

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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RESIST THE TEMPTER.

WHEN Jesus in his work of love
Dwelt on the shores of time,
How did the wisdom from above
Through all his actions shine.

The Tempter, skill'd in every art,
To turn from virtue's ways,
Found in the Saviour's guiltless heart,
Naught but his Maker's praise.

"If thou art now the Son of God,
Send forth thy firm command;
And let these stones to bread be turn'd,
By thine all pow'rful hand."

Jesus to answer this request,
Quotes the inspired pages,
"Man shall not live by bread alone;
God's word is life through ages."

Ascending to a mountain's top,
All nations in their view,
"Now, worship me," the Tempter said,
"And these I give to you."

"Get thee hence!" was the quick reply,
"I'll not from duty swerve:
Thou shalt worship the Lord, thy God,—
Him only shalt thou serve."

Mark the sweet reward of Heaven,
When Satan took his flight,
Angels to minister were giv'n,
With consolation bright.

When surrounded by temptation,
And duty's path looks dark,
May we to God's pure law of love,
In sweet submission hark.

(From Hist. Sab. Churches, by T. Davis.)

A GENERAL HISTORY OF THE GERMAN SEVENTH-DAY BAPTISTS.

(Concluded.)

ALTHOUGH celibacy was neither enforced nor required, it was considered a virtue. There was no prohibition of marriage or of legalized sexual intercourse, as many writers have erroneously stated, but when two concluded to be joined in wedlock, they were assisted by the society. They conceived with Paul, whose opinion and practice does not find many clerical imitators at the present day, that celibacy was more conducive to a holy life. There are many passages of scripture to that effect, which they, unlike the ministers of other Protestant denominations, kept in perpetual remembrance. "He that is unmarried, careth for the things of the Lord, how he may please the Lord; but he that is married careth for the things of the world, how he may please his wife. There is this difference between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but she that is married careth for the things of the world, how she may please her husband. I say therefore to the unmarried and widows, it is good for them if they abide even as I." They likewise, and, in my

opinion, truly considered that they who sacrificed conjugal endearments for Christ's sake, were better fitted for and will enjoy the highest places in glory.

Their ministers never received a stated salary. In their opinion the gospel was destined to be free, "without money and without price," and they thought that every one called to preach the word, should do it from the love of the cause, and in this matter, as in that of celibacy, to follow the advice and example of Paul. Nevertheless, their ministers were always well supplied with such necessities as the brethren themselves enjoyed. Individual members gave as presents whatever they could conveniently spare, in money, goods and the like; and whenever the minister traveled for religious purposes, he was supplied from the treasury to bear his expenses.

This is not the place, neither am I disposed to institute any comparison between the doctrines of the scripture, according to its literal interpretation, and the great and leading tenets of the German Seventh-day Baptists of Pennsylvania. However, it is evident, from the most casual observation, that few religious communities have adhered more closely to the letter and language of Holy Writ, have been more scrupulous about conformity to worldly opinions and practices, or have given, in their conduct, a more faithful exemplification of Christianity. Their peculiarities sprung, likewise, from the same source as many of their virtues; and these will be adverted to in replying to the charges of error which have been urged against them, with more gravity than truth, by many writers who were probably offended by the pure and primitive simplicity of their tenets and habits.

It is not necessary to attempt a full exposition of their peculiar views, or to describe the minutiae of the manner in which they perform the ceremonies and ordinances of religion. However, in their regular worship, they commence with singing; then prayers, the assembly kneeling; then singing again; after which the minister requests any brother to read a chapter out of the Scriptures, which they are at liberty to choose from either the Old or the New Testament. This the minister expounds, tracing its bearings and historical connexions with the other parts of the Bible. Then the exhorters enforce the duties it inculcates; and should any brother or single sister be able to improve the subject to the edification of the others, or to make any remarks relative to the topic, there is perfect liberty for such an expression. Prayer and singing, with the reading of a psalm, conclude the service—than which nothing can be more solemn and impressive.

Ignorance, in a writer, is nearly or quite as culpable as misrepresentation; for no one has any right to assume the responsibilities of the historian, without first making himself the master of his subject. By a contrary course he may inadvertently expose the most innocent and virtuous community to the reprobation and ridicule of contemporaries, and the abhorrence of posterity. Few societies have suffered more in their reputation from ignorant and unprincipled authors, than the society of Ephrata; others, however, have borne honorable testimony to its merits.

The account of their sentiments in Buck's Theological Dictionary, is a tissue of misrepresentation and calumny unworthy a place in such a work. We are there told that their "principal tenets appear to be these: that future happiness is only obtained by penance and outward mortification in this life; and that Jesus Christ, by his meritorious sufferings, be-

came the Redeemer of mankind in general, so that each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity bound to do, and that his superabundant works may therefore be applied to the salvation of others." This, as well as the accounts given of them in many other English books, is a gross falsehood. Gordon's Gazetteer of Pennsylvania is almost equally reprehensible, as the account which it contains was first published by the Historical Society of Pennsylvania, and contains many erroneous charges, that are entirely without foundation, and could only have originated in gross ignorance or shameful wickedness. Among other misrepresentations, the good and devout founder is declared to have been a crafty and designing usurper of ecclesiastical authority, and as assuming honors and titles. These statements are utterly unfounded. Beissel had been educated in the Calvinistic faith, but perceiving its dissimilarity to the word of God, as respects church government, ministerial salaries, and other things of a like nature, he emigrated to America in order to enjoy liberty of conscience, and he left the society of Dunkers at Mill Creek, because his peculiarities relative to the Sabbath created some dissension. It is true that he was drawn from his seclusion, but it is no less true, that the people whom he had forsaken, sought him out, and came and settled around him, entreating his ministry. After this time he devoted his whole time, life and property to advance the welfare of the society, giving the management of the secular affairs entirely into the hands of others, while he gave his attention wholly to instructing the people in the word of life. The doctrine of celibacy which he taught was no new-fangled idea, being quite as old as the time of the apostle Paul. He received the titles of "Father," and "Gottrecht," from the brethren, instead of presumptuously assuming them himself.

In their habits of life they have been equally misrepresented. They are not accustomed to wear long beards, as is frequently said of them, neither did the rules of the society forbid meat for the purpose of mortifying the natural appetite, or require them to repose on wooden benches with billets of wood for pillows, as acts of penance. Nevertheless they did so, but their conduct admits of a different explanation. They practical austerity from considerations of economy. With limited means and restricted circumstances, they had undertaken an expensive enterprise. Hence, all their arrangements, though distinguished for neatness, were extremely simple. Wooden flagons, wooden goblets, and wooden trays were used in the administration of the sacrament, and although they have been presented with richer and costlier ones, the same service is still in use. Their domestic and kitchen utensils were likewise made of wood. The plates of which they ate were thin octangular pieces of poplar boards. Their forks and candlesticks, and indeed every article that could be, were made of that material. Subsequently, when they were relieved from the burdens of their expensive enterprise, they generally enjoyed the cot for nightly repose, and partook, though in the most moderate and temperate manner, of the comforts and even some of the luxuries of life. Temperance societies had not been instituted, "but there were no ardent spirits used in building the whole village, although the timber was hewn and all the boards sawn

by hand during the winter months." The society was a social community, organized for mutual support and assistance. Its members were distinguished for kindness, hospitality and promptness in affording relief to the suffering, whatever might be their character or denomination. The following account of them is taken from a work, entitled the *Journal of an Officer*, which was published in 1784. He says,

"I came among this people by accident, but I left them with regret. I have found out, however, that appearances may be delusive, and that where we expected to meet with a cold reservedness, we may sometimes be surprised by exhibitions of the most charming affability, and disinterested benevolence. They all acted the part of the good Samaritan to me, for which I hope to be ever grateful; and while experiencing the benefits of their kindnesses and attentions, witnessing the sympathies and emotions expressed in their countenances, and listening to the words of hope and pity with which they consoled the poor sufferers, is it strange that, under such circumstances, their uncostly garments appeared more beautiful in my eyes than ever did the richest robes of fashion, and their cowls more becoming than head-dresses adorned with diamonds, and flowers, and feathers? Until I entered the walls of Ephrata, I had no idea of pure and practical Christianity. Not that I was ignorant of the forms, or even of the doctrines of religion. I knew it in theory before; I saw it in practice then.

"Many a poor wounded soldier will carry to his grave the sweet remembrance of those gentle sisters, who watched so patiently by his side, supported his fainting head, administered the healing draught, and cheered him with both earthly and heavenly hopes. What mattered it to him that their words were couched in an unknown dialect; he read their meaning in the deep, earnest, liquid eyes. Eternity will likewise bear a glorious testimony to the labor of the Prior, who could converse in the English language. Many a poor fellow who entered there profane, immoral, and without hope of God in the world, left it rejoicing in the Saviour."

This officer had been wounded in the battle of Brandywine, and had been, with many of his comrades, dispatched to the hospital at Ephrata. I shall allude to this circumstance again. Morgan Edwards bears the following testimony of this people:

"From their reclus and ascetic habits, sour aspects and rough manners might be expected; but on the contrary, a smiling innocence and meekness grace their countenances, and a softness of tone and accent adorns their conversation, and makes their deportment gentle and obliging. Their singing is charming, partly owing to the pleasantness of their voices, the variety of the parts they carry on together, and the devout manner of the performance." The following character of Beissel is derived from the same source:

"He was very strict in his morals, and practiced self-denial to an uncommon degree. Enthusiastic and whimsical he certainly was, but an apparent devoutness and sincerity ran through all his oddities. He was not an adept in any of the liberal arts and sciences, except music, in which he excelled. He composed and set to music, in two, four, five and seven parts, a volume of hymns, and another of anthems. He left behind him several books in manuscript, curiously written and embellished, and likewise published several other works."

One writer has observed, "that the sisters apparently took little delight in their state of single blessedness, as two only, (aged and ill-favored ones, we may suppose,) remained steadfast in the renunciation of marriage." This invidious remark is entirely unfounded; for though they were not required to renounce matrimony on entering the cloister, only four or five of the whole number that were received in it as inmates during the period of one hundred and ten years, left and were married. One of these became the wife of a gentleman from Philadelphia, and afterwards, amid the cares and burdens of a large family, she regretted her change exceedingly, as did all the others who were induced to leave the "stille einshamkeit." "The others remained steadfast in their state of single blessedness, and now, with the exception of those remaining in the convent, lie beside each other in the beautiful cemetery in the fore-

ground of the village." These gratuitous aspersions would be passed over with the silence they deserve, were it not that a fresh currency has been given to them by a late popular work. They have likewise been charged with denying the doctrine of original sin, and the eternity of punishment. They do not indeed believe that every individual of mankind is included in the condemnation of Adam, for many who are born die without sinning; but they admit that in the fall of Adam, all disposition to good was lost, and "that the whole race inherit a natural innate depravity, which will lead them to sin, and prove their sure condemnation, unless they repent and are born again of the Holy Spirit." Beissel wrote a most curious and ingenious treatise upon this subject, in which he enters into long disquisitions on the nature and intellectual capabilities of Adam in his primeval state of innocence. He then explains in what manner he was affected by the fall, and with it elucidates many passages of scripture, which have escaped the attention of men of more erudition, but less profundity of penetration and genius. His views, however, though deep and ingenious, are somewhat mysterious, and would, in the present day, be considered as little better than the hypothetical speculations of an overwrought imagination. However, there is nothing that can be construed as denying the doctrine of human depravity, and the woful consequences that the fall of Adam has entailed upon his posterity, unless each one be regenerated by the sanctifying influences of the Spirit of grace. They never received the doctrine of universal salvation in the usual acceptance of that term. They believe in the sure reward of submission and obedience to the requisitions of God, through faith in Christ, but they teach likewise, that the "wages of sin is death," death to holiness, and exclusion from the joys of heaven and the presence of the Lord. It is not denied that the idea of a universal restoration of all things was cherished by some of them in former days, and that it was based upon several passages of scripture, particularly the fifteenth chapter of the first epistle to the Corinthians, and the twentieth chapter of the Revelations. Nevertheless it was never taught as a doctrine, but was treated with the greatest caution and delicacy by the pastor, and aged members, in private circles, and was always accompanied by expressions of the necessity of making their calling and election sure, that thereby they might be prepared to participate in the first resurrection. Many of the brethren were no less distinguished for high literary attainments than for piety, and they established a school at a very early period, which afforded every facility for the acquisition of classical and scientific education, and which gained for itself so honorable a reputation, that many young men from the first families of Baltimore and Philadelphia were sent here to be educated. A Sabbath-school was likewise instituted, which afforded the best facilities for moral and religious instruction. It flourished many years, and was attended by important consequences. The minds of the juvenile population were excited to a state of religious inquiry, which increased to what would be termed, in these days, a powerful revival, accompanied by the most intense excitement. The scholars met together, before and after common school hours, for prayer and exhortation, but their zeal, at least in the minds of the older brethren, ran into excess, which induced Beissel to discourage the enterprise, and also to object to the erection of a building, which was already commenced for the special use of the school, to be called *Succoth*.

This Sabbath-school had been instituted under the following circumstances: Ludwig Hoecker, or Brother Obed, as he was designated, who was the teacher of the common school, perceiving that many of the indigent children were kept from regular attendance by necessary employments during the week, projected the plan of holding a school in the afternoon of the Sabbath, where instruction would be administered to those of all circumstances. It is not known, neither is it material, in what year the Sabbath-school was commenced. Hoecker took up his residence at Ephrata in the year 1739, and it is presumed that he commenced the enterprise soon after. By reference to the minutes of the Society, we find that the materials for the building were provided in 1749. After the battle of Brandywine, the Sabbath-school

room, with others, was turned into a hospital, which it continued to be for some time. The school thus broken up was never afterwards resumed. The honor of having projected and successfully introduced the present general system of Sunday-school instruction, is certainly due to Robert Raikes; but the Seventh-day Baptists of Ephrata had established and maintained in operation for upwards of thirty years, a Sabbath-school, nearly half a century before one was opened by the Gloucester philanthropist.

In 1777, the Society began to decline, but the declension cannot justly be attributed to the causes which some writers have erroneously stated. Beissel died in 1768, and his successor, Peter Miller, was a man of much higher attainments and more eminent mental powers. Indeed, Miller had the principal management of the establishment during Beissel's time, and to his extraordinary abilities, the early prosperity of the institution is mainly imputable. Its decline however, can be rationally accounted for, without supposing either incapability or degeneracy in those who were intrusted with the direction of its affairs, especially when we take into consideration the great changes in politics and government that transpired, and the consequent alterations in public sentiment. The seventeenth century was prolific in monastic institutions, of which this was one; and the feelings and motives that animated its founders were decidedly European. During the first fifty years from the establishment of Ephrata, a remarkable progress was made in liberal opinions, and with the march of intellect and politics, different opinions with regard to religious institutions were also entertained. It was commenced as a social community, and as such it succeeded admirably, and was adapted to every purpose of life, when surrounded by a howling wilderness, filled with wild beasts, and wilder inhabitants; but when the hand of improvement had turned the forests into fields smiling with plenty, and the neighboring country became filled with a dense and promiscuous population, it appeared evident to all that it was not compatible with the circumstances of the times, or the spirit of the age. Besides this, its members were exposed to incessant persecutions, and were kept in perpetual contentions and turmoils, by their envious neighbors, which of themselves were enough to have produced a declension in the Society.

The community at Ephrata still comprises a small band who retain the principles and manners of their forefathers, and who meet regularly to worship God on the evenings and mornings of their Sabbaths. But although they have the forms, they are without the spirit or the zeal of their ancestors. In ancient times they had bestowed upon them in ridicule the epithet of "Zealots." Zeal, however, when it is according to knowledge, is commendable; under any circumstances it is preferable to indifference. Christianity without zeal is like the body without life, and it is an honor to any denomination to receive, even in ridicule, a title designative of faithfulness and activity. Ephrata would be a paradise now as it was in former days, did its inhabitants possess, in the same degree, that desirable quality which those of old possessed, and for which they were stigmatized. Yet in this zeal there was neither noise nor display. It was not the occasional gleam of the meteor, but the pure, steady, unchangeable light of the pole-star, so quiet and all-absorbing, in which the world, with its pomps and vanities, was sacrificed upon the altar of pure and constant devotion. They lived and moved in the world, performed the routine of all the duties devolving upon them, and cherished the highest and holiest affections; but their treasures and their hearts were centered in heaven. Could they stoop to quaff from the springs of earth, who had once slaked their thirst at the fountains of immortality? Could those ears be delighted with terrestrial songs, that had once been ravished by the unimaginable harmonies of the upper world? How would they thirst and long for another draught! How would they wait and listen to catch another echo! And how would the ignorant world deride their enthusiasm and mock their zeal! Of those who, at Ephrata, were derided as zealots and enthusiasts, Mr. Winchester makes the following declaration:

"God will always have a visible people upon earth, and these, (speaking of the Society of Ephrata,) are

his people at present, above any other in the world. They walk in all the commandments and ordinances of the Lord blameless, both in public and private. They bring up their children, (alluding to the married members,) in the nurture and admonition of the Lord; no noise, rudeness, shameless mirth, loud laughter, is heard within their doors. The law of kindness is in their mouths; no sourness or moroseness disgraces their religion, and whatsoever they believe their Saviour teaches, they practise, without inquiring or regarding what others do. They read much; they sing and pray much; they are constant attendants upon the worship of God; their dwelling-houses are all houses of prayer."

Although Ephrata has degenerated—is now spiritually dead—the truth has not become extinct, but is still extending. From this parent society several branches have originated. One in Bedford County was founded in 1753, which is still in a flourishing situation. Another in York County, about fifteen miles from the town of York, was founded on the Bermudian Creek, in 1758, of which some of the members remain, although they have been without a leader for many years. A third branch was established at Snowhill, in Franklin County, under the superintendence of Peter Lehman and Andrew Snowberger, where the greater part of the Society are still resident. Besides these there are other smaller branches in Western Pennsylvania.

A Rich Worldling.

How apt many are at the sight of a rich worldling, to envy him for what he hath; but for my part I rather pity him for what he wants: he hath a talent, but it wants improvement; he hath a lamp, but it wants oil; he hath a soul, but it wants grace; he hath the star, but wants the sun; he hath the creature, but wants the Creator.

In this life he doth float upon a torrent of vanity, which emptieth itself into an ocean of vexation; and after death, then take this unprofitable servant, bind him hand and foot, and cast him into utter darkness; go set his soul adrift in an impetuous lake of fire and brimstone.

Where now is the object of your envy? It is not his silver that now will anchor him, nor his gold that shall land him, nor his friends that can comfort him: therefore if he be worth the envying, who is worth the pitying? If this be felicity, then give me misery.

Lord, rather make me poor with a good heart, than rich with a bad conscience.

Difference between good and bad Men.

I SEE the wicked have their heaven here, and their hell hereafter: and on the contrary, good men have their hell here, and their heaven hereafter.

Dives had his good things in this life, and Lazarus evil: there Lazarus is comforted, and Dives tormented. I will not therefore envy the prosperity of the wicked, nor be offended in the affliction of the righteous, seeing the one is drawn in pomp to hell, while the other swims in tears to heaven.

WHEN that man presented you with a cup of water, and you said, "Thank you, sir," you did not do wrong. You believe that to express gratitude is not amiss. God gives you many cups of water, and tables covered with food. The Bible orders you to say, "I thank thee."—Nelson.

A Distinction.

MANY years ago, when new sects in New England began to break the good old Congregational barriers, and make incursions into the sheepfold of the regular clergy, a reverend divine whom I well knew—a man at once of infinite eccentricity, good sense, and good humor—encountered one of these irregular practitioners at the house of one of his flock. They had a pretty hot discussion on their points of difference, and at length the interloper, finding more than his match at polemics, wound up by saying:

"Well, doctor, you'll allow that it was commanded to preach the gospel to every crittur."

"True," rejoined the doctor, "true enough, but then I never did hear that it was commanded to every 'crittur' to preach the gospel."

WHAT unbounded riches are offered in the word of God for the acceptance of every individual! No matter how poor, how ignorant, how degraded, the offer is free to all. Who should accept riches, if not the poor? Who should accept pardon, if not the sinner? Who should buy wine and milk, without money and without price, if not the hungry and the destitute? Who should seek for a lasting mansion, an eternal city, if not those here who have no home, no certain dwelling-place?

WHEN our Master was on earth, He went about doing good. No employment can be more dignified, or more honorable, for no other has ever been recommended to us by such an example. Whether our lot is cast in city or country, we can never want opportunity for doing good to others. He himself said, "The poor ye have always with you, and whosoever ye will, ye may do them good;" thus throwing the responsibility entirely upon us. And then to encourage us tells us, "Me ye have not always," "but inasmuch as ye have done it to one of the least of these, ye have done it unto me." "He that giveth to the poor, lendeth to the Lord, and he will repay it." Blessed promise! whether it be food, or money, or clothing; a night watch by a sick bed; a kind turn to the overburdened; a word of encouragement to the fainting; a kindly reproof to the erring; he will repay it. And his promises are not like men's, often made without due consideration of what is implied in them, and liable to fail for want of ability or will to perform them. But they all are yea and amen. He will repay.

Sunday Always.

By different nations, every day in the week is set apart for public worship: Sunday by Christians; Monday by the Greeks; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; Saturday by the Jews. Add to this the diurnal revolutions, and it is apparent that every moment is Sunday somewhere.

The above may be true with respect to every day but the last. The seventh day was set apart, not by the Jews, but by God himself.

Buried with Christ in Baptism.

HOLY Baptism! Beautiful emblem of a death to sin, a resurrection to a life of holiness! How plainly it declares old things have passed away; behold all things are become new! We have put on Christ. We are no longer of the world. The fashion of this world passeth away; but we are pilgrims to a holier world, a more enduring habitation. With the sinful pleasures, the gayeties, the follies, the trifles of earth we have nothing more to do. True, while we are in the flesh, sin will stain and mar all we do; but we stay not willingly in its paths, we hold no loving and familiar intercourse with its votaries, but strive only to learn them to walk with us, in wisdom's ways, which are pleasantness, and in those paths of peace.

Alas! alas! I am dreaming. This is what I saw in the picture, guided by the word of God. But when I wake and look at those who have dared to take upon themselves those holy vows, and to sur-name themselves by the name of Christ, I find many, alas, too many, seemingly conformed to the world, following hard after its pleasures and its honors, seeking to be rich; vain and frivolous, fearing to be thought singular. Of how few can it be said, they walk humbly and faithfully with God, as they promised when they went down into the baptismal wave.

Salvation.

SALVATION! Blessed be God that our fallen earth has heard the joyful sound! Reader, blessed be the grace that brought it to your ears. Multitudes of man's family are strangers to it. But thrice blessed be the Spirit's love, if it is the sweetest melody which charms you—the loudest note by day and by

night of your unwearied praise! To multitudes it is a toneless cymbal.

Salvation! It peoples the many mansions of our heavenly kingdom. It is the bliss of the ever blissful. It is the joy of the ever joyful. It is the happiness of the ever happy. It is the song of the ever singing. It is the peace of the ever peaceful. It is the rest of the ever resting. It is the glory of the ever glorified. Oh my soul! See to it that you are saved.

Salvation! It is a roll written by Jehovah's pen. It is the decree of divine councils, the fruit of Omniscient mind, the first-born of unmeasured love, the perfection of eternal thought, the strength of Omnipotence. It is the fabric which every attribute of God erected with concurring hand; in which every stone is brought by mercy, and shaped by wisdom, and laid by grace; in which there is no defect—no blemish, no decay. It is the soul built temple which will rise and shine in the growing splendor, through all ages. Oh my soul! See to it that you are saved.

Salvation! It is the work for which Jesus was born in Bethlehem, and lived on earth, and died on Calvary, and descended into the grave, and burst the bonds of death, and mounted to heaven and sits at the hand of God. For this he drank the deepest cup of wrath and torment. For this he grappled with all the powers of darkness.

It is the work for which the Spirit seeks our earth, and knocks at the barred entrance of the sinner's heart. For this he assaults the fortress of self-love, and reveals the perils of sin, and wrestles with ignorance and vain excuses. For this he strives until the arms of rebellion fall, and the contrite soul flees to the cross and embraces Jesus—the risen Saviour, and shelters in the sure refuge of his words. Oh my soul! See to it that you are saved.

Salvation! It is the first message which mercy uttered to a ruined world. It is the end of every prophecy, the purport of every precept, the beauty of every promise, the truth of every sacrifice, the substance of every rite, the song of every inspired lip, the longing desire of every renewed heart, the beacon which guides through the voyage of life, the haven to which the tides of grace convey, the end of faith, the full light of hope, the home of love. Oh my soul! See to it that you are saved.—Law.

"The Throne of Grace"

PRAYER is the very life of genuine religion. It relieves, sanctifies, and enriches the soul; fits it for the thankful reception of the blessings of heaven; and prepares us at once for the duties, the conflicts, and varied changes of the present life, and for holy fellowship with God in that which is to come.

The throne to which we are invited upon earth is denominated a "throne of grace." Had it been a throne of glory, or a throne of judgment, we might well have been filled with alarming fear, and with slavish dread. But as it is a throne of grace, we may approach it with composure and confidence. This language has reference to the temple service. In that service God is represented as seated in the most holy place above the mercy-seat, and the high priest approached that seat with the blood of the atonement, to make intercession for the people and to plead for pardon. That scene was emblematic of heaven. God is seated on a throne of mercy. Through the blood of Christ that throne is accessible to all. From this throne God is willing to dispense mercy. This is what we want first. We need pardon as the first thing when we come to God. We are guilty and self-condemned, and our first cry should be for mercy—mercy. And when we have received pardon, we need grace to keep us from sin, to aid us in duty, and to preserve us in the day of temptation. Now this grace is to be found at the throne of grace. And to obtain it we are invited to come boldly, that is, with freedom, confidence or liberty of speech, in opposition to the fear and trembling of the Jewish high priest. Everything in God's name, character, word, promises, is fitted to inspire the soul of the true penitent and believer with this holy boldness. The infinite grace of God is promised to us, to help us in time of need. And when is it not a time of need with the believer? He needs grace every mo-

ment, and hour, and day, and year of life. He needs it at home and abroad; in private and in public; on the Sabbath and the week day; in purchasing and merchandizing; in all forms of business, and under all circumstances. His feeling is

"O to grace how great a debtor
Daily I'm constrained to be."

Well, it is a joyful thought that we can always obtain this grace. God delights to bestow it. He gave it abundantly and freely. Why, then, should we not all go to him, and receive it, and become wiser, and purer, and stronger, and more faithful, and active, and efficient.—*Congregationalist*.

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. FEB. 19, 1857.

FIGHTING AGAINST GOD.

It is an awful thing to be found fighting against God. And in no way can we more fully manifest our hostility against him, than by opposing the holy, just, and good law which he has given us. But open hostility and contempt of his law involves nothing like the awful responsibility of insidiously opposing it under the profession of friendship. The man who openly violates the law of God, setting it at defiance, throws away his own life; but he can have no influence to ensnare those who are disposed to be obedient. On the contrary, they shudder at his bold iniquity, and shun his example.

But an awful responsibility rests upon the man, who, professing to be a friend of God and a teacher of those who would know the way to his kingdom, and yet would subvert his law by teaching that it has been abolished or changed. Such men shut the kingdom of heaven against men; they neither go in themselves, and those who would, they hinder. Hence the solemn warning of our Saviour against breaking the Commandments, and *teaching men so*. Matt. v, 19.

He was certainly speaking of a law already known, and published in the Hebrew language; and he as certainly teaches the perpetuity of every jot and tittle of that law in all coming time, down to the passing of the heavens and earth, and the coming of the kingdom of heaven. And he makes the teaching and observance of that same pre-existing law a necessary qualification for entering into that kingdom. Verses 17-20.

Yet men professing to be the servants of Christ, and to be looking for the kingdom promised to the faithful and obedient, can close their eyes to such plain, positive and unequivocal testimonies of the Son of God, and *teach* men that God's law has been abolished or changed! And why? Because, that in consequence of the great apostasy, they find themselves observing a law which conflicts with the law of God, and which was invented by the Devil to drown men in perdition. And to make void the law of God, and to establish that of the Man of Sin, behold their numberless turnings and twistings!

If Paul's spirit was stirred within him, when he saw the city of Athens wholly given to idolatry, what would be his feelings, could he now see the professed Christian world, and witness their multifarious and discordant inventions to abolish, alter, and evade that holy, just, good and spiritual law which he, the Apostle to the Gentiles, declared was not made void, but was established by the faith of the gospel? How would he regard their wresting of his words, in other parts of his writings, to prove that what he said of the law in his epistle to the Romans, was false?

I have been led to these reflections by some articles in the *Advent Herald* of Jan. 17th, 1857. I give some extracts:

"Again Paul declares, [Heb. vii, 12.] The priesthood being changed, there is made of necessity a change in the law.' Now he does not say all the law was abolished or done away, but changed. Now what does the word changed mean? I answer, to

alter or revise over. Do we find it so? Let Paul tell what is abolished, and Christ, what is revised over. See Col. ii, 15. 'Blotting out the ordinances against us, nailed them to his cross!' Verse 16. For this reason let no man judge or condemn you in meat, drink, or an holy day, or the Sabbath.' Verse 17. 'Which are a shadow of good things to come.' The only shadow on the tables of stone is the seventh-day Sabbath remember. We will refer to Christ's own words, for he is the Mediator of a better covenant established on better promises for the law under the new covenant. Matt. xxii. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment, and the second is like unto it.' On these two great fundamental principles, love to God and love to man, Christ has hung, or fixed his law."

Out of five professed quotations from the Scriptures, only one is quoted correctly. Such random work would be less reprehensible, if the sense were not perverted. But I think I perceive some difference between a change in the law, and a change of the law; especially since Paul explains it in verse 18 to be a "disannulling of the commandment going before." The change of the law of which the Apostle speaks, is no less a change than the annulling, or abolishing of the typical law of the Jewish dispensation, and the introduction of the antitypes belonging to the gospel dispensation. The hand-writing of ordinances was *blotted out*. God never made a law and afterwards changed it.

Again, our writer professes to find "the Sabbath," in the singular number, in Col. ii, 16. No Greek scholar dares translate the text so. It is plural, sabbath-days, or sabbaths. These sabbaths were the annual festival sabbaths of the Jews, which were, as Paul says, "a shadow of things to come." The antitypes of these feasts did not all come at once; but when the first one, the passover, was fulfilled—when "Christ our passover" was sacrificed for us, then commenced their fulfillment, at the commencement of the gospel age, and hence *all* the shadows were nailed to the cross. The feast of Pentecost was fulfilled when the Holy Spirit was poured out; we are now in the antitypical atonement; and the feast of tabernacles will meet its antitype in the future. But the weekly Sabbath has no antitype in the gospel day to which it points, but it still points back to the creation.

But our writer argues that something was abolished, and something else revised over, when the gospel was introduced. He says, "Let Paul tell what is abolished, and Christ, what is revised over." Now let us suppose that he means to be understood that the ceremonial law was abolished, and the ten commandments revised over. But this will not do; for he quotes Paul to the Colossians to prove that the Sabbath of the ten commandments is *abolished*, not "revised over." Then if Paul abolishes all the ceremonial law and the Sabbath of the decalogue, there is nothing left for Christ to "revise over," but the nine commandments, which all admit to be unchangeable laws. But the object of our writer, evidently, was to prove that Christ revised over the Sabbath commandment, by a change of the day. If he did so, it was labor lost; for all the shadows were nailed to the cross. "The only shadow on the tables of stone is the Seventh-day Sabbath remember." Only think of Christ *revising over* a shadow! But did he revise over the nine? How then are we now to keep them? Shall we show our love to God by breaking the first three, and to our neighbor by breaking the last six? The fact is, it is an impeachment of the wisdom and knowledge of the great Law-giver to say that he ever made a law of any kind, and afterwards revised it over. Shadows reached their destination, and were blotted out; and that at the very point where infinite wisdom had before determined that they should cease. There is no revising over in all his plan. He needs no second trial to make a perfect law; and such a law he had in the days of David." Ps. xix, 7.

But our writer quotes the words of Christ in Matt.

xxii, to show what is revised over. These words of our Saviour are quoted from Deut. vi, 5, and Lev. xix, 18; and though they have passed from the Hebrew to the Greek, and from the Greek to the English, they stand the next thing to verbatim. They are not revised over like our friend's quotations from Paul. And besides this, there is nothing said about revising over any thing; nor is there the least intimation of such a work.

The lawyer did not ask, What will be the great commandment on which you are about to hang your new law? but, Which is the great commandment in the law? The two great principles, love to God, and love to men, were no new principles. They were as old, at least, as the books of Moses, from which they were quoted. Neither is there the least hint that Christ hung any thing new upon them. Said he, On these two commandments hang all the law and the prophets. All the ten commandments, and all the teachings of the ancient prophets, had been hanging for ages on these two principles; and they hang there still, notwithstanding all the efforts of sinners to abolish or revise over the fourth commandment.

We will now notice the effort of another writer in the same No. of the *Herald*, to creep around the law of God. He says,

"Gen. ii, 2, 3, simply states a fact, that God rested, or sabbatized, the seventh creation-day. Ex. xx, commencing with the 7th verse, the children of Israel are commanded to 'remember the Sabbath-day.'" The 10th verse says the seventh day is the Sabbath. But how shall they know which day is the seventh? (it being generally conceded that the true Sabbath was lost during the sojourn in Egypt, if it had been observed before.) 'O,' says the Sabbatarian, 'God wrought a miracle to point out the true day.' Exactly so! But are you very sure he did not give them a special day to be observed as a *sign* to them, while the legal covenant lasted only? Are you sure that the day given them, and enjoined in the fourth commandment, coincides with the paradisaic rest day?

Certainly,' says the Sabbatarian, 'for Ex. xx, 11, gives as a reason why the children of Israel should rest on the seventh day, that God rested on the seventh day, and therefore blessed, and hallowed it.' Let us look at that again. After finishing the work of creation in six days, God had rested on the seventh day. And as he had rested on the seventh day, so he saw it good that his people should rest one day in seven, and accordingly assigned that as a reason for giving a law to that effect."

What this writer says is "generally conceded," is not conceded by any advocate of the Sabbath that I know of. It is one thing to admit that the Sabbath had been neglected by Israel while under task-masters, and quite another to say the day had been lost.

But in referring to the fourth commandment, how artfully he evades the fact that the very seventh day Israel were required to keep holy, was the Sabbath (Rest) of the Lord their God. The very day on which he rested when he made the world! Says he, "The 10th verse says the seventh day is the Sabbath." How convenient for his theory to stop there! He wants us to believe that the Jews did not keep the Creator's Rest-day, but the seventh day from the first fall of manna. If this verse had said that the Sabbath was "the seventh from the first of falling manna," how nicely it would have fitted his theory! But the Lord says, The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. On what day is work forbidden? Is it the day on which God rested? or that "one day in seven" which "he saw it good that his people should rest?"—"the seventh from the first of falling manna?" This last day is nowhere named in the Bible. If none had desired to evade God's law, it never would have been dug up.

And now, candid reader, observe the dexterity of this writer. A reason is given in the fourth commandment; and he would have you believe that God assigns his working six days and resting the seventh

at creation, as a reason for his giving them a command to rest on some other seventh day. Is it a reason for giving the command? or a reason why the people should rest? i. e., because God rested on that day. In it (God's Rest-day) thou shalt not do any work. For in six days, &c.

But our writer is very confident, and says, "The priesthood ceased when a priesthood arose after the order of Melchisedec. The sign was taken down when he made another covenant with his people, nailing the old one to his cross. And here we call upon Sabbatarianism to meet this point, or cease to fight against God, by making test questions of things which by divine limitation have long since passed away."

The new covenant is much talked of by those who oppose God's law. But what is the new covenant? Jer. xxxi, 33. "But this shall be the covenant that I will make with the house of Israel." What is it. I will abolish my law and make a new one? No. I will revise over my law? No. What then? Let the Lord by Jeremiah answer. "I will put my law in their inward parts, and write it in their hearts." The very thing which he called his law in the days of Jeremiah, he promised to put in the hearts of his people under the new covenant. I truly fear that many who boast of the new covenant, are not included within its conditions; because they do not love God's law—it is not in their hearts.

But our writer has

"One word with reference to the first day of the week. If the church of Christ had commenced counting their days of the week, the day following that on which Jesus became the head stone of the corner, much confusion would have been obviated, and the Christian Sabbath would have been called seventh in order, which it as truly is in reference to the preceding six of labor, as the day on which God rested, was the seventh creation-day, or the Sabbath of the legal dispensation, the seventh from the first of falling manna."

Yes; and if we commence counting on Tuesday, Monday is as truly the seventh. What a pity that the primitive church, guided as they were by the Holy Spirit, had not foreseen and obviated so "much confusion" as has arisen from their neglect! And how unfortunate too for our friend's theory, that God did not command the Jews to rest on the seventh day from the first of falling manna! but told them which day his Rest-day was, and commanded them to rest on that, because he had rested on it. And above all, how extremely unfortunate, that neither Jesus nor his apostles left on record one plain text to prove that the first day is the *Christian Sabbath*! How many have chided with the apostles, like J. W. Morton, because of their neglecting to furnish them with that *one text*! Said he, "Never did Rachel mourn for her children, as I mourned for that *one text*! but, like her, I could not be comforted, because it was not!"

Could we bring together, and view at a glance, all the foolish theories that men have invented to justify themselves in the violation of the fourth commandment, it might excite the gravest to a smile. But there is another thought which should cause us to weep. We can but pity those who throw away their lives, and provoke the wrath of God, by these inventions. Could we but see them as angels do, we certainly should weep. If angels rejoice when a sinner repents, how must they feel when they see those that have loved God, thus give themselves up to be led by the Devil, and wage an unequal warfare with the King of heaven.

"Did men but know it in their reckless strife,
They're laboring hard to lose eternal life."

I would beseech all to consider well whose wrath you dare, before you venture to assail the law of God. And on the other hand, remember the declaration of Jesus, that whosoever shall *do and teach* these commandments, the same shall be called great in the kingdom of heaven. And to those who have

already entered the field against the law of the Most High, I would say in the language of another,

"Better 'twould be, ye fighters of the law,
If your own weakness, verily, ye saw:
If ye would hear the teachings of God's word,
And live obedient to all ye heard,
Better 'twould be to obey God's holy will,
And own the Sabbath precept binding still,
Before ye make, in all ye do and say,
Such wretched work to have it done away."

If God has a law, be assured that he will judge the world by it; and those who knowingly and willingly transgress it, will surely be condemned. And if the Bible is the word of God, the ten commandments are his law; for they constitute the only code of moral laws recorded in it.

Mill Grove, N. Y., Feb. 10th, 1857.

Ed. Advent Herald, Please copy.

R. F. C.

Letter from Bro. Bates.

BRO. SMITH: Since I wrote you from Otsego the 8th, inst. I have been holding meetings in several school districts in Monterey and some of the towns adjoining in Allegan Co. About every school-house is open for religious meetings, hence the doctrine of the second advent of the Lord Jesus is freely received by those who have ears to hear. I still find it extremely difficult to make a portion of my hearers believe that it has been announced to every nation, and kindred, and tongue, and people that Christ is coming. Those who do believe that this announcement is in the past, with the appointed time to cleanse the Sanctuary, are fully prepared to believe the Third Angel's Message has followed, and many have commenced the examination of this glorious doctrine, and some more in this region have embraced the message in full, and others are coming to the same determination.

In one of the school districts in M. we commenced a series of meetings on the evening of the 14th, and continued until the evening of First-day, 18th, notwithstanding the extreme cold weather at the time, the most of the church in M. attended every meeting, traveling from six to ten miles out and home. Their prayers, and spirited exhortations, and singing, both before and after preaching, stirred up the people in the district, and some deep and hearty confessions were made, and strong desires to hear and examine more fully this important subject, while some others fully decided to keep the Commandments of God, and the Faith of Jesus.

On First-day morning, [mercury 30 degrees below zero,] some of the Brn. in the time of service cut and sawed out the ice some three feet thick, and found water of sufficient depth, wherein seven souls were buried with Christ in baptism. The church attended to the ordinances of the Lord's house, and were much strengthened and blessed of the Lord. Bless the Lord O my soul, and all that's within me bless his holy name, that his mighty and potent arm is stretched out in answer to the cries of his people, and they are rising from their delusive "lukewarm" state to open the door of their hearts and let the Saviour in.

Jan. 20th came to Waverly, Van Buren Co. Since, have held meetings at Pine Grove Mills, Johnstown, Lake Mills and Waverly, and close this evening at Brandywine Creek school-house; all within a compass of about twelve miles. Those that come out to hear, listen attentively. Six have decided to keep the Sabbath of the Lord, while some others are halting between two opinions, admitting that we have the Bible truth, but not yet prepared to take their stand on the Lord's side.

The church is in a scattered state, deprived of the privilege of getting together often without some extra exertion. But the work of the Lord around them has awakened them to fresh zeal and courage, and the stumbling-blocks we trust are being removed so that they may rise with the remnant.

JOSEPH BATES.

Waverly, Jan. 28th 1857.

THE GOSPEL OF THE KINGDOM.

THE blessed Saviour gave as a sign of the near approach of the end the following: "This gospel of the kingdom must be preached in all the world for a witness to all nations; then shall the end come."

Is this the gospel in its common acceptance? Or is it a particular part of the glad tidings? It seems to be a reference to the question of the disciples.—"What shall be the sign of thy coming and of the end of the world?" The first sign given, then, is "this gospel of the kingdom," &c.

Does not "this gospel," refer to the glad tidings of Christ's coming to set up his everlasting kingdom? Did not the Saviour mean to say, that just previous to his coming, there would be a general proclamation of his coming? That it is not the ordinary proclamation of gospel truth, is clear from the fact that in that sense it was preached to the world in the apostolic age. First, on the day of Pentecost, it was published to devout men out of every nation under heaven. Of course, they would carry it abroad.

Then Paul affirmed in his day, that "the gospel" was "preached to every creature which is under heaven." Col. i. 23. That glad tidings was, "To you who are born in the city of David, a Saviour, which is Christ the Lord." Luke ii, 10, 11. But "this gospel of the kingdom," proclaims "the hour of his judgment is come." Rev. xiv, 7. This last, is the everlasting glad tidings of the kingdom or reign of Christ. It is to be proclaimed by the flight of the messenger or angel who bears it, to every kindred, nation, tongue and people. When this is accomplished, "then shall the end come."

Is this everlasting glad tidings now preached in all the world for a witness to all nations? So far as we have the means of knowing, it is. Within the last few years, there has been a continuous effort by the believers in the speedy coming of the Lord, to send light on this subject to the whole world. And so far as the opportunity has offered, publications have been sent to every English and American Mission in the world. These publications have gone to the various parts of the four quarters of the earth, and various islands of the sea.

The English Adventists have, also, for the last twenty odd years, been engaged in the same work, and their efforts have sounded through the world.

Joseph Wolfe, some ten years since, went through the interior and southern parts of Asia, proclaiming the coming kingdom of the Lord.

Something like 20 years ago, an English Missionary wrote, that it was believed that about this time (about 1844) Christ would come. The recent account of the emigrants from Norway, of the spread of the doctrine in that country, is but a sample of its spread over the world.

A young man in this city, who has recently returned from a whaling voyage around Cape Horn, relates the spread of the doctrine in the Pacific, and on the western coast of South America. It will show at the same time how our enemies have assisted in spreading the cry. "We can do nothing against the truth but for the truth."

The Whale ship, William C. Neyl, of New London, Ct., fell in with a New Bedford ship, sometime in the month of February off Cocos Island. The crew of the New London ship received from the New Bedford vessel, the news from the United States. Among many other things they were told that "Miller predicted the end of the world on the 23d of April."

They were on their homeward voyage, and the latter part of March, they put into the port of Talcahuana, on the coast of Chili. It was a Spanish Catholic settlement. But when they arrived, they learned the same story had been circulated there, which had met them on the ocean. They were in port on the 23d of April. When the day arrived, the whole community were in a state of consternation, and during a dreadful thunder-storm, which occurred that day, they were in momentary expectation of the coming of Christ. Mr. Wardell, our informant, says that the thing was understood far back in the interior; and that persons from a hundred miles back in the country had been brought together at the town for the occasion. It is thus the *New York Sun* has given light to the world, and sent it to the regions and places we could not have reached.

But it will be asked, if the news that such a truth is preached, is a sufficient proclamation to fulfill the prophecy. The answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts xix, 8-10. Where Paul preached as taught in Ephesus two years, so that all they in Asia, both Jews and Greeks, heard the word of Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world.—*Signs of the Times.*

WE LOVE.

We love; for Jesus loves,
We love his image here,
We love to meet, we love to pray,
And hold each other dear.

We know it's of the Lord,
Or we could not unite
With those ne'er seen before
In bonds of sweet delight.

By this shall all men know,
One family we are,
O could they know our joys
And with us in them share!

There's hope, we know there's hope,
That mercy lingers yet,
Or we should cease to feel,
Their miseries forget.

We'll feel as Jesus feels,
We'll love and pity too,
We'll weep, we'll pray, we'll plead,
And tell them it's for you.

This love we'll not give o'er
Though we endure their hate,
'Twill urge, O come to Christ
Ere it shall be too late.

'Twill bring us at their feet
In attitude of prayer,
'Twill cry, O Lord forgive,
And these, yet longer spare.

He says, I hear your prayer,
I'll save if they will come,
O then to God return,
And have in heaven a home.

Mrs. R. SMITH.

Unity, N. H. Jan. 27th 1857.

The Lord's Long Suffering, and Signs of His Coming.

THE Lord does not procrastinate his promises, as some estimate procrastination; but is long-suffering, for your sakes, being not willing that any should perish, but that every one should come to repentance 2 Pet. iii, 9. (Syriac version.)

How often I have thought of the goodness of God in waiting for us to move in the right way. Although he cannot make allowance for sin, yet his condescension is manifest while he extends the call, saying, "Turn ye, turn ye: why will ye die?"—not willing that any should perish. We see a manifestation of God's benevolent purposes in regard to his people, revealed by the three angels' messages of Rev. xiv, 6-12. Herein is a judgment revealed, and a warning to escape the many snares of this world, and take a position in keeping the Commandments of God and the Faith of Jesus.

As in the days of Noah, so the world must be faithfully warned while God works by signs in heaven and earth to show that the warning is from heaven. We are taught, speaking of the signs in the sun, moon and falling stars, that when these things shall begin to be, to take courage, and lift up our heads, for our deliverance draweth nigh.

History of our own times records the events as they were fulfilled, with the general impression that those were the signs foretold by the Saviour in order to arouse his people to a sense of duty in warning the world of a coming judgment; but here is a solemn thought; Noah by his faithfulness condemned the world. Are not the people of God now required to take as conspicuous a stand as did Noah? and will not the same results follow?

As we near the closing scene, and evidences are accumulating on every hand, the Lord condescends in still greater love, and by a chain of prophecy in regard to the church, points out a people in the end of church history, [Rev. iii, 14-22.] and in mercy reveals their state, saying, "Because thou art lukewarm, neither hot nor cold, I am about to vomit thee from my mouth." (Syriac.) Brethren, escape for your life; tarry not.

Let us not lose sight of the goodness of God in revealing to us our true state, whatever means be may employ, nor forget that whom the Lord loveth he chasteneth, but remember that he has been long-suffering, not willing that any should perish, but that

we should come to repentance. The true Witness calls us to be zealous and repent; the long suffering of God is waiting for us to repent; therefore the command to anoint our eyes, that we may see our faults clearly, in order to understand our duty. Our eye has not been single to the glory of God. Selfish interest has borne rule to a great extent, which has eclipsed our vision and unfitted us for the solemn duties resting upon us, as brought to view in the last warning message. "As many as I love, I rebuke. Be zealous and repent."

But I fear there are those who, instead of viewing this plain dealing in the light of God's mercy to them, will be offended, and make an attempt to justify themselves in their blindness and poverty, saying they are rich, &c. Are such watching the state of their own hearts? Are they sure that the love of this world has not gained a seat there? Do they enjoy communion with God? Do they understand that it is not a small matter to be a Bible Christian?

In relation to the second advent being an event now to be expected, the Scriptures afford any amount of proof. The signs of the times are echoing evidences that the second advent doctrine is from heaven. The prophetic periods seem to defy every attempt to make them end any where except in 1844. Not a few have proved their folly in attempting to prolong the days.

The two classes of servants [Matt. xxiv, 45-51] stand among the most prominent signs of the Lord's coming. One class are giving meat in due season. They see the sword coming and raise their warning voice. They foresee the evil and hide themselves. They proclaim the fulfillment of prophecy. Another class riseth up in opposition, saying My Lord (a class of religionists) delayeth his coming: where is the promise of his coming?

Are not these scriptures fulfilling before us? The great portion of those religionists do not hesitate to unite with the most degraded in society in their "feasts of charity," [Jude 12.] for the adorning of their houses of worship. They "eat and drink with the drunken," and their portion is with hypocrites and unbelievers. O their end! *their dreadful end!!* God save the remnant from uniting with the evil servants in any of their various forms or principles of opposition to truth.

We see from the above that although it is not stated that the faithful servant is proclaiming the Lord's coming, the fact that the evil servant says, My Lord delayeth his coming, proves the sentiment of the faithful, and he is justified while the evil servant is condemned. Says Jesus. Heaven and earth shall pass away, but my words shall not pass away.

I will quote the following words of Jesus expressing my faith at this time. "This generation shall not pass till all these things be fulfilled." We are now learning the full strength of the parable of the fig-tree, and with the same certainty that we may know that Summer is near, we may know that the kingdom of God is near. "The wise shall understand." "A wise man's heart discerneth both time and judgment; because to every purpose there is time and judgment."

Yours waiting for the kingdom of God.

H. S. GURNEY.

Jackson, Mich., Feb. 3d, 1857.

Returning to the Ranks.

Bro. Stephen Smith writes from Unity, N. H., Jan. 31st, 1857: "Bro. SMITH, I feel zealous to repent of all my wrongs; therefore permit me to speak through the *Review* to the brethren. I am well aware my course the past two years has been a great grief to you. I left the work connected with the Third Angel's Message, and embraced the '54 time theory. The brethren connected with the Third Message faithfully admonished me; but I heeded not their counsel, but chose to take my own way, and the effect has been that I met with a sad disappointment. I lost fellowship with all the different parties of Advent people, except the *Messenger*. I have disbelieved that we were in the time of the Third Angel's Message, and I have had doubts of our having had

the First and Second Angels' Messages. I have had enmity in my heart against the *Review*, and its former conductors. I have had particular hatred towards Bro. and Sr. White, and should have been glad to have had the *Review* and all connected with it come down. Hence I lent my influence to the *Messenger*, went to looking for the notes in my brother's eye, and continued to pursue this course till within a few weeks past.

"When I heard the counsel to the Laodiceans, it arrested my attention, and I began to turn my thoughts within. O how blind I have been. I am wretched, and miserable, and poor, and naked, sure enough; and knew it not till this message found me.

"Now, dear brethren and sisters, I humbly confess that I have been actuated by a revengeful and retaliating spirit in this my past course towards you. I ask your forgiveness for the grief that I have caused you. And I ask your counsel and prayers that God will forgive me, and that he will let me have a part with you in this last message of mercy to the world."

Are we Waiting for the Saviour?

This should be the earnest inquiry of every one professing the Third Angel's Message. Are we waiting for the Lord from heaven? If we are waiting, then we are ready to meet him. Imagine for a moment that the Saviour is now coming, that we see the cloud on which he sits. The cloud is nearing, and we behold the Saviour in his glory, the dead are raised. Would we be ready to be changed? I am afraid not. I am afraid we would say, Lord why hast thou come so soon? We are not prepared to meet thee. Then why should we be so impatient to have the Saviour come, if we are not waiting for him? We have a great work to perform before we shall be prepared to meet him.

The Saviour says, [Luke xii, 33-36.] Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also. Let your loins be girt about, and your lights burning, and ye yourselves like unto men that wait for the Lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Now if we would be waiting we must sell that we have, and help to speed on the last message of mercy. Do we believe the Saviour is soon coming? Do we believe that Jesus is now blotting out our sins or our names from the Lamb's book of life? Do we believe that the Saviour's work in the Sanctuary will soon be finished? Do we believe that the Saviour will soon come to raise the righteous dead, and change our vile bodies and fashion them like unto his glorious body? Then let us show our faith by our works. Show to the world that we are expecting the Saviour.

Be zealous and repent, and buy gold tried in the fire that we may be rich, and white raiment that we may be clothed, and eye-salve that we may see. I believe that it will take all we possess to buy this gold tried in the fire, white raiment and the eye-salve.

May the Lord help us, one and all, to cut loose from the world, to have a sacrificing spirit, to sacrifice for the cause of truth, that we may be waiting for the Saviour.

JOHN D. MORTON.

Delhi, Mich., Feb. 5th, 1857.

COMMUNICATIONS.

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

From Bro. Wilcox.

BRO. SMITH: I can truly say for one that I am trying to take heed to the counsel of the true Witness, to the Laodiceans; for I solemnly believe it is the last message of mercy to God's dear people in this mortal state. I feel it is important indeed for me to earnestly heed the injunctions of the true Witness to buy gold tried in the fire and white raiment that I may be clothed, and eye-salve that will enable me to see my own heart in the light of God's word; and more especially do I feel the great import-

ance of taking earnest heed when I realize in some degree the sad and fearful result consequent upon disobedience, if we are not zealous and repent.

I am trying by the grace of God to do my first works. I want to rise out of this lukewarm state which I have been in for two or three years at least, and God in his tender mercy is blessing my efforts. I have felt for a few weeks past like committing all my ways to God, and I can say, so far as I have done so, he has directed my steps. O yes, I feel peace and joy in believing, which the world can neither give nor take away.

For the last two or three years, at times I have felt to mourn over my low state, and I have, during that time, experienced some severe trials and temptations, which have caused me to halt between two opinions, hardly knowing how it would turn with me. I have been very near giving up all pretensions to religion several times, and have felt like going away into some distant land among strangers, and enjoy the vain pleasures of the world as well as I could; but praise God, I have been prevented by his tender mercy from taking the fatal step.

I would kindly say for the encouragement of those dear brethren and sisters who are tempted and tried, The Lord has kindly promised he will not suffer us to be tempted and tried above what we are able to bear; but with the temptation will make a way for our escape. This cheering promise has been verified to me. Praise the Lord! The apostle Peter has told us, Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. Our dear Saviour was tempted and tried in all points as we are, and yet without sin. Should we his professed followers think strange of trials and temptations? O I want to enjoy more and more of his peaceful Spirit, so that I may endure hardness as a good soldier of Christ, and exercise long patience towards them that trespass against me.

I have learned by happy experience within a few months past, it is not a vain thing to trust in God. He has given me grace to rise above many trials and temptations, when I had at times almost despaired of overcoming. To him be all the glory.

For one, my mind is fully made up to go through to the end and see the King in all his beauty. Decision in serving God is truly a good thing. I find since I decided to serve him with all my heart, (let others do as they may,) I am better prepared to withstand trials and temptations. I do not expect the time will come when it will be safe to lay by the armor of God for one moment, till Jesus comes and brings deliverance to the dear saints; therefore it becomes very necessary to heed the injunctions of Christ, to watch, for the Devil is going about as a roaring lion, seeking whom he may devour; and unless we are on our watch, we are in danger of being overcome and fall out by the way. I mean to be a perfect overcomer with them that are good.

From your brother in Christ, hoping for immortality.

J. A. WILCOX.

New York, Jan. 19th, 1857.

From Bro. Konyon.

BRO. SMITH: I feel that we are truly living in a grand and awful time. I have some serious reflections when I consider that we are drawing to the close of this world's history; that soon probation will end, our great High Priest will leave the Sanctuary, and he who is filthy will so remain, and he who is holy will be so still. I feel that I have much to overcome if I am ever counted worthy to stand on mount Zion with the 144000. But this is what I am striving for. I feel a strong determination to hold out to the end, that I may receive a crown of life at the appearing of Jesus.

The church here seems to be rising, and praise God, some are beginning to be free. We have had some blessed seasons of late in meeting together to worship God. We have begun to feel a little of the joys which are laid up for God's dear children.

O blessed hope I believe we shall soon receive what we so earnestly look for now. I feel like bringing all my tithes into the store-house of the Lord that I

may get ready to stand in the battle in the day of the Lord.

May God grant that we may all stand to our post till Jesus comes. Amen.

H. M. KENYON.

Monterey, Mich. Feb. 6th 1857.

From Bro. Abbey.

BRO. SMITH: While reading the cheering epistles, and other communications in the *Review*, I can say, that I feel stