thoughts I have written. J. B.

REMARKS.—We do not wish, by any means, to undervalue the importance of the work of grace in our hearts here; nor do we think that the position that the birth of the Spirit is our change from mortality to immortality, necessarily implies this. True, our agency is not concerned in our final change, or in the resurrection of the just; but our agency is concerned, essentially and continually, in our preparation for

that event; and in the very declaration therefore, Ye must be born again, is contained the necessity of our doing all those duties through which we are to be accounted worthy of the resurrection of the just—a birth to that life over which the second death has no power.

We admit that such expressions as 1 John v, 1, refer to this present state; as it is not only possible, but necessary for us to believe before we can attain unto the resurrection; hence we question the propriety of the rendering, "born of God," as applied to believers now; since the state brought to view by this expression, is the one into which we are introduced by the resurrection. We find various translators agreeing upon rendering the term begotten, instead of born, which frees the text from all difficulty.

If it be true as the writer says, whom Dr. Clarke quotes, that the expression, born of God, should nowhere be used, it takes those passages in the writings of John which contain this expression, (and he is the only writer who uses them,) completely out of the hands of those who have relied on them to prove that the birth of the Spirit takes place at conversion. Nevertheless the term *gennao* is rendered "horn" in numerous instances, as in Matt. ii, 1; and we think the connection in 1 John iii, 9, and v, 18, will justify such a rendering in those places.

The term in Rev. i, 10, and in Col. i, 18, above referred to, and which is in one place rendered first-born, and in the other, first-begotten, is not *gennao*, but *prototokos*, and should invariably be rendered first-born. It occurs nine times in the New Testament, and is in every instance thus rendered, except in Col. i, 18, and Heb. i, 6. Now if Christ is the "first-born from the dead," the first-born among many brethren, [Rom. viii, 29,] the first-fruits of them that slept [1 Cor. xv, 20, 23,] when the remaining sleepers are also awakened, who are his, is it not to them a birth also? A first implies a last; and if because Christ rose from the dead, it is said that he is born from the dead, and because he rose first, he is called the *first-born*, when God brings them who sleep in Jesus, from the dead with him, or in the same way that he brought him, [1 Thess. iv, 14,] will they not be the last-born? Here is positive proof that the resurrection is regarded in Scripture as a birth. That this (the first resurrection) is a birth of the Spirit, we learn from Rom. viii, 11. It is sown a natural body, it is raised a *spiritual* body. 1 Cor. xv, 44.

We now turn to John iii, 6. *That which is born of the Spirit is Spirit!* The seventh day is the Sabbath of the Lord thy God! The soul that sinneth it shall die! These are all declarations of Scripture, all equally plain and positive; and while we do not regard with any degree of doubt the last two, how can we the first?

Christ is the first-born among many brethren. Who are these brethren? Those of course who "are his," who have in this life cherished his Spirit. Rom. viii, 9. No one can claim that the wicked are included among the "brethren," of whom Christ is the first-born. We conclude therefore that the Scriptures have no allusion to the wicked in their teachings on this subject. But if it be urged that they must be included because they have a resurrection, we reply that the same argument would also prove them Christ's brethren.

That the wicked will be raised, is a fact plainly revealed; [Jno. v, 28, 29; Acts xxiv, 15;] but this does not identify them with the people of God. Theirs is a second resurrection, a resurrection to a temporal life, and only a necessity on account of their transgressions of God's holy law. They are reserved to the day of destruction, and will be brought forth to the day of wrath. 2 Pet. ii, 9; Job xxi, 30.

The first resurrection, that of the righteous, out from among the dead, is the only one set forth as an object of hope and desire by prophets and apostles. He that soweth to the Spirit shall of the Spirit (by a birth of the Spirit) reap life everlasting; but he that soweth to his flesh shall of his flesh reap corruption. Gal. vi, 8. To attain unto this we are to serve God instantly day and night. Acts xxvi, 7. And whether we make the work of grace in our hearts the new

birth itself, or a preparation necessary to that birth, it matters not as far as its importance is concerned; for while, if it was the birth itself, it would be essentially important, we make it no less so by considering it an essential preparation for that event.

TRACTS FOR THE GERMANS.

BRO. SMITH:—I am glad to see a proposal to publish some of our tracts in the German language, and hope that it may be effected. There are many Germans in this region, some of whom can read the English language, while many cannot. I know some, with whom I can converse a little with difficulty, who manifest an interest to learn the present truth. I was invited by such a family, though they were Catholics; to come and "teach them the Bible." I went, and, by turning to passages in a German testament for them to read, enabled them to gain some ideas concerning the truth. O, that some German who understands English and is capable of teaching (as there are some in these parts,) would embrace the truth and teach it to others. But God will save his people by some means. R. F. C.

Mill Grove, N. Y., May 1st, 1856.

Sunday the Seventh day, Illustrated.

