

Advent Review,

AND SABBATH HERALD.

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

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

WHAT IS PRAYER.

PRAYER is the soul's sincere desire
Unuttered or expressed;
The motion of the hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward gleaming of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say, Behold his pray!

The saints in prayer appear as one,
In word, in deed, in mind,
When with the Father and the Son
Their fellowship they find.

Nor prayer is made on earth alone:
The Holy Spirit pleads;
And Jesus, on th' eternal throne,
For sinners intercedes.

"O Thou, by whom we come to God!
The Life, the Truth, the Way,
The path of prayer thyself hast trod,
Lord, teach us how to pray!"

[Montgomery.]

WHEN WILL THE NATIONS BE DASHED IN PIECES?

(Continued from No. 1.)

WHAT is the proper method of investigating scripture subjects? I consider it proper to first see what bearing the great leading doctrines of the Bible have on them, and let minor objections be a secondary consideration. And any objections, to be valid, must show a want of harmony between the doctrine objected to, and other doctrines which are settled beyond a doubt. And when any objection is based on a passage of scripture, the objector is obliged to show the true sense of the scripture, otherwise it may not appear that the objection really exists.

As an instance of the successful application of this method of argument, I would refer to Eld D. P. Hall's work entitled, "Man not Immortal." First, the leading points are clearly and scripturally canvassed, and these being settled, objections must vanish as fast as the light is brought to bear on them. But let the trivial objections only, which will arise on such subjects, be considered, and volumes may be written without giving the reader a just view of the doctrine.

When I speak of settling the main points and removing objections, I do not mean by it that all must necessarily be convinced; that is altogether too much

to expect. In the case above mentioned, notwithstanding the argument is clear and conclusive, I venture the opinion that there may be found those who, after reading the whole work, would quote the Saviour's reply to the crucified thief, or Paul's desire to depart and be with Christ, as unanswerable arguments in favor of the immortality of the soul! And hence I conclude that some people will not be convinced of their errors. In like manner it is to be presumed that some will cling to their construction of some portion of prophecy, which they themselves cannot fully explain, and apply it to favor their views of the "Age to Come," regardless of the bearing of great leading truths on the subject. I have endeavored in the briefest possible manner to show that

1. The clearest and most definite prophecies point to the coming of Christ as the time of the utter destruction of his enemies.

2. The facts concerning the symbols given by Daniel and John show that all the nations of the earth will be "dashed in pieces" at that time.

3. The New Covenant mediation is in the present dispensation, and in the present only; hence its blessings can only be secured by obtaining an interest in them in this dispensation.

4. The Old Covenant did not, and could not, secure the favor of God to those with whom it was made, and of course their descendants can claim nothing under it.

5. The New Covenant holds out no hope of special blessings to the Jews, but its promises extend to all alike, through faith, and are to be fully realized in the new earth.

6. There is no promise of the restoration or rebuilding of "Jerusalem which now is."

7. The Kingly Priesthood of Christ is entirely in the present dispensation.

8. The great work of subduing the enemies of Christ, claimed for the Age to Come, is accomplished before the second advent. From these and other considerations we conclude that there will be no probation after Christ comes.

Having the utmost confidence that we have the truth in regard to these points, and that they have a controlling influence in deciding this matter, we are quite willing to enter into a full and thorough investigation to ascertain whether our view or that of our opponents will best harmonize with the great leading truths of the Bible. To the best of our feeble ability we have endeavored to view this subject in all its bearings, and have no fear for the result of such an investigation.

As before remarked, there will doubtless be some who will cling to their construction of the prophecies, regardless of principles which preclude the possibility of such construction being correct. Others there are who are honestly striving for the truth, but have likewise imbibed erroneous views of the prophecies; and as we claim no infallibility for ourselves—nothing but an earnest desire to know the truth—we may also be found in this position. Then, inasmuch as we are all liable to be mistaken in our views of scripture, especially of those parts connected with figures, or of disputed chronology, it is of the utmost importance that we be able to test our opinions by some well-established and acknowledged truth or truths—something that is settled by the plainest declarations, given in the most literal manner, and most definite terms. The necessity of such a criterion all must see at a glance. As students of the Bible we have arrived at far different conclusions, and hence it is evident that on one side or the oth-

er there has been a wrong starting point—wrong premises have been laid down—or an incorrect process of reasoning adopted. And if there are no general principles, no plain truths on which we can agree, by which we can test our constructions of certain scriptures, we can scarcely expect to come to "the full assurance of faith," any farther than assurance is founded on confidence in our own imperfect judgments. But such truths or general principles there are: and are acknowledged by our opponents as well as ourselves; and by them we are willing to have our views tested. And they are more than acknowledged by our opponents—they are produced and relied on as the foundation of their faith. These all-controlling principles, by which all theories must be tested, and to which all must bow are

"THE LAW AND THE GOSPEL."

The facts relative to these great fundamental truths are stated in plain terms, and there can be but little chance for an issue between us in regard to either premise or conclusion. The first argument to prove the utter destruction of the unconverted at Christ's coming; and the consequent impossibility of future probation I would base on

THE UNIVERSALITY OF THE LAW. I say that there will be but little chance for an issue on this point, as I know that those who are at this time particularly urgent on the Age to Come question have endorsed and taught all that we claim on this principle; so that to them we may use the words of the Apostle, "We write none other things unto you than what ye read or acknowledge." The universality of the Law we argue from the acknowledged supremacy of God, and from plain scripture declarations on the point. To deny it then, is first to endorse the most absurd positions against God's sovereignty, and second, to contradict the plain written word.

Rom. iii, 19. "Now we know that what things soever the law saith, it saith to them who are under the law; THAT EVERY MOUTH MAY BE STOPPED, AND ALL THE WORLD MAY BECOME GUILTY BEFORE GOD."

God is supreme—"his kingdom ruleth over all;" his law is binding on all, and all are amenable to him as the "one Law-giver." Not only so, but all are transgressors of his law. The denial of this is not only the foundation of grievous errors, but it is founded upon errors the most fatal, originating in human pride, and vanity, denying the depravity of man. And it is a question of serious importance to know whether all men are chargeable with the crimes specified by Paul to the Romans. Chap. i, 29-31. I do not refer to overt actions, but to the spirit of the law forbidding such crimes. Dare you say that they are not, "O man, whosoever thou art?" See chap. ii, 1. It is certain that vague and indefinite views of this text have been held: some have laid the whole list to the account of the darkness of heathenism; while others represent the heathen as being so guileless and innocent that there is an absolute necessity for a new system of probation under more favorable circumstances to be established in the future, to give them a more reasonable chance for life, and thus to vindicate the justice of God! Monstrous as this appears in the light of God's revealed plan, I have heard it publicly advanced during the past Winter by a teacher of the Age to Come.

From the context it is evident that these declarations apply to the heathen, if to no others. For the heathen as for all other sinners against God, I entertain strong feelings of pity; and doubtless the Apostle also did, and was willing to lay down his

life to place the offer of salvation before them; but having the mind of Christ, he sufficiently well knew what was in man to truthfully describe his natural state.

By Rom. ii, 13-15, we learn that the Gentiles (which comprised all the heathen, all who did not hear the law on mount Sinai, verse 12) had a sufficient knowledge of the principles of the law to be able to accuse or excuse one another, so that to them will apply as well as to others, the remark of chap. i, 32. "Who knowing the judgment of God that they which commit such things are worthy of death." The description of vices referred to reads: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Missionaries, and all who have dwelt in heathen lands, and authentic history, assure us that wickedness of the most abominable kinds, and to an awful extent, prevails and has ever prevailed among the heathen. Of a truth it is said, "The dark places of the earth are full of the habitations of cruelty." Of the very best of them, their sages and philosophers, Melancthon observed, "I admit there were found in Socrates, Xenocrates, and Zeno, constancy, temperance, chastity. Those shadows of virtue existed in impure minds, and sprang from self-love; and therefore ought they to be regarded not as genuine virtues, but as vices." Of this expression the celebrated historian D'Aubigne says, "This may seem a harsh judgment, but only when Melancthon's meaning is misapprehended. No man felt more disposed than he was to own that the Pagans had virtues worthy of human esteem; but he maintained that great truth, that the supreme law given by God to all his creatures is, that they should love him above all things. Now, should man in doing God's commands act from love to himself, not from love to God, could God ever approve of his thus daring to substitute himself in the room of his Infinite Majesty: and would there not be vice in an act involving express rebellion against the Supreme God?"

But I cannot believe that this scripture should be limited to the heathen; and its general application will appear quite reasonable when we find that the Apostle has described in nearly the same terms the characters of a class of the last days, "having a form of godliness." He says they "shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." 2 Tim. iii, 2-4. What principle of morality is not violated by such characters? And if those professing godliness are guilty of these things, who shall estimate the depravity of those who profess nothing but opposition to, and hatred of, the truth? Statistical facts and every day observation show that crime is on the increase, yet the churches profess to be engaged in the work of converting the world; but in truth the world has well nigh converted the church. A recent writer said, "Take the whole population at the beginning of this century, and ascertain the relative proportions of professional christianity and so-called infidelity, and then follow the ratio of the decrease of one, and the increase of the other, and you find that in the same ratio, the end of this century will find America destitute of a church." To those who believe that the present professed christian churches are "the light of the world" this is an alarming fact; but when we see that amongst them the proud are called happy, and they that work wickedness are set up, [Mal. iii, 15.] their cessation could scarcely be considered an occasion for regret.

There is another scripture more general in its application than the preceding. Gal. v, 19-21. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." These are placed in opposition to the fruits of the Spirit; and as sure-

ly as the fruits or graces of the Spirit abound where the Spirit dwells, and the Spirit cannot dwell where these are not, so surely do these prevail in all flesh, where the flesh with its affections and lusts is not crucified or subdued by the grace of God. That the "works of the flesh" are developed in man's nature, is still more evident from Paul's summary in Rom. viii, 7: "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." That which is perfectly subject to the law of God, is perfect in love, for "love is the fulfilling of the law." But that which is enmity against God, and not subject to his law, is complete in hatred to God, and a transgressor of his holy law in every respect. That all are "by nature the children of wrath," and have carnal minds, none can deny; hence all are by nature in the deplorable condition described by the Apostle. J. H. W.

(Concluded next week.)

THE RISE AND PROGRESS OF ADVENTISM.

(Continued.)

MR. MILLER'S VISIT TO WASHINGTON.

It had long been in contemplation, by Brother Himes, in company with Brother Miller, to visit Washington City, District of Columbia, and sound the alarm in the Capital of the nation; but no opportunity presented itself for so doing, until the past Winter. Commencing in Boston, they lectured in that city, and from thence came to New York; delivering a course of lectures to a numerous audience; from thence visited Philadelphia, spent a week, and gave a course of lectures to an immense concourse of people, with very great effect. From Philadelphia, he, in company with the writer, went to Washington and commenced a course of lectures, February 20, 1844. Two weeks were spent in different sections of the city, in presenting the doctrines of Adventism, and the evidences of the speedy coming of the Lord. The attendance was good, and the interest to hear, deep. A greater revolution in public sentiment has rarely been witnessed in so short a time, than was brought about in Washington, in reference to the Advent doctrine. It was during the time of these lectures that the fatal accident occurred on board the Princeton, by which so many prominent members of the government were swept away in a moment. The incident, probably, cooeduced somewhat to the interest which was felt on the subject of the coming of the Lord. But although the interest was great when the meetings closed, yet, there being no one to stay behind and follow up what had been done, the influence soon passed away and was forgotten.

During our stay in Washington, besides the papers and books which were carried over from the north, a paper was commenced there, called the "Southern Midnight Cry." Two numbers were published and circulated in Washington and vicinity, and another in Baltimore, while Brother Miller was giving his course of lectures in that city. Thus ended the Winter of 1843-4, and brought us to the point which had so long been before us—the end of the Jewish year 1843.

THE TERMINATION OF THE PROPHECIC TIMES.

As might be expected, as the crisis, the 21st of March, approached, there was a very general expectation of an entire overthrow of the whole system of Adventism. It was supposed that those who had embraced it, if the appointed time should pass, would yield the whole question. But they had not so learned the Bible. The doctrine does not consist in merely tracing prophetic periods, although that is an important part of the work. But the whole prophetic history of the world is given in the pages of inspiration, is recorded in history, and affords indubitable evidence of the fact, that we have approached a crisis. And no disappointment respecting a definite point of time can move them, or drive them from their position, relative to the speedy coming of the Lord. And it yet remains to be shown that our calculations of time are not correct, and are only in error relative to the event which marked its close. This is the most likely. There are, at present, some who falter, but comparatively few, however, who have given up the cause. Most stand unmoved amidst all the scoffs and jeers of a reviling world.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and it is to be the eternal abode of the righteous in their resurrected state.

II.—The only millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrection, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfillment only in the New Earth, where it dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, that extend beyond the [Jewish] year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

The foregoing principles have constituted the basis of Adventism, and the ground on which the friends of the cause, of all sects and parties, have labored harmoniously together. It has not been our wish in presenting these truths to build up a sect, but to meet as Christians, with all sects, and if God in mercy bless our labors, leave those converted to God to unite and live in peace and love with the church with which they might be connected. But this could not be. Very few churches have been found which were sufficiently alive to God, to be willing to hear of the coming of the Lord. A spirit of opposition to the introduction of the Christian's hope in social meetings, has almost everywhere been exhibited. The doors of churches have been closed against lectures, and every possible means used to prevent the spread of light on the subject. Under these circumstances, those who wished to hear were under the necessity of opening separate meetings for the lectures, or not have them at all. The same has been the fact with respect to social meetings. When forbidden to speak of their hope of seeing the King in his beauty, in the social meetings of the church, those who have been interested in the question, could only go by themselves and enjoy the privilege. The fact has developed a very great and strange dereliction of piety in the various churches. What, profess to be the friends and lovers of Jesus, and yet he offended and disturbed at hearing the glorious tidings, "Behold, he cometh!" O, tell it not in Gath.

"But," it is answered, "we only object to your setting the time." It would do very well to make such a reply, if we did not happen to know that there is the same opposition against the doctrine of Christ's speedy coming, that there is to the time itself. But such is the fact. Where there is a real love for the appearing of the Saviour, there is no trouble about the time. Such persons have no objection to learn all that the word of God has made known respecting the time of the Bridegroom's coming.

The unwillingness to hear on the subject, has usually originated in a want of readiness to meet the Lord now. Perhaps not a more sure test can be given of a state of grace, than a real genuine feeling that we should like to see the Lord now. Reader, can you say thus in sincerity and truth?

MODES OF OPPOSITION.

It has usually been the fact that, as soon as the doctrine of the Lord's speedy coming has been presented in any place, the clergy, in the course of one or two weeks, would begin their attacks from the pulpit. The usual argument has been,

I. "Of that day and hour knoweth no man; yet these men profess to know the very time when the Lord is to come. Yes, they profess to know more

than the angels, or even the Son of God himself."

2. "The Lord cannot come until after the millennium, during which the whole world is to be righteous, and the lion eat straw like the ox," &c.

3. "The Jews must be brought in, and restored to Palestine, before that day comes."

4. "It is to come as a thief, as a snare, &c., on all them that dwell on the earth. But now there are so many who are looking for it, that it cannot come as a snare."

5. "It cannot come now, because there are so many learned and holy ministers and Christians, that if it should come now, it would take them by surprise. The Lord will not come without their knowing it."

6. "The world is yet in its infancy; the arts and sciences are just beginning to come to maturity, and fit the world to live, and it cannot be that the Lord will come now and destroy it all."

7. "Then, again, there is so much waste land to be occupied in the western country, land which has never yet been cultivated at all, that it is not at all reasonable that the Lord should destroy it all, before it has been improved."

8. But the great argument, the one which has proved the most effectual, has been, that this vision of Daniel viii has nothing to do with the coming of Christ, or setting up of God's everlasting kingdom. It simply refers to Antiochus Epiphanes, and his persecution of the Jews, and desecration of the temple, some 160 odd years B. C. Thus we have the abomination of desolation spoken of by Daniel the prophet, for which the Saviour taught his people to look, about two hundred years before the instruction was given.

To the foregoing might be added a number more of the same class, *professedly* drawn from reason and Scripture, but none of them more formidable than those already recorded. Do you smile, gentle reader, at the idea of calling these, *arguments*? Yet, you may be assured that each of them in turn has been urged by grave men, calling themselves *Doctors of Divinity*.

But the most wonderful and overwhelming of all arguments which have ever been presented against the doctrine, is, "*Mr. Miller has built some stone wall on his farm!!!*" But, I forget myself; I said the most wonderful; there is another quite its equal: "*Mr. Miller refuses to sell his farm!!!*" How, O! how can Christ come, when Mr. Miller will not sell his farm?

But, this is not all; for the truth is, "*Mr. Himes has published and scattered (a large part of them gratuitously) more than five million of books and papers. He must be engaged in a speculation; and how can the Lord come? O! how can he come??*"

But to be serious; a word on this subject is due these men, and the cause whose advocates they have been. For those who have known William Miller, and have known his personal history, it is not needful we should write. But there are those who know him not; on their account it is, that this memento is here inserted.

When Mr. Miller first commenced the advocacy of the Advent doctrine, he was engaged in agricultural pursuits. He had a farm of his own, was surrounded by an interesting family, and possessed all that could make life easy and agreeable. When the Lord called and thrust him out into this work, he was in the decline of life, without the advantages of an academical education, without experience as a public speaker, without ecclesiastical preferments, except as a valued and worthy lay member of the Baptist church; the prejudices of both the church and world were decidedly against all attempts to understand the prophetic scriptures, with many other discouraging circumstances. Yet, in the face of all discouragements, he went forth taking nothing; but as freely did he bestow on others the light which God had given, as he had received it.

For a number of years after he began this work, he traveled extensively, lectured frequently, endured privation and scoffing, and paid all the expenses of his journeys from his own funds. At the same time he had a large family dependent on him for their subsistence, besides keeping open doors for all the Lord's servants, who should choose to come under

his roof; where they were always sure to find a hearty welcome.

After pursuing this course for some years, he arranged his domestic affairs, by giving up his farm into the hands of his sons, so as to sustain his family, and have an annuity of one hundred dollars, to clothe himself and meet his other incidental expenses. In this way he continued to travel far and near, wherever Providence opened the way, and for the most part bearing his own expenses. This he did until his journeys became so numerous, long and expensive, as to exceed his income. Then he permitted the people among whom he labored to pay his traveling expenses. But he has not received enough, since he began his work, to sustain him in it. From the sale of his books he has received no profit. It has been no part of his business to lay up treasures on earth, or accumulate wealth by the gospel of God's grace.

Amidst all the vile and reproachful epithets which have been heaped upon him, all the false and scurrilous reports which have gone the rounds of both pulpit and press, as well as private circles, he has gone on, still pursuing the even tenor of his way, accomplishing the mission on which he set forth.

If his remarks concerning the attacks which have been made upon him, have sometimes seemed severe, it will not be wondered at, when it is recollected that it is nothing else but the severity of truth. We will not pretend to say that he has never erred; but this we do say, while we confess, that "to err is human," few men have gone through an enterprise like this, with fewer errors or blemishes than William Miller.

So, likewise, in exposing and reproving the growing corruptions of the church and ministry, he has been thought by many too severe. But this, too, has consisted in the severity of truths which few, in an age of degeneracy like this, had either the independence or courage to speak out. He has spoken aloud what others have thought and repeated only in private. Yet, after all, who that knows the man, but loves him? Take him all in all, where could an instrument be found better qualified for the station he has filled?

A few words respecting that faithful and devoted friend of the cause of Adventism, J. V. Himes, must close this part of the present work.

From the position he has occupied in the front of the battle, the most deadly shafts of the enemy have been aimed at him. The generous spirit of self-sacrifice, with which he came forward and exerted every nerve for the advancement of this great work, excited at once the envy, the wrath, the anger and calumny of the whole host of foes to the doctrine. And no means which could be devised to blast his influence has been wanting from that to the present time. But, through grace, he has thus far triumphed.

From the commencement of his course as an advocate of this cause, the writer has been on terms of intimacy with him, and has known his whole course, and feels it to be a great pleasure to say, that a more noble-hearted, generous, and self-denying man never engaged in any enterprise. That the Advent book establishment has yielded profits which might have enriched him, is true; but that it has done this, is utterly false and groundless. The funds which have accrued from the sale of books, have been appropriated to the advancement of the work of God, the spreading of the glad tidings of his kingdom.

The labors and fatigues he has endured in the work which has engrossed his attention, are too well known to require repetition here. No man can be found whose labors have been more abundant and arduous than his.

When this work first began, it was a question of expediency whether the book business should be made public stock, or remain in his hands. Advisers were then few, and the decision was, that it would be best for the cause, produce less difficulty and strife, besides expediting the great object we had in view, to have it in the hands of some individual as his private property, to dispose of the whole as he judged best. With the wisdom of that decision, the writer is more and more satisfied every successive day. That the funds could have been better appropriated, or indeed more satisfactorily, by any

association or committee which could have been created, I do not believe.

I believe the Providence of God raised up J. V. Himes as an associate and fellow-helper of Mr. Miller, in the great work of arousing the church and the world to prepare for the coming of the Lord; and that he has performed the work with fidelity to God and man, and honor to himself.

Those brethren will forgive the liberty I have used, of speaking so freely of their personal character, and course of conduct: it is a strain to which my pen is unused; and so it should remain, did not the vile and slanderous insinuations which have been made against them, demand it at my hand. An attempt to give a history of the Second Advent cause would not be complete, without such a testimony.

THE EFFECT OF THE OPPOSITION

Has invariably advanced the cause it was intended to destroy. Such has been the weakness of the arguments against the doctrine of the Lord's coming, that very many, who were hesitating as to its truth or falsehood, have decided in its favor; for, said they, if this is the strongest evidence which exists against it, there must be something in it. This has led to examination and conviction. So, also, many who were ignorant of the question in all its bearings, have been notified of the existence of such a doctrine by the pulpit labors of their minister, or an attack through the columns of their newspaper. It has been most emphatically true in this case, that "we can do nothing against the truth, but for the truth."

The same remarks as the above will hold true in respect to the *learned* works of Professors Stuart and Chase, together with the efforts of Folsom, Pond, Weeks, Hinton, Wheeldon, Dowling, Colver, and a host of others, who have undertaken to overthrow Adventism. It would be a curiosity for one who is fond of such work, to trace the great variety of conflicting sentiments which have been set forth by these different authors, as antidotes to the doctrine of Christ's speedy coming. Little more need be done to prove Adventism true, and overthrow all that has been written against it, than to collate the works of its various opponents.

(To be Continued.)

A Call for the Image.

CELEBRATION OF WASHINGTON'S BIRTH DAY.

OUR exchanges bring us full accounts of the celebration of the anniversary of Washington's birth-day in several of our most important cities. Never, in any preceding year, have there been preparations so extensive, nor has the celebration been so general. In the city of New York, the two principal festivals were at the Academy of Music, where an oration was delivered by Daniel Ullman, and at the Astor House, where the principal speech was by James T. Brady. We copy from a New York paper a brief summary of Mr. Ullman's oration:

Daniel Ullman, Esq., delivered an eloquent and highly instructive address. His argument was, that continuity of territory, unity of race, a common language and religion are essential to the perpetuity of empire. He recited with precision and clearness, the fortunes of the Roman Empire, of Philip II, of Spain, Louis XIV, of France, to sustain his position. Passing these in review, he adverted to Russia, as possessing every element of greatness, but free institutions. The people, he said, are nearly all of one race, and one section of that race—its territory is compact and communication between its different parts easily effected. The people are attached to their country, their Sovereign, and their religion. They are imbued with confidence in their destiny. And who shall say, if our own Union is dissolved, that their dreams of universal dominion will not be realized? He then adverted to the rise and progress of the American Union, and added THAT WE NEED A COMMON RELIGIOUS SENTIMENT.

The mass of our people is essentially Anglo-Saxon, and it must absorb all other races before we can have a consistent national sentiment. He held to an American race. The contest for empire will be between it and the Slavonic race—between liberty and despotism—between centralization and decentralization—between despotic determination and the

enlightened action of a free people. The speaker referred to the destiny of our country, and concluded earnestly invoking the perpetuity of our Union.

The union of lakes, the union of lands—

The union of States none can sever—

The union of hearts, the union of hands,

The flag of our Union forever!

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, MAY 15, 1856.

THE THIRD MESSAGE.

THE particular message now going forth to fallen man in behalf of truth, we believe to be that of the Third Angel of Rev. xiv. In the light of the Third Message we now profess to stand. But a third implies a first and second. Whoever admits that we are now under the Message of the Third Angel, necessarily admits that we have had a first and second; as a third without a first and second would be an impossibility. Have the first and second messages, then, been fulfilled? They have—in the past Advent movement. In proof of this, and to bring fresh to mind the interesting facts connected with it, we are giving the article entitled, "The Rise and Progress of Adventism." The reader will remember that the article was written in 1844; and though the condition of many things has changed since then, and further light has corrected some erroneous impressions, the main facts as then existed lose none of their interest.

PROGRESS OF TRUTH AND ERROR.

SIMULTANEOUSLY with the rise of the Third Angel's Message—the last merciful warning to a world in danger, commenced the wonders of Psychology, Mesmerism, and Spiritualism, the last great deception of the Enemy of all truth. Side by side these works have progressed. That error would spread more rapidly, cover more territory, and embrace a greater number of adherents within its pales, it would be natural to expect; for the soil of a fallen world is more congenial to the growth of error than of truth, and the natural heart of man loves darkness rather than light. But it might also be expected that the friends of truth would manifest at least an equal zeal in the proclamation of the pure Word, and that they would derive as much power from the Father of lights, as the advocates of error receive from the father of lies.

Spiritualism is progressing, and winning its way into the hearts of multitudes by miracles and signs and wonders. Week after week brings to our ears reports of the blind receiving sight, the deaf hearing, the lame walking, and the infirm restored to health; and the question naturally suggests itself, Amid all these manifestations of the power of the Enemy, where are the manifestations of the power of God? Amid all this counterfeit, where is the genuine? Where are we? and what are we doing amid all this array of opposition? Are we not living beneath our privilege, falling behind the times, and suffering ourselves to be out-flanked by the Enemy? Let us carefully consider these things, and strive earnestly for the Gifts of the Holy Spirit, which shall bring us to the unity of the Faith, and clothe the Church of God with power, and make her terrible as an army with banners.

The genuineness of the miracles produced by spirit agency, we do not question; but people seem to have forgotten that any other power but the power of God can produce a miracle; and hence they blindly accredit every manifestation of supernatural agency to his power alone. On 2 Thess. ii, 9, which speaks of "the working of Satan with all power and signs and lying wonders," Dr. Cumming appropriately remarks, "If you look at your Greek Testaments you will find it is '*teras pseudous*,' miracles that prove a lie, not miracles that are false." With the miracles, as such, we can find no fault; they are not deceptions; there is no lack of supernatural agen-

cy; but the power comes from a wrong source; and it is exerted to prove a lie!

The advocates of error have the advantage of us in this respect: Satan will work for his servants under almost any circumstances; it matters little to him how black their hearts may be, or how impure their motives; wherever he can advance his aims, he is ready to act. But for God to work for his people, there must be a holy life, a moral purity, an entire consecration, and humility on their part. This must necessarily be so: otherwise we should be confirmed in sin. In view of this, our duty at once becomes apparent. Let us whose hearts bid fair soon to become the only repositories of truth in this world, seek after that state, and rest not till we obtain it, through which God can consistently manifest his power.

THE BIBLE DISPOSED OF.

WHOLESALE denials of the word of God, with no foundation but the maliciousness of those who utter them, have become so frequent and so generally known, and we may add, so generally approved, that we can no longer note them as new developments in the downward course of the present generation. We are now left to wonder not so much at the hostility which infidelity presents to the word of God, as the gigantic proportions which it has assumed.

A writer in the *Christian Spiritualist*, of May 10, in reply to the question, "Who can tell us what is the meaning of the word, as recorded in the book of Genesis?" says:

"I answer: *it means nothing!* amounts to nothing—at least to nothing more than would an assertion from you or me, that we are omnipotent gods. The 'word' of Genesis means just as much as the *dicta* of 'Robinson Crusoe,' or Joe Smith, and no more, viz: that the writer was endowed with a liberal imagination. It means that the author of Genesis is to be pitied, however he is considered—whether as a fanatic or impostor. There are, in the first four chapters of Genesis, upwards of *three hundred falsehoods.*"

A little farther on, the writer labors to prove that his father did not lie to Eve, when he told her she should not surely die by tasting the forbidden fruit, notwithstanding it contradicted the express declaration of God. If we may credit his statements it would appear that the Devil is a person of veracity, and it is altogether a mistake to consider him the father of lies. This cluster from his infidel vine he serves up as follows:

"IN THE DAY that thou eatest thereof, thou shalt surely die."

"Adam *did* eat, and did *not* die, either physically or spiritually, according to Scripture; and hence, to believe the personage in question, is to believe the Creator guilty of a falsehood. Did he die physically? No; he lived some hundred of years after said event. Did he die spiritually? No; for his soul is immortal!"

Does not the literal Hebrew of Gen. ii, 17, according to the margin, read, Dying thou shalt die, which denotes that the penalty would be paid by a gradual process, and not instantaneously? and does not the 19th verse of chap. iii, define this? "In the sweat of thy face shalt thou eat bread, *till* thou return unto the ground? But where does he get the information that the soul is immortal? Is it in Scripture? If it is, we could hardly expect him to credit it on that account; but it is not there. The spirits themselves admit this, and therefore declare that one object of their mission is to convince the skeptic of this truth. (?) Luther says it is found in the "Roman dung-hill of decretals."

We anxiously watch the movements of the churches which have dreamed and preached a world's conversion. Will they attempt to check this swelling tide of rationalism and infidelity, the legitimate offspring of their own teaching? or will they "surrender at discretion?"

THE CAUSE IN THE WEST—INFORMATION WANTED.

BRO. SMITH:—I have lately seen a statement by Solomon Myers, of Plum River, Jo Daviess Co. Ill., in which he quotes from an article by Bro. White in regard to the former prosperity of the cause in the West, and its more recent decline, wherein Bro. White attributes the decline to the influence of the Age to Come. Mr. Myers says:

"Our brethren West need no reply to such a statement, but those in the East, who are not acquainted with facts, may need to have the statement corrected.

Through the agency of a number of Western lecturing brethren, a goodly interest had been awakened, and a spirit of investigation was generally manifested. Our brethren living West, then invited some of our Eastern brethren to come and labor with them, and be co-workers with them in the great harvest. But to our astonishment, when they came, they came not as equals and co-workers, but claimed to be guides and leaders; and we must receive their interpretation and peculiar views. Such movements so prejudiced the people, and discouraged the brethren, that it became necessary for the Western brethren to take decided measures with reference to such things: hence the necessity for the call for those Conferences last Fall in Wis., and the result has proved that they were not called too soon. Now for J. W. to charge the distraction and discouragements that the advocates of present truth have met with in the West, to Age to Come views, is very painful; and we hope that upon mature deliberation, he will acknowledge his faults and make no more such extravagant statements."

I must express my astonishment that any person should make such a statement as the above by Mr. M. I have been somewhat acquainted with the progress of the cause of the Third Angel's Message in the West (and this is the cause of which Bro. White spoke) from an early date up to the present time; probably better than Solomon Myers or his informants. I say his informants, because I am unwilling to believe that he would willfully misrepresent things, and therefore conclude that he has been misinformed in regard to them. But I am anxious to ascertain where the error lies, and before I make any statement of my own concerning the cause in the West, I call upon Mr. Myers to state definitely what place or places he refers to where the interest has been awakened by the labors of Western lecturing brethren, who the Western brethren were by whom the interest had been awakened, who the Eastern brethren were that caused the prejudice and discouragement, and what "peculiar views," the Eastern brethren tried to press upon them which the Western lecturing brethren did not believe. If his statements are true, I want to know it; and I shall wait a while to have this matter explained by the one who has tried to raise the fog, before I speak *what I know.*

J. H. WAGGONER.

Tyrone, Mich., May 5th, 1856.

What will become of the "Age-to-Come" City when the New Jerusalem comes down?

To this question I have never been able to get a satisfactory answer. If, during the thousand years, Jerusalem is to be re-built by human hands, it seems to be a question of no small importance, what will become of it when the City which Abraham looked for, "whose builder and maker is God" shall descend. Will it be destroyed? or will the two stand side by side as specimens of human and divine workmanship?

I asked a believer in the Age to Come, in Buffalo, and he said that the city built in the thousand years, would, finally, "head up" in the New Jerusalem state. But I was no more enlightened in regard to it after receiving this answer than before.

I have lately come in contact, for the first time, with the pamphlet on this subject, by J. Marsh, in which, speaking of the Restitution belonging to the thousand years, he says, "It will end up in the new earth and New Jerusalem state." Still I am no wiser. But I find, upon examination and comparison,

that I have the father of the "Age to Come," in a work entitled, *Illustration of the Prophecies*, by Elias Smith, published in 1808. On this point however they seem to differ. Perhaps it is only because the father is more explicit. He says, "Notwithstanding the glory of the thousand years, when Christ will be king over all the earth; when all nations will meet at Jerusalem from year to year, to worship the King, the Lord of hosts; yet it must have an end, and will close; and awful scenes will follow it; by which the way will be prepared for the eternal overthrow of all the wicked, and to bring all the followers of the Lamb to behold his glory in the New Jerusalem, world without end. . . . When we look over this glorious state of the nations for one thousand years, and view their glory under the MESSIAH, when Jew and Gentile shall all unite in love, when wars shall cease to the ends of the earth; when all nations being of one language, shall meet at Jerusalem from year to year, to pay their homage to their King, and to be taught his ways; at first thought we cry out, 'O that this state might continue forever.' But whoever reads and believes what is to follow all this, when the new heaven and earth are created, will see why this glorious state must expire. . . . How can I leave the delights of the thousand years to attend to a subject where rebellion, terror and destruction are its consequences? But these things follow after this glory; I must wade through it to higher, greater and more lasting glory, which shall never end." pp. 168, 169.

Now the great difficulty is, that almost every passage of scripture describing future glory, which these writers apply to the thousand years, most clearly declare that glorious state to be *everlasting*, that it shall have *no end*, but shall endure *forever*—that there shall be no more utter destruction, but Jerusalem shall be safely inhabited. But one of these writers declares plainly that this future glory shall have an end; and the other, apparently to avoid so palpable a contradiction of the Scriptures, says, "It will *end up* in the new earth and New Jerusalem state"—an expression which, to me, is utterly unintelligible. I cannot see how one state can be succeeded by another without an end of the first. Still it is possible for the earthly city to remain while the heavenly City comes down and takes another locality. But it looks more like the truth that the Jerusalem which is to be safely inhabited, is no other than the heavenly.

On p. 113, the author of *The Age to Come* quotes Isa. lxxv, 20, 22, and applies it to the thousand years; and on p. 123, he quotes the 17th verse of the same chapter to prove that a new heaven and new earth will be created at the close of the thousand years, when the present will pass away or be changed. Now if the 17th verse applies to the time when the new earth is created, how does the 20th apply a thousand years before?

A comparison of this passage with Rev. xxi, will show that it applies to the new earth.

<p>ISAIAH. Behold I create new heavens, and a new earth. The former shall not be remembered I create Jerusalem a rejoicing. The voice of weeping shall be no more heard in her. Nor the voice of crying.</p>	<p>JOHN. And I saw a new heaven and a new earth. The first . . . were passed away. I John saw the holy city, New Jerusalem. And God shall wipe away all tears from their eyes. Neither sorrow, nor crying.</p>
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There is a perfect agreement between the two witnesses, except that Isaiah says, The child shall die an hundred years old; while John says, There shall be no more death. All is harmony but this. Therefore it is reasonable to believe that a just translation will harmonize this apparent contradiction. Paganini translates it as follows: "There shall be no more carried out thence to burial an infant of days, or a youth, or an old man who hath not filled his days;

for the man of a hundred years shall be as a youth." This harmonizes the whole—both witnesses agreeing that there will be, in the state of which they speak, no more death. R. F. C.

THE BIBLE.

(Concluded.)

OBJECT OF THE GIFTS.

We will notice the object of these gifts. "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumbering upon the bed. Then he openeth the ears of man and sealeth their instruction. That I may withdraw man from his purpose and hide pride from man. He keepeth his soul from the pit, and his life from perishing by the sword. Job xxxiii, 14-18.

Those who have objections to this mode of instruction will make them on their own responsibility. "And he that contends with the Almighty shall he instruct him?" He that reproves God, let him answer Job xl, 2, "In this age of worldly wisdom and religious apostasy, intellectuality has usurped the seat of Bible faith," and the means of instruction appointed by God has had to give way to man's wisdom, through the theological instructions of the day, until God's appointed means have fallen into such disrepute that his servants who "come down" to them (for they have been above them) are stamped as visionaries; while others cry, Bible, Bible, but away with its means of instruction.

When the God of Heaven condescends to pour out his Spirit, and gives instructions and warnings to save us from "pride," the "sword," and the "pit" to say then that we are to give no more heed to them than to dreams and false prophets, is charging God with folly. It is as much as to say, By these means God opens our eyes, but we need not look! opens our ears but we need not hear! shows the pit but we need give no attention! Such I fear will find swift destruction.

Another idea which is thrown out to blind the mind, is the following: "When we lack wisdom let us ask of God, not of visions." Such expressions betray ignorance or blindness, and I hope the honest and candid will examine the idea, and be not deceived. While the cry is, Bible, let us understand Bible instruction. It is true we should ask God for wisdom and then we should be willing that he should answer in his own way. I think those who do not see the manner in which wisdom comes must be in the condition Job was, when Elihu was reasoning with him; viz., in the dark, where they cannot perceive when God does speak. And the reason why Job could not perceive was because he brought himself into the dark, by murmuring against God's dealings with him. I hope we shall remember the reproof of Paul, while God is restoring and using the gifts. He compares them to the different members of the body, and says, One cannot say to the other, I have no need of thee: [1 Cor. xii,] as much as to say we have need of them all; and the instruction is that they are a help to each other. So when we ask God for wisdom, and he sees fit to employ one of these gifts through which he imparts that wisdom, we cannot say we have no need. When we ask God to save us, we know he cannot save us in sin, and he will use his own means to point out that sin to us.

We have need of these gifts now if ever they were needed. And while we are in the time of judgment, God will bring every work into judgment with every secret thing, whether good or evil; therefore he must use means to bring out secret sins. One object of visions is to show present duty as well as future history. Peter was instructed when to go to the Gentiles. After receiving directions from the Saviour, not to go in their way, this caused a trial to the church, while they went up to Jerusalem. But Peter was bold to tell his vision, and says, "What was

I that I could withstand God." So that they were obliged to believe Peter's vision. And when we deny this operation of the Spirit of God, in this day, we withstand Bible instruction, and will need more humility, and self-abasement, before God can fit us for the society of holy angels, and to dwell in his presence.

Some may take exceptions, when we say that these gifts are necessary to point out our faults and errors, because the Bible is for our correction and instruction. So the Bible said, Thou shalt not covet, when Ananias and Sapphira kept back part of the price, but it took the gift of the Spirit to say, Thou art the man. God is the originator of every moral principle. But every age and dispensation brings man into different circumstances, where new items of duty grow out of the same principle. The Bible does not minutely point out, and could not without a world of books, the history of all mankind in every age and calling; so the Spirit is given to the world as a reprover of sin and to bring all things to our remembrance.

There is a wide field of instruction open to mind while meditating upon this subject. It looks so clear that it seems I could convince every candid mind, could I reason with them. Some believe in the gifts but say there is no importance to them. This is having a form of godliness, but denying the power thereof. If we say these gifts are not to be followed "any more than false prophets," we deny their power to influence the mind for good. Now I cannot believe that God should condescend to pour out his Spirit upon his children, and they be indifferent to it, and give it no place in their hearts and actions.

Now when we thank God for the Bible, let us have Bible faith, Bible Sabbath, Bible day for the Sabbath, Bible Commandments and Testimony, Bible gifts, Bible submission to them all, then we shall have Bible religion, Bible hope, and soon Bible salvation and Bible glory forever.

"Holy Bible, book divine,
Precious treasure, thou art mine."

I do not feel ashamed of God's blessed truths, though they come in contact with the wisdom of this world, however humiliating; nor do I feel like putting them under a bushel. Now brother, sister, reader, I do not feel like deceiving any one, or like supporting or upholding any false theories; for this will do no one any good. Every work will be tried of what sort it is. But let me remind you that heaven's eternal day is just before us, and we are in the antitype of ancient Israel, after they left Egypt, while in the wilderness being proved by God's law, when many drew back because of the straitness of the way, and fell before they reached the land of Canaan. So down here, many are not willing to have their lives searched and corrected, and brought into harmony with God's word, and are drawing back. Let us believe to the saving of our souls. No guile in our mouths, nor fault in our hearts, is the only qualification that will recommend to the favor of God, who has borne long with us. "Then we shall receive eternal gain for worldly loss; but the unfaithful eternal loss for worldly gain." Perfect holiness in the fear of God, without which no man can see the Lord, C. W. SPERRY.

TRUTH.—Truth is mightier than brute force. It may die or, seem under violence to die, or in prison, or at the stake, but it will live again and triumph. Those desperate men who saw the dead Christ in the grave, and rolled that huge stone against its door, and sealed it with the great seal, how they exulted! In their view the deed was done; the Nazarene had run his course. His very name, if not forgotten, would be henceforth the synonym of infamy. Poor fools! That death was the womb of life. Out of it came invincible strength and eternal triumph. He that was dead lives again, ascends to heaven, sits at the right hand of God!

A HOME IN GLORY.

[The following is one of a number of rare hymns which a brother has furnished us, which were familiar to the Advent people under the First Message. We cheerfully give them a place in the Review, both on account of the spirit they contain, and the pleasing remembrances they produce of former days.]

There is a rest for saints prepared,
A home for them in glory;
And all who wait to greet the Lord,
Shall reign with him in glory.

CHORUS: O glory, O glory,
There is room enough in the new earth,
For all a home in glory.

When Jesus did ascend on high,
Upon a cloud of glory,
Two shining angel's standing by,
Announced the joyful story.

CHORUS: O glory, &c.

This Jesus, who was taken up,
To intercede in glory,
In manner like shall come again,
To reign with saints in glory.

CHORUS: O glory, &c.

The signs which he did kindly give,
Preceding him in glory,
Have been fulfilled this age we live;
And soon he'll come in glory.

CHORUS: O glory, &c.

His faithful servants heard the word,
That soon he'd come in glory;
While evil servants say the Lord;
Delays to come in glory.

CHORUS: O glory, &c.

Tho' he may seem to us to wait;
Yet soon he'll come in glory,
For we believe there's no mistake,
O halleluiah, glory.

CHORUS: O glory, glory,

There's room enough in the new earth,
For all the saints in glory.

Learned Men on the Sabbath.

(Concluded.)

ADDRESS OF THE PHILADELPHIA CONFERENCE:—
DEARLY BELOVED BROTHERS:—When you connected yourselves with the Methodist Episcopal Church, and acknowledged us as your pastors and spiritual teachers, you doubtless expected we would diligently watch for your good, and faithfully admonish you of approaching danger. And even if you had not, we should ill deserve the confidence you have placed in us were we to be silent on any point where we believe your welfare is involved; and we should certainly become obnoxious to the threatenings of God against the watchman who beheld the sword, but warned not the people. See Eze. xxxiii, 6. And believing you will regard it as an evidence of our pastoral affection and fidelity, we, according to our conviction of its necessity, submit you the following address on the sanctification of the Lord's day.

As this is so expressly enjoined upon us in the Bible and the Discipline of our church, it is unnecessary to argue at length its moral obligation. It was instituted by God, and given man when first created and placed in Eden, designed to assist his intellectual and spiritual exercises, and periodically call to his mind a future heaven of rest and happiness, of which it is a type.

If this was given to man in his pure state, how much more needful is it in his fallen state! Accordingly God re-enjoined its sacred observance upon the Jews in their ceremonial, civil and moral laws. Nor was it commanded merely, but to its proper sanctification were promised the special blessings of its great Author:—"For thus saith the Lord unto the eunuchs that keep my Sabbath, and choose the things that please me, and take hold of my covenant, even unto them will I give in my house, and within my walls, a place and a name better than that of sons and of daughters. I will give them an everlasting name that shall not be cut off." Isa. lvi, 4, 5.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the

Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord has spoken it." Isa. lviii, 13, 14. In perfect accordance with the Scriptures on this subject, it is stated in the General Rules of the Discipline of our church, "It is expected of all who continue in these societies, that they continue to evidence their desire of salvation by doing no harm, avoiding evil of every kind; such as the profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling." And at the close it is added, "These are the general rules of our societies, all of which we are taught of God to observe, even in his written word. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season: but then, if he repent not, he hath no more place among us; we have delivered our own souls."

Where the profanation of the Lord's day is great and alarming, to this may be added the prevailing practice in the cities and large towns of buying and selling bread, milk, ice, and other articles of food, or luxuries, which previous attention might have prevented; the habit of shaving, or being shaved, blacking boots and shoes, and performing various other little offices and culinary labors on the Sabbath, which certainly ought not to have been omitted on Saturday, and which conflict with the proper discharge of the sacred duties of this holy day. Thus much we say of the church generally; but suffer us to speak plainly to you as Methodists.

Dr. CHAMBERS says, "It was Constantine the Great who first made a law for the observance of Sunday, and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman empire.

LAW OF THE STATE OF NEW YORK.—"There shall be no shooting, hunting, fishing, sporting, playing, horse-racing, gaming, frequenting of tipping-houses, or any unlawful exercises or pastimes, on the first day of the week, called Sunday; nor shall any person travel on that day, unless in cases of charity or necessity, or in going to or returning from some church or place of worship; * * * * nor shall there be any servile laboring or working on that day, excepting works of necessity and charity."

Most, if not all the States in the Union have laws essentially agreeing with the above; and this protection of the Sabbath has obviously grown out of the conviction of all intelligent legislators, that a holy day of rest, and the public worship of God, "are," as the statutes of Vermont well express, "in the highest degree promotive of the peace, happiness, and prosperity of a people."

REVISED STATUTES OF MICHIGAN.—For the observance of the First Day of the Week.

SECTION 1. No person shall keep open his shop, warehouse or work-house, or shall do any manner of labor, business or work, except only works of necessity and charity, or be present at any dancing, or at any public diversion, show or entertainment, or take part in any sport, game, or play, on the first day of the week; and every person so offending shall be punished by fine not exceeding ten dollars for each offense.

Sec. 6. If any person shall, on the said first day of the week, by rude and indecent behavior, or in any other way, intentionally interrupt or disturb any assembly of people met for the purpose of worshipping God, he shall be punished by fine not less than two nor more than fifty dollars, or by imprisonment in the county jail not exceeding thirty days.

Sec. 7. No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall be liable to the penalties provided in this chapter, for performing secular business or labor on the said first day of the week, provided he disturbs no other person.—p. 191.

We see that there is a provision made for the Sabbath in Mich.; but it is not so in all the States.

Some are already threatening that there must be a stop put to this Sunday-breaking in this State. Some think that we should be "subject to the powers that be." We intend to be if they are ordained according to the law of God. But to say that we shall be subject to the law of man when it stands in direct opposition to the law of God, would make God contradict himself.

The proverb is, "When Doctors disagree, who shall decide." We not only find learned Doctors disagreeing with each other, but contradicting themselves, as in the case of Watson, Humphrey, Stone and Edwards. They will first argue for the perpetuity of the Sabbath, which is the seventh day; and then turn around and say it is the first day instead of the seventh, for various no-reasons, and contradictory assertions.

Many say the day is changed. Many say it is not. Some say the change of the day does not effect the law. Others say that it destroys or abolishes it. Mr. Stone says that "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." Then a few pages further in his book he says, "The change of the Sabbath, from the seventh to the first day of the week was at first introduced by Christ and his apostles." How Christ and his apostles could have changed it from the seventh day to the first, when they were not keeping the seventh day, it will take a learned doctor to tell.

Such consummate folly we have to meet on this question everywhere, whether it is by their dead or living authors, that it is enough to make any enlightened man sick of such worldly wisdom, (I had almost said worldly folly.)

I will close these learned extracts by quoting one more learned man of modern times, "If, then, the original Sabbath law is still in force, our First-day-keepers are Sabbath-breakers; but if what they keep is the true Christian Sabbath, then the original institution is done away. It is sheer perversion of language to call that the same, which differs in so many particulars. As well might we say that the fourth of July is the same as Christmas."

J. B. FRISBIE.

Battle Creek, Mich., May, 1856.

REPORT FROM MESSENGERS

From Bro. Cornell.

BRO. SMITH:—From Battle Creek I went to Salline, and met with the church on Sabbath and First-day, April 19th and 20th, and preached two discourses. The church seemed to be united and firmly established in the present truth. They now number about sixteen. During the past Winter they have occasionally been favored with the labors of Bro. Waggoner, which they seem duly to appreciate. After the meeting on the Sabbath we repaired to the water, and Bro. Waggoner baptized one dear soul for the remission of sins. How pleasant it is to see the understanding believer buried with Christ by baptism, and arise again with the confident feeling that they will lead a new life. My visit with the old friends of truth in this place was truly pleasant. Bro. C. S. Glover, formerly of Sylvan, has taken up his residence in this place, and still keeps a pilgrim's home; as glad as ever to entertain his fellow pilgrims in the Third Angel's Message.

On Monday morning, in company with Bro. Waggoner, went to Ann Arbor, and by rail road and stage arrived at Rochester, Mich., Tuesday noon. We spent the Sabbath and First-day with the church at Shelby. Nearly one year has passed since they have been visited by any of the messengers. Only three have turned away from the Sabbath, while about twenty-five remain firm in the truth. Most of the time was occupied by Bro. Waggoner in speaking on the law, gospel, and prophecies relating to the present time, much to the edification and encouragement of the church. We were glad to see and converse with Eld. R. J. Lawrence, and learn that he was increasing in zeal and knowledge of the present truth. The church has good reasons to hope that

he will soon be an efficient laborer in the last Message.

A meeting was called for the purpose of considering "church order," and Bro. R. T. Payne was unanimously chosen and set apart as deacon of the church. Another meeting was called to celebrate the ordinances of the house of God. Order and union seemed to prevail in every meeting. Four manifested obedience by baptism, and others are expected to follow soon. Several of the church had been bound for months, so that they had no strength to bear testimony in their social meetings; but they are now free, and fully resolved to henceforth walk in obedience. We trust that the impressions given by the admonitions and exhortations at this meeting will be lasting; and we can but hope that we shall hear good concerning this company of believers from this time onward.

M. E. CORNELL.

Tyrene, Mich., May 2d, 1856.

From Bro. Loughborough.

BRO. SMITH:—I left Bath, fourth-day evening, April 9th, and arrived at Genesee station, Alleghany Co., the day following, where I met Bro. Ingraham, who came 18 miles on horseback, to carry me to my appointment in Pennsylvania. The roads were very bad, so that there was no traveling save on foot, or on horseback. We pursued our journey, alternately riding and walking, and reached Ulysses in safety. We commenced meetings in a school-house near Bro. Ingraham's, at the commencement of the Sabbath. Gave five discourses on Sabbath and First-day. Some interest seemed to be manifest in the word spoken.

April 15th, commenced meetings in Lewisville, two miles from Bro. Ingraham's. We spoke on the First Angel's Message of Rev. xiv, and while speaking of the subject of the judgement as introduced by that Message, we claimed that orthodox teachers held that there were two judgements: one at death, and the other at the resurrection.

After we had finished our discourse, one Eld. Thomas, a Baptist minister, arose and denied that orthodox teachers believed that men were judged at death, and called on us to prove it. I stated that I had discussed with several individuals on the subject of immortality, and they claimed that men were judged and went to their reward at death. While I was making this statement he interrupted me saying, "You'll have a chance to discuss again before you get through." I looked on his remark as a challenge for a discussion, and accepted it. We deemed it expedient to meet him in a public discussion if possible from the fact that he with others had been preaching around on the hills against the Advent doctrine, and trying to prejudice the people against our views of the state of the dead, &c. We know that if a discussion was held, many of those who had heard him would come who knew nothing of our faith, and would have the privilege of hearing for themselves on this point of our faith at least.

The discussion commenced April 23d, and held two days. It was held in quite a large school-house, which was filled to its utmost extent. Eld. T. came on with Luther Lee's work on the soul as his principal testimony, and confined himself as closely to reading his book, as ever a note preacher did to his notes. He read to us in the course of the discussion nearly all that Mr. Lee says in his work on the present condition of man, the state of the dead, and the eternal torments of the wicked; while we endeavored in the freedom of God's Spirit to present the Scripture testimony on this subject. The result was, some of his own members are uneasy about the doctrine they have believed, and quite an interest was awakened to hear on the reasons of our faith entire. They, we trust will soon have an opportunity, as it is contemplated that the Tent will be pitched among them.

There seems to be a large field open in Penn., where much good can be done. There has been for a time past a steady opposition to Bro. Ingraham, from the professed shepherds, but yet his heart has been cheered by seeing many embrace the truth of God, and we hope, with him, that this is but an earnest of what will yet be seen. The field in which Bro.

Ingraham's work is new. He needs your sympathies and . . . Let the saints remember that field.

On first day, April 27th, I gave three discourses in a new place, some seven miles from Bro. Ingraham's. The congregation was good and attentive, and seemed desirous of understanding our faith. The next day I started for this place, where I arrived May 1st. I expect to labor in new fields in this vicinity some two weeks.

I still feel like trusting in God, for he will water his truth and cause it to bring forth fruit unto eternal life.

J. N. LOUGHBOROUGH.

Winfield, N. Y., May 2d, 1856.

COMMUNICATIONS.

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

From Bro. Colvin.

I PRAISE the Lord that he ever caused me to see the present truth. I firmly believe that the Sabbath of the fourth commandment is, and will be a testing truth while time lasts, and that all of God's chosen people will soon become one in faith and practice. I believe that the kingdoms of this world are by the gift of the Father already become the kingdoms of Jesus; that Christ will soon leave the Most Holy Place in which he now ministers for the justification of his people. I am looking for the wrath of God to be poured out upon the wicked and rebellious of this world, in the seven last plagues mentioned in Revelation xvi.

The nations are angry, men have invented and are inventing and bringing into use weapons of the most destructive nature, calculated to destroy men by scores and thousands. But while wickedness reigns in most every form, and a fallen church are trying to palm off for truth the commandments of men, and are defacing the truth of God in various ways, God has got a people that are waiting for Christ's second advent, and are keeping the Commandments of God, and the Faith of Jesus; and are holding up to view the last message of mercy to a guilty and fallen world; that men may seek pardon for breaking God's holy law, have faith in Christ, and be saved when he shall appear.

I believe the work is of God and will succeed. The cause is rising. Praise the Lord!

B. F. COLVIN.

Potter Co., Penn.

From Bro. Bostwick.

BRO. SMITH:—I trust we are striving for that heavenly inheritance which is incorruptible and unfading, and that fadeth not away, and which is held in reserve for those who keep the Commandments of God, and by a patient continuance in well-doing seek for glory, honor, and immortality.

It is now a little more than two years since I with my family embraced the Sabbath of the Lord. Although it was at first revolting to my mind to keep a different day from the one my neighbors kept, and to be considered odd, I have since been led to rejoice that we have a mark whereby we may be distinguished from the world at large; and I truly feel thankful to God, who has through the instrumentality and earnest solicitation of a dear brother shown me the truth.

There are none others in our immediate neighborhood that keep the Sabbath. We meet on the Sabbath with the brethren at Greenvale, where we have reason to believe that we enjoy the presence of the Lord.

We, as a church, are far from being exempt from trials. We have experienced the efforts of the "adversary" to divide and destroy us; but our trust is in God, and we have reason to hope that by his assistance we may be able to outride the storm of affliction and come off conquerors through Him who hath loved us, and gave his life a ransom for us.

Yours in hope of eternal life.

JULIUS I. BOSTWICK.

Stockton, Ill., May 1856.

NEANDER ON THE SABBATH.

BY S. A. TAFT.

THE view taken by Neander in his Ecclesiastical History, Vol. 1, page 294, if I understand him—and if I don't, I hope some one will correct me—is this: The Old Testament law of the Sabbath, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, &c. . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it," [Ex. xx, 8-11,] is the New Testament law "to keep holy the entire life, as a life consecrated every day alike to God," expressed I suppose in some such language as the following: "Be ye holy"—"Pray without ceasing"—"Rejoice always"—"Do all things without murmurings and disputings that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life," &c.

The idea of constancy is either expressed or understood in all these affirmations. Fidelity unto death, every day alike is the principle. Now I am most ready to believe and embrace all that is expressed or implied in these and many other like expressions and that the New Testament—nor do I know that this sentiment is peculiar to the New Testament, I believe the same is most amply inculcated in the Old—imposes upon us the obligation to glorify God daily in our bodies and spirits I do most fully believe; but that this is the ultimate resolution of the old original law of the Sabbath, I shall be most slow to believe. I demand testimony.

That all may see that I do not misrepresent the celebrated Neander, I will give his language. It is this: "In the New Testament fulfillment, i. e., the keeping holy of the entire life as a life consecrated every day alike to God, the Old Testament law of the Sabbath must find its resolution." Now what is this but saying that the Old Testament law of the Sabbath as quoted above, is the New Testament law to live daily to the honor and glory of God. That is to say, that law which in the Old Testament ordains that we keep holy the Sabbath day, which is the seventh or last day of the week, in the New Testament ordains that we keep holy every day of the week; not only seventh and first day, but every other day. Neander then would maintain, and did, I presume, that every day was the Sabbath, every day was the Lord's Rest-day; and if this be so, where were the Lord's working days, and where are ours? For the Old Testament law of the Sabbath not only ordains that we "Remember the Sabbath day" to keep it holy but positively forbids all labor on that day; and if in the New Testament this same law is so far amplified as to embrace every day of the week—a thing impossible in the very nature of the case—then it must exclude all labor, and we are doomed to perish, or be supported by a miracle. Such is the absurdity of trying to reconcile what is positively irreconcilable, the law of the Sabbath with the keeping of the first day of the week, or any other day but the seventh day. In truth Neander was a no-Sabbath man. He did not believe that under the New or Gospel dispensation, any one day was more holy than another. This must be so, by virtue of the quotation already given. But lest some may doubt, I will give another, same page as above, 294.

"Not barely the observance of Jewish feasts, but all forms and modes of particularizing the christian life by reference to certain times, is reprobated by the apostle Paul, as a Jewish practice, a descent to servile dependence on the elements of the world." This is a remarkable passage—Sunday-keeping, is "a Jewish practice," because it is one of the modes "of particularizing the christian life," a thing, according to the above, "reprobated by the apostle Paul as a Jewish practice." I wonder if Sunday, or First-day keepers, who make so much of Neander, understand all this.

Now the position which I once held, was precisely

this with some modifications, though I held it independent of Neander; for I did not then know what Neander's position was. I was driven to this from a serious conviction of the absurdity of all the arguments favoring a change of the day, and from an equally serious conviction, that the keeping of the first day was legitimate as a conventional arrangement, believing that the old Sabbath law was abrogated. But the contrary of all this, is the solid truth of God's holy Word. The Sabbath law of the Old Testament has not been, in the New, resolved into the law of a holy life; neither has it been abrogated; universal Protestantism affirms this. Nor does it begin with indefiniteness and end in definiteness, as all those say who affirm that it only decrees that we keep holy a seventh part of our time indefinite, while they always fasten it upon the First-day, definite. As well might they resolve the finite into the infinite, the particular into the general, as to have the indefinite end in the definite. An indefinite law must eternally remain such. It can never decree the definite. But the Sabbath law is definite and beyond equivocation—it lacks nothing. And better by far had it been for all the world had they obeyed it.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, &c. . . . but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Amen. Even so let it be.

THE REVIEW AND HERALD.
BATTLE CREEK, MICH., MAY 16, 1866.

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.

Conference at Canaan, Me.

There will be a general Conference at Canaan, Me., commencing sixth-day, June 6th, at 1 o'clock P. M., and continue over the Sabbath and First-day. We would invite the dear saints that love the Lord, his truth, and his people, to make an extra effort to come to this Conference; for your help is greatly needed. Remember the truth is destined to triumph, though earth and hell oppose; and as soon as the people all have a mind to work, the work will go forward. Come, then, prepared to work for God and the up-building of his blessed cause. E. L. BARR.

P. S. I wish to say to Bro. Wm. Bates, and the lovers of truth in Connecticut, that if the Lord does not send any one else to visit those new places, I will make an effort thus to do as soon as my work is done in this State. E. L. B.

INCREASING REVERENCE FOR SUNDAY.—The "Presb. Banner and Advocate," thus discourses on the increasing regard for the Sabbath, by which we are probably to understand Sunday.

"There are, both in England and in our own country, signs of an increasing regard for the Sabbath. Within a short time some of our most important railroads have ceased to run their carriages on that holy day. In our

cities, the disregard of the Sabbath by our emigrant population is regarded with increasing disapprobation by the majority of citizens, and the efforts that have been made to execute laws restraining vice and labor on that day, have met with unexpected favor. This increasing regard for the Sabbath is one of the most encouraging signs of the times."

SPIRITUALISM.—Mr. S. G. Finney says:—

"The Catholic Church is a stupendous wrong—a gigantic iniquity; it is the mother of ignorance, superstition, bigotry and intolerance. The Protestant church was a step in advance, but it would fail to accomplish any great purpose, because it is not firmly established upon a true principle. It is confined in its views, concentrated in its principles, and bigoted in its Christianity. And the speaker held that there must be another and a truer religion. The demand for such existed, and he thought it was answered, the want supplied, by 'Harmonial Philosophy,' of which he is an advocate."

A MEMORABLE YEAR.—During 1855, there were seventy-three battles fought, or more than one a week, with an average loss of a thousand men killed in each, excluding those who have fallen by disease or in skirmishes, those who died in the hospital or the ambulance, the wounded and disabled, the maimed, missing, and prisoners. As the number left dead upon the field is usually only about one-fourth the entire loss in a battle, the number swept out of existence must have been about 300,000,—the bloodiest year since that in which the battle of Waterloo occurred.

OF Spiritualism, the "Christian Spiritualist" says:—That its ranks are filled by millions of believers, and already number more than half of all the different denominations of Christians in this nation.

THE Spiritual Telegraph, published at 342 Broadway, New York, commences its fifth volume, under a new form, enlarged in size, and improved in appearance. Terms, \$2 per annum, in advance. A good index of the progress of Spiritism is the prosperity of its numerous Journals.

WHEN an esteemed friend turns from us, we often find him the most inveterate enemy.

If a cause be good, the violent attacks of its enemies will not injure it so much as an injudicious defense of it by friends.

HE who can suppress a moment's anger, may prevent many a day's sorrow.

Receipts for Book Fund.

[As fast as the pledges are paid, or money for the fund forwarded independent of the pledges, we intend to receipt it in the REVIEW, that those sending may know it is safely received.]

Chas. Andrews, A. A. Dodge, each \$5. C. M., \$4. M. G. Kellogg, B. M. Adams, Mrs. E. Smith, each \$2. N. A. Scripture, \$0.50.

Business.

J. Alexander:—You are receipted \$1 in No. 2.
S. B. Ingalls:—Your letter contained the following direction: "Enclosed you will find \$3 to pay back subscription, if there is any, and the remainder to the Press," which we interpreted to move the Press; and as you had paid to the close of Vol. VII, we applied one dollar on Vol. VIII, receipted in No. 1, and the other dollar "to move Office &c;" receipted in No. 2.

H. Bingham:—By request of Bro. Waggoner, we state that your donation was received at this Office, and duly delivered to him.

H. W. Lawrence:—The paper has been sent regularly to Sr. Reed since ordered, and her money you will find receipted in No. 2.

Receipts.

J. I. Bostwick, A. H. Huntley, L. M. Jones, N. Quider, H. Ross, A. C. Morton, Mrs. A. Andrews, E. J. Neuson, E. Laddell, Wm. Cobb, E. Rose, N. N. Kunt, Jno. Stowell, A. Cartwright, S. Swan, E. A. Poole, P. Robinson (for M. Lee), L. Johnson, S. E. Craig (for S. Craig), M. M. Richmond, E. Cobb (for M. Tyler), E. Sanford, O. J. Downing, P. Hutchins, each \$1.
N. Denison, L. Tarbell, each \$2. H. Rockwell, B. D. Townsend, E. Dunscomb, A. Slater, Sr. Sawyer, P. A. Gamman, each \$0.50. Jos. W. Smith, \$0.25.
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