THE best illustration I have ever heard of that silly evasion, which makes the first day of the week the seventh by beginning at the second to number them, calling it the first, is the following:

A father, dying, wills his estate to his seven sons, to be divided equally among them, with the exception of one thousand dollars which is to be given to his seventh son. After the death of the father, the oldest son thinks it would be quite convenient for him to have that thousand dollars, so he says to his brothers, "Father meant *me*, when he willed that odd thousand dollars to his seventh son, and I must have it."

"That cannot be," they all at once exclaim, "for you are not the seventh son."

"Yes I am," says he, "and I will prove it to you. Stand up and form in a circle."

He places the second son at his right hand, the third next, and so on till the circle is completed. He then begins with his brother at his right hand, and numbers, first, second, third, fourth, fifth, sixth, and sure enough he is the seventh!

Any judge or jury would give the thousand dollars to the seventh-born son, and will the Judge of all the earth be robbed of his holy day, by any such dextrous management? R. F. C.

The Two-horned Beast, the False Prophet.

MANY are the theories concerning the two-horned beast and the false prophet of Revelation. One says that France, another that England, and another that some other portion of the ten-horned beast, is the beast with two horns like a lamb. And for the false prophet, one takes Mahomedanism, another, Catholicism and another, Mormonism, &c.

That the two-horned beast and the false prophet are one, is evident from the consideration, that if it is not so, we have the rise and work of this beast given, and nothing said of his destiny or end; and then the first that is seen of the false prophet is, he is captured and cast into the lake of fire. This would be a strange way to introduce a character deserving such punishment: to keep us in ignorance of his existence till the last act, and then suddenly introduce him and have him taken and destroyed in connection with another whose whole history had been previously given. This being inconsistent, we take the specifications given of the character and work of the false prophet, and search the preceding history to find a character to which they will apply. He is taken in connection with the beast, and the specifications by which he is described are,

1. He had "wrought miracles."
2. He had wrought them "before him;" that is, wrought the beast.
3. By these miracles he had "deceived them that had received the mark of the beast, and them that worshipped his image." Rev. xix, 20.

Now compare these specifications with those of the two-horned beast.

He exerciseth all the power of the first beast before him, (that is, in his presence, or in his sight,) and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed; and he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, (taking the place of a prophet or religious teacher,) that they should make an image to the beast, which had the wound by a sword, and did live.

Thus it is evident that the two-horned beast and the false prophet are identical. R. F. C.

THE BIBLE.

THE Book of books, the Gift of gifts to fallen man! Much is said about this book. It is prized of men and held up as a precious treasure to the world; but at the same time, its principles are denied by mankind at large, as if they belonged only to angels or to other ages than this.

My soul is stirred within me while I see its thrilling and blessed truths trampled under foot. The mass of teaching at this time is peace and safety, blinding the minds of the people, lulling the world to sleep, and leading them on to destruction; while the Saviour says, As it was in the days of Noah, so shall it be in the days of the coming of the Son of man. But ministers say, Not so. How do they say this? By saying that the world is to be converted, and therefore all will believe. But did all believe in the days of Noah? If so, then all will believe in the days of the coming of the Son of man. If the world was not converted then, it will not be when Christ comes.

Again, our Saviour says, "When the Son of man cometh shall he find faith on the earth?" The plain inference is, there will be but few who will have true, living faith. But according to the teachings of the day, the world will be full of faith. Such teaching is calculated to drown men in perdition.

God in his wisdom has given us a Bible that is plain and consistent; and plain teaching will bring out its plain truths; and while he is closing the plan of salvation, every plant that he has not planted, is being rooted up; so that man can see the beauty and harmony of his work if he will. And while the blessed truths are shining out of his Word, men draw back; yet they cry, Bible, but away with its truths which they say are new things or new revelations; whereas it is old things restored.

God's Sabbath old as creation is, with them, a new wind of doctrine. If we have the Bible, we must have the Bible Sabbath, and if we have the Bible Sabbath, we must have the Bible day for the Sabbath, which is the seventh day and no other. And as Bible truths come up one after another, rooting up traditions and principles of wrong men draw back. The closing work of the Gentile Church is represented and symbolized, not by one angel only, but three, which have their time, and each a specific work, and they follow each other; but the third completes the work. The third will continue to uproot all things which are unlike the great Pattern.

All the qualifications of Christ, our example, will be found in the remnant. All the gifts of the Spirit will be in exercise. The Spirit of the whole gospel will there be exhibited. God will not find a body cut and mangled, maimed, halt and blind; but perfectly joined together. The tree may have all its branches, but it is the fruit that makes it fair and beautiful; so the church may have all the theories, but the gifts will make her clear as the sun, and fair as the moon. Instead of the gifts being the root, foundation or trunk, they are the legitimate fruit, that hang out on the branches.

We wish to notice the nature and object of these gifts; and while we plead Bible, let us remember these gifts are Bible as much as the Sabbath. Some say they are done away: so it is said of the Sabbath; but this does not make it so. These are co extensive with the commission to preach the gospel. Mark xvi, 15 18.

Man is of that nature that God cannot speak to him face to face, and therefore he has used means to communicate to him through the gifts of his Spirit. This is a revelation of God to man, and I desire more of the same kind. But some say the Bible is all the revelation we want; but it is the Spirit that brings these truths to our remembrance. We may observe the precepts or have a form of them, and still be destitute of the power and spirit of them. It was said in old time, "Fear God and keep his Commandments, for this is the whole duty of man." If the ten commandments were the whole duty, what further testimony need we by our Saviour? Under the Third Angel we find we must keep the Commandments of God and the Faith or Testimony of Jesus. Now the Testimony of Jesus is a revelation of no new principle; but a new combination of circumstances, brings new items of duty, growing out of the same principle; therefore our Saviour spake and magnified the law. It is said in reference to our Saviour, that he shall speak unto them all that I shall command him. Dent. xviii. 18. We might suppose that a Prophet like him, would speak all things necessary for our salvation; and so he says, Whosoever shall hear these sayings of mine and do them shall never fall. Luke vi.

But still the apostles had revelations, were caught up to the third heavens, had visions containing new ideas and duties, but no new principles; nothing that would conflict with the principles of God, or his Son. The Saviour gave no direction about going to the Gentiles, and told them expressly not to go in the way of the Gentiles; so a new revelation was given for this purpose, through the gift of the Spirit. The gifts, many of them, have been lost, or nearly so, in the church; but they will be restored.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy, and I will show wonders in heaven above, and signs in the earth beneath, blood and fire and vapor of smoke, the sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come. Acts ii, 17, 20.

Some people do not count these signs in the heavens of any importance, others do. Now if we are to witness these signs in the heavens before the Lord comes, we shall see also God's Spirit poured out, and witness these signs in the church. If we deny the latter we may the former. As the signs in the heavens will fulfill their designs, so those in the church will also answer their object.

From the scripture above, I must conclude that the whole church will have a part to act in this work. Some contend that visions must be confined to young men; but if this is the strict meaning, then dreams are confined to old men and none else. But to my mind it shows that no one is exempt from acting a part in the last work.

Some acknowledge that prophecy is one of the gifts of Eph. iv, that are to exist in the remnant. If so, we learn that it comes through visions and dreams in general, but is sometimes manifested in other ways. Nearly all the prophecy of Daniel came through visions. We might mention many other like instances. There are diversities of operations by the same Spirit, [1 Cor. xii,] not by the wisdom of man, nor the spirit of man, but it is God that worketh all in all.

C. W. SPERRY.

(To be Continued.)

Learned Men on the Sabbath.

To the question, If there is no divine authority for the change of the day from the seventh to the first, why have not learned men found out this before? We will let learned men answer for themselves.

RICHARD WATSON.—The obligation of a Sabbatical institution upon Christians, as well as the extent of it, have been the subjects of much controversy. Christian Churches themselves have differed; and the theologians of the same Church. Much has been written upon the subject on each side, and much research and learning employed, sometimes, to darken a very plain subject.

Now, though there is not on record any Divine command issued to the apostles, to change the Sabbath from the day on which it was held by the Jews, to the first day of the week; yet, when we see that this was done in the Apostolic age, and that St. Paul speaks of the Jewish sabbaths as not being obligatory upon Christians, while he yet contends that the whole moral law is obligatory upon them; the fair inference is, that this change of the day was made by Divine direction.—*Theological Institutes*.

ARCHBISHOP WHATELY.—It is not merely that the apostles left us no command perpetuating the observance of the Sabbath, and transferring the day from the seventh to the first; such a change certainly, would have been authorized by their express injunction, and by nothing short of that; since an express Divine command can be changed or altered, only by the same power, and by the same distinct revelation, by which it was delivered. But, not only is there no apostolic injunction, than which nothing less would be sufficient; there is not even any tradition of their having made such a change; nay more, it is even abundantly plain that they made no such change.—*Note A. to Essay V.*

CALVIN.—It was not without reason that Christians substituted what we call the Lord's Day for the Sabbath. The resurrection of our Lord being the end and accomplishment of that true rest, which the ancient Sabbath typified, this day, by which types were abolished, &c.—*Calvin's Institutes, Book ii, chap. 8.*

PRES. HUMPHREY, D. D.—It is a settled principle, in all governments, that there are but two ways in which any law can cease to be binding upon the people. It may expire by its own limitations, or it may be repealed by the same authority which enacted it; and in the latter case, the repealing act must be as explicit as that by which the obligation was originally imposed. Now, we have it in proof, that the Sabbath was instituted by the infinite language in Paradise. In priority of time, it stands at the head of all his enactments. It is the very first statute, in that Divine code of laws, which he has promulgated in the Bible. Of course, it has an authority entirely independent of the Jewish ritual, and was no more a part of that system, which has "waxed old and vanished away" than the sixth commandment is.

The law of the Sabbath can never expire by its own limitations; and for the plainest of all reasons, that it has no limitations. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work, which God created and made. Now if this solemn act made the Sabbath binding upon mankind at all, it made the obligation universal and perpetual, as no limitation, or exemption is hinted at.

Again he says: Which day of the week was originally appointed to be kept, and for what reason? As this is not a controverted question, it will detain us but a moment. The first point is settled in these express words. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it." The same day is specified in the recognition or re-enactment of the Sabbath, at mount Sinai. "Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God." Indeed, wherever the weekly Sabbath is mentioned in the Old Testament, the seventh day of the week is intended. Jesus Christ, himself,

kept the same day during his public ministry; and the Jews, in every part of the world, where they have been scattered, still adhere to it as the true and only Sabbath.

The reason for the original sanctification of the seventh day, is no less distinctly specified, than the designation itself. "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." So in the fourth commandment, "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." Here we see that the seventh day was set apart, rather than the sixth, the first, or any other, because that God himself rested on that day, or ceased from the work of creation. It was to keep in remembrance that stupendous work, and to excite mankind to celebrate the glorious attributes of wisdom, power, and benevolence, which were displayed in its progress and completion, that this particular arrangement was made. And what other could have been so appropriate?—Surely, if any solemn commemoration at all was demanded, or was proper, it was suitable that it should begin on the very day when "the morning stars sang together, and all the sons of God shouted for joy;" and that the same day of the week should be devoted to holy rest, meditation, and praise.

The seventh day is the Sabbath. It was so at that time, and for many ages after. But it is not said, that it always shall be.—pp. 17, 18, 34, 37.

REV. JOHN S. STONE, D. D.—It is highly probable that while, under the Patriarchal dispensation, the Sabbath was observed on the seventh day, in commemoration of God's rest from his works of creation, under the Mosaic dispensation, it was observed on a different day of the week, commemorative of his people's deliverance from Egyptian bondage; and that, therefore, under the Christian dispensation, it would be observed on still another day, commemorative of Christ's completed work of redemption, which was at once a new and moral creation, and a deliverance from worse than Egyptian bondage. Thus each of the three great dispensations, under which the Church of God has existed, will be found to have its own day for the Sabbath, and its own reason for the assignment of that day to its observance.

It is highly probable, when the Sabbath was revived in the wilderness, the old seventh day had been lost, and a new one was substituted.

It has already been said, that when the day of the Sabbath has once been fixed by Divine authority, it requires the sanction of the same authority to effect a change. This sanction may be given in either of two ways; by express precept, or by clear example and approbation. That we have no express precept for the change is readily granted.

The change of the Sabbath from the seventh to the first day of the week, was at first introduced by Christ and his apostles, and has ever since met with a full Divine approval and sanction.

Why, if there was to be a Sabbath in the Christian Church, and if the day for its observance was to be changed from the seventh to the first day of the week, why is there no mention of this in the writings of the New Testament; no precept either enjoining or justifying the change?

To this question, which really presents the whole difficulty in the case, I reply, No precept enjoining the change was given, for the very reason, evidently, that Divine Wisdom saw it was not best to issue such a precept. This, upon looking below the surface, appears wondrously and beautifully clear.—pp. 83, 85, 88, 92, 93.

CHANNING.—We know, that it is said, that the ancient Sabbath remains untouched; that Christianity has only removed it from the last to the first day of the week, and that this is a slight, unessential change, leaving the old institution whole and unbroken. To this we have several replies. In the first place, this change of days, which Christianity is supposed to make, is not unessential, but vital, and subversive of the ancient institution. The end of the ancient Sabbath was the commemoration of God's resting from

his works, and, for this end, the very day of the week on which he rested was most wisely selected. Now we maintain, that to select the first day of the week, the very day on which he began his works, and to select and separate this in commemoration of another event, of Christ's resurrection, is wholly to set aside the ancient Sabbath. We cannot conceive of a more essential departure from the original ordinance. This substitution, as it is called, is a literal as well as virtual abolition. Such is our first remark. We say, secondly, that not a word is uttered in the New Testament of the first day being substituted for the seventh. Surely so striking a change would not have been made in a universal and perpetual law of God, without some warning. We ask for some hint of this modification of the fourth commandment. We find not a syllable. We say, thirdly, that the first Christians knew nothing of this substitution.

PROF. ALEXANDER, D. D.—It must not be forgotten, that till the Romans destroyed Jerusalem, the Jewish Christians showed a respect to the ancient Sabbath, and the apostles very often took the opportunity of preaching to the Jews, as they thereon assembled in their synagogues.—*Pocket Dictionary. Under the Sabbath.*

PROF. EDWARD BEREWOOD.—It is commonly believed that the Jewish Sabbath was changed into the Lord's Day by Christian emperors, and they know little who do not know, that the ancient Sabbath did remain and was observed by the eastern churches three hundred years after our Saviour's passion.—*Treatise on the Sabbath, p. 163.* J. B. F.

[Concluded next week.]

The Falling Stars.

A GENTLEMAN in South Carolina thus describes the effect of the phenomenon of 1833 upon his ignorant blacks:

"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, 'O my God, the world is on fire.' I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and some, with the most bitter cries; but most with their hands raised imploring God to save the world and them. The scene was truly awful, for never did rain fall much thicker than the meteors fell towards the earth, east, west, north and south, it was the same.—E. H. Burrett.

COMMUNICATIONS.

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

From Bro. Dorcas.

BRO. SMITH;—Having a few names to send you as subscribers for the *Review*; I would say for your encouragement, that I have been spending for the last two months, about half of my time, in visiting from place to place in Seneca, Wood, and Sandusky counties, Ohio, and I find this field white already to harvest. Wherever I come it is manifest that the Lord has a people, and these have, for a time, felt a burden of soul, such as they have not been able to account for until they heard the Third Angel's Message explained, when their seems to arise before them a reviving light to cheer their weary steps towards the City that hath foundations.

I have just returned home from holding a few meetings in Bascom, Seneca Co., where, I humbly trust, good has been accomplished; we were favored with a good Methodist E. meeting-house, and with an audience of respectable people, to whom we gave as much exhortation as possible in two discourses of about three hours. When we closed, an old grey-headed man, a leading member of the M. E. spoke out and said that we were 200 years too late with

this Message, as we could not possibly convert all the churches till the Lord would come. I distributed some books which I pray, may wake up some active minds for God, for there were those there who were deeply interested in the truth, in the way we present it.

On my return homewards I passed through the City of Tiffin. While passing a garden I saw a woman, girl, and boy, very busily at work hoeing, raking, &c. They were such intelligent looking people that I concluded to speak a word, and give a book to them, on these great leading truths that fill our hearts, and minds.

The woman soon told me that she was a Catholic, and I soon saw that the others were also Catholics. I was really encouraged to labor on in seeing and hearing this Catholic woman talk. She inquired seriously, if I ever knew of a Catholic leaving their church. After a good deal of conversation to the point, on the state of the church, and the end of the world, or age, she cheerfully took a book, (last work of the true church) and promised to read it, saying it could surely do her no harm.

She also requested, me to call on her priest. This I concluded to do. As I had seen Protestantism, I desired to see Romanism also, to have an opportunity to compare the treatment that these subjects, as well as myself, might receive from the ministers in both provinces; you may be sure I was no welcome visitor, after my mission was known. The scene that passed for about twenty minutes might possibly have caused some faint heart to tremble. But above all things that the priest hated was the chart. He said that we Americans were all a set of fanatical hypocrites, but he said that which astonished him most of all was, that, a fanatic should have the boldness to come into a Catholic priest's house to exhibit pictures, designed to show off the Catholic church. You may be assured that before I got away I had strict orders to leave.

From this I passed to the station-house, where there was a room full of respectable looking men, waiting for the cars. On seeing the chart, some wished to know if I had maps for sale, which, when I exhibited they desired an explanation.

I proceeded immediately to bring into the range of about three quarters of an hour's discourse as many of the prominent points as I could. When we concluded, one gentleman of christian appearance, made a public confession of his faith in the truth of what was said. Another said that he was afraid he should be converted to keep the Sabbath. They both took books, may the Lord give them a good understanding in his word. O how men and women are bound up in the hypocrites hope, as weak insects in the spider's web!

JESSE DORCAS

Fremont Ohio April, 22d, 1856.

From Bro. Kimball,

BRO. SMITH:—I write to let you know that the work of the Lord is prospering in this vicinity. Since I last wrote you, others have come into the faith of the Third Angel's Message. We now hold meetings regularly on the Sabbath, and God blesses his dear people in a most wonderful manner. Our company consists of about thirty, together with our children who keep the seventh day according to the commandment. Some of our Advent brethren who have been feeding on husks since 1844, have examined the truth of our position and they feel willing to give up their temporal millennium, or age to come doctrine, and in fact all other doctrines that put far off the coming of our Lord, and come nigh to the present truth, and live under the cross, believing that the promise is to them that do the Commandments, that they may have right to the tree of life.

Bro. Augustus Chamberlain, after receiving the truth, went immediately out into the high-ways and hedges and began to preach the word with power.

I am glad to hear that our brethren west, anticipate holding a General Conference the 23d of May next at Battle Creek. I think the Church will be strengthened by a good attendance from different

parts of the field. I hope some action will be taken in Conference with regard to the gathering of the Church into Apostolic order before the final gathering of the saints. The welfare of our children demands such a movement; for our brethren are aware of the influence the world has upon them. Some of us are obliged to have our children under the care of those not in the faith, and they are liable to be drawn into infidelity and spiritualism, which reigns over the world at this time.

I believe the time has fully come when our children ought to be under the care of the Church and its influence. Their teachers, especially, ought to be in the faith, if we expect them to be saved in the time of temptation that is just before us.

Dear brethren, let us work for the Lord in earnest, while the four winds are being held. A few days more and our work will cease; for he that is righteous, will remain the same, and he that is filthy, let him be filthy still. The filthy Jew, as well as the filthy Gentile, will then be shut out for ever. Immediately after this state of things, Christ says, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." I can see no favor offered to the unconverted Jew, more than to the filthy infidel; for there is no salvation in any other than the Stone which the builders rejected. He came to his own, and his own received him not. Now upon whom this Stone shall fall, it will grind him to powder. How can the Jew rise, only to condemnation? The truth, dear brethren, is what we need, and what we must have to make us free.

Yours in the faith.

ASA KIMBALL.

Windham Co., Ct., Apr. 1856.

From Sr. Strong.

BRO. SMITH:—I feel to praise the Lord for his goodness to me. He is at work for his people in this place. Praise his name! The present truth of the Third Angel's Message shines brighter and brighter; and souls around us are coming to a knowledge of the truth as it is in Jesus. There have here six of late resolved to keep the Commandments of God and the Faith of Jesus, three of whom were members of the Baptist Church. They are obeying the call, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

This stirs up the opposing multitude, and they call upon their Baptist preacher to speak to them upon the subject of the Sabbath. Accordingly he infers that the first-day is the Sabbath, without one "Thus saith the Lord" to prove his position, and then goes on to say that the Ten Commandments are abolished. O what an account will those have to give that are opposing the plain truths of the Bible and are leading souls down to ruin.

I feel that it is better to be a door-keeper in the house of God, than to dwell in the tents of wickedness. I thank the Lord that he ever sent Bro. Hutchins and Sperry this way. I believe the Lord will continue to work in this vicinity in answer to prayer.

Brethren and sisters, let us keep the armor on, then we shall rise as the Message rises. I rejoice to hear the weekly accounts through the *Review* of the rise and spread of the truth; that the way is being prepared for the Message to go with a loud cry, and that the Third Angel's Message is finding its way into new fields of labor. Brethren, pray ye the Lord of the harvest that he would send forth more laborers into his harvest.

"Speed on, speed on the tidings glad,
That none that hear it may be sad;
But that thy people may with Thee,
Be gathered in eternity."

Yours in hope of immortality at the appearing of Jesus.

FRANCES STRONG.

West Milton, Saratoga Co., N. Y.

From R. B. Wheeler.

I LOVE to hear through the *Review* from the scattered flock of my Father's family. I can truly say I feel like a pilgrim and a stranger here in this wicked world; but the end is near. Soon it will be said, "Thrust in thy sickle and reap; for the harvest of the earth is ripe." O who will be able to stand? Those who have clean hands and a pure heart; who have

kept the Commandments of God, and have the Testimony of Jesus.

I am frequently told by those who profess much love to God, but are trampling upon his fourth command, that Jesus says, "Ye are my friends if ye do whatsoever I command you." I refer them to our blessed Saviour's teaching on the Mount. If he does not especially refer to the Law and the Ten Commandments, I must give up all hope of ever understanding any portion of the Holy Scriptures. But thanks be to God, although darkness has covered the earth, and gross darkness the people, we are not left without light in our dwellings. We have his unadulterated word, which is as a light to our feet and a lamp to our path. O how I love its contents. Truly I esteem it more than my necessary food, "it is sweeter than honey or the honey-comb."

How important it is to have our loins girt and lamps burning, and that we be on the watch expecting the blessed Jesus, for he told his disciples that if he went away, he would come again, and receive them unto himself. O how precious are his promises! God has in much love and mercy given us signs when his coming draws near. Nearly all the way-marks are already passed; and the signs which surround us bespeak the speedy approach of our coming King.

Little will it profit us in the coming day to profess to be the Lord's, if we do not his works. He has set us the example, let us imitate him. He went about doing good. He did no sin, neither was guile found in his mouth.

O brethren and sisters let us be watchful, prayerful and overcome all our evil propensities. Our God will give us grace to conquer all our foes. We must be pure and holy. Ask and ye shall receive that your joy may be full.

"Prayer makes the darkest cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love;
Brings every blessing from above."

R. B. WHEELER.

Worcester Co., Mass.

Extracts from Letters.

Sister Copp writes from Hartland, Mich.:—"It has been some sixteen months since I commenced keeping all the Commandments, and they have never been grievous to me. On the contrary, I delight in the Sabbath of the Lord, and regard it as the holy of the Lord, honorable. There are many opposers here and some, who I think would gladly receive the truth, were it presented. There has never been a lecture here on the Third Angel's Message, and my prayer to God is that some preacher of the present truth might be sent here."

Bro. J. Alexander writes from Ratland Co., Vt.:—"Permit me to say in behalf of present truth, that I love the Commandments of God, and the Faith of Jesus. I can say with the dear children, that the *Review* is a very welcome messenger to me in this dark gloomy world where there is no light but present truth. Thank God for the truth to enlighten the pathway of the just, now, when darkness covers the earth, and gross darkness the people."

Letter from Sr. Devereux to Sr. White.

THERE has seemed to be a kind of influence over us which destroyed the life of our meetings, but thank the Lord, I think most of us feel that we have been groveling in the dust long enough, and are determined in the name of Jesus to be free. We had almost forgotten that it was not necessary for us to sit still, and be bound hand and foot; that our Lord was strong, and able, and willing, to deliver us if we cried unto him.

I would not have you think we have been altogether cast down; we have tried to live; but it has been hard work. A week ago, Sabbath, we had a good meeting, and yesterday the Lord especially blest us. It seems to me now that "there is a sound of abundance of rain." I hope we may be already to receive it.

There is no sin in our coveting the grace of God, and no danger of our coveting too much of it. I long to be entirely conformed to his will; to have no will of my own; ready to do or to suffer whatever falls to my lot without a murmur. Though the way be dark and stormy, and the thorns and briars tear my weak, trembling feet, yet if I can only hear Jesus whisper to my heart, "It is I, be not afraid," I will be content, and bless what causes me to suffer.

When I think how Jesus left the glories of his Father's kingdom, and took upon himself our nature, became so poor he had not where to lay his head, that he was tried and tempted, scorned and scoffed at, and at last numbered among transgressors, and died the shameful death of the cross, all to purchase life for rebel man, and that I too can have that never-ending life, it seems to me that I never can grow cold and stupid again; that I could never grow weary of thanking him for his great love and merciful kindness towards us. O I long to have him take full possession of my poor heart, all sinful and unworthy as I am; that all my thoughts, affections and desires may be centered on him the chief among ten thousand, and the one altogether lovely. I feel that it would be bliss indeed to suffer for his sake. The scorn and scourgings of friends move me not in the least, but only make me stronger. I have found that earthly friends are of little worth, but this friend sticketh closer than a brother. A father and a husband has my God been unto me. I have never found it a vain thing to trust in the Lord. When left a widow, and poor, and every friend seemed to flee from me, then the Lord took me up; then he heard the voice of my crying. He has provided for me all things needful; yes, I am better off than my Master was; for I have a place to lay my head. I firmly believe the Lord provided me a home, because I was determined to obey him in all his commands.

If God has thought best to reveal unto us more of the glories and beauties of his kingdom, and to show us what we must pass through ere we can gain an entrance there, I think we ought to be truly grateful that he so highly favors us. Your views, are an encouragement and comfort to me. I never felt to fight against them for a moment, but have thought it best to be careful not to say I believed, till I was well grounded. The first time I read them, I was very much animated, and said I could not believe Satan would ever give such views; for no one that read them could help feeling a greater desire to live righteously that they might dwell in that goodly land. No, it seems to me altogether contrary to his workings. Did Satan, when he tempted Christ, tell him if he would suffer all things he would give him all the kingdoms of the world and the glory of them? Ah! no: he was going to give it to him on very easy terms—if he would simply fall down and worship him. What could be more easy than that? Satan thought even to bind the Son of God in his meshes, and so by a master stroke gain every mortal that should ever exist: knowing that our only hope was in Christ. But God's plan was one of suffering, which our Redeemer worked out for us, with his own blood. He bought the field with the treasure it contains. Well, now, if the visions taught we could gain an entrance into the kingdom as easy as most of the teachers of the present day, I might think they were of Satan; for I should then think they disagreed with the Bible. But through them all I see the thorns and the cross. We must suffer as our Master did. He truly provided a way whereby we might obtain eternal life; but our carnal natures must be mortified, we must be purified from all the dross of earth through suffering. We are not greater than our Master; therefore we will count it all joy that we can be permitted to suffer for his dear sake.

M. E. DEVEREUX.

Mill Grove, Erie Co., N. Y.

The P. O. Address of J. P. Kellogg, is Battle Creek, Mich.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MAY 8, 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.

Tent-fund in N. Y.

As the Tent in this State will commence operations about the 13th of June, it will be necessary for those who have pledged money on the fund for June first, to send their money so that it can get to Rochester by the first of June.

Perhaps if the brethren have not the sums they have pledged by them, they have kind neighbors that would lend it to them for a short time without much inconvenience; and it would be much more convenient for us to receive the money before we leave Rochester. Direct when you send, to J. N. Loughborough, Rochester, N. Y.

J. N. LOUGHBOROUGH, Treasurer.

Rochester, Apr. 30th, 1856.

Note from Bro. Holt.

BRO. SMITH:—Last First day, I gave two discourses on the subject of present truth in a new place, to a large and attentive congregation. At the close of my last discourse, I gave liberty for remarks, when a Methodist local preacher arose, and acknowledged that what he had heard was truth, and should hereafter keep the Bible Sabbath, for which he expected to be turned out of the synagogue. Two or three others told me they should keep the Sabbath.

G. W. HOLT.

Milan, O., Apr. 30th, 1856.

A terrible earthquake is reported to have occurred at Jeddo, the capital of Japan, by which one hundred thousand houses were demolished, and thirty thousand human beings destroyed.

Business.

C. W. S.—We have forwarded your questions to Bro. Waggoner.

G. N. C.—Mantorville, Dodge Co.

J. N. Loughborough.—Your letter containing check, we have not received.

Books for Sale at this Office.

RATES OF POSTAGE.

"Books bound or unbound, not weighing over four pounds, for any distance under 3000 miles, when pre-paid, one cent an ounce. When not pre-paid, 1 1/2 cents an ounce."

Hymns for those who keep the Commandments of God and the Faith of Jesus. This is the title of our new Hymn Book prepared for the use of the Church of God scattered abroad. It is designed to promote not only public worship, but also social and family devotion. It is a selection of Hymns of poetic merit, expressing the faith and hope of the Church as set forth in the Scriptures of truth, free from the popular errors of the age. The Book contains 352 Pages, 430 Hymns, and 76 pieces of Music. Nearly every Hymn can be sung in some one of the pieces of Music, which will promote uniformity and correctness in singing among the Churches.—Price, 62 1/2 cents.—In Morocco, 70 cents.—Weight 7 & 8 ounces.

Bible Tracts Bound in Two Volumes. These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.—Price, 50 cents each.—Wt 9 oz each.

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

The Sanctuary and Twenty-three Hundred Days, by "J.

N. A." This work presents a clear exposition of Daniel viii and ix, points out distinctly the commencement and termination of the 2300 days, shows what the Sanctuary is, and the nature of its cleansing, and explains the disappointment of the Advent people in regard to time, and the true position of those who are now waiting for their Lord.—Price 12 1/2 cents. Wt. 3 oz.

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 12 1/2 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, 18 1/2 cents.—Wt. 3 oz.

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The Atonement. This work opens a wide field of Bible truth, and will be found a valuable assistant in the study of the great theme on which it treats.—196 pp.—18 cents.—Wt. 4 oz.

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Signs of the Times. This work presents the historical facts concerning the signs in the Sun, Moon and Stars, points out other signs of the soon coming of Christ, and contains an exposure of Spirit Manifestations.—Price 12 1/2 cents.—Wt. 2 oz.

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History of the Sabbath.—Price 5 cents.—Wt. 1 oz.

The 2300 Days and Sanctuary by "U. S."—Price 5 cents. Wt. 1 oz.

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Review, Vols 2, 3, 4, 5 & 6, bound in one book.—Price \$3,00

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Home Here and Home in Heaven, with other poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus.—Price 25 cents.—Wt 4 oz.—In paper covers, 20 cents.—Wt. 2 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. Liberal discount on these works where \$5 worth is taken. Address URIAH SMITH, Battle Creek, Mich.

Letters.

J. Dorcas, G. R. Palmer, B. F. Colvin.

Receipts.

J Tillotson, D N Fay, J B Sweet, E Lothrop, A Barten, N G Needham, J G Whipple, S J Vocous, H Everts, D Aldrich, D Stillman, J W Stewart, N A Scripture, R J Lawrence, M S North, H Lyon, L Bean, E Davis, R Barnes, S W Flinders, Geo. Cobb, B Morse, P Dickinson, F M Palmer, (for F F Allen), J F Eastman, W H Hilton, M Dennis, L W Nuttall, A D Love, M Luinger, G A Roe, J P Rathbun, N Thompson, each \$1.

Wm Dawson, J S Matthews, J Thomas, each \$2. R Hopkins \$0.75. A Belden \$0.64. J G Snyder, (for D McCollins), \$0.37. I Gardner \$0.50.

On Vol. VII.—M Everts, S Bruce, L Bean, E Davis, L Thomas, A Chapman each \$1. N A Scripture \$0.50. Review for the Poor.—D R Palmer \$2. R Barnes \$0.50.

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Amount to be raised		\$603.64	
Previous Donations,		360.67	
E Everts,	\$15.00	J Thomas,	\$1.00
J Tillotson,	3.50	F M Palmer,	1.00
D N Fay,	0.50		

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S. T. BELDEN, PRINTER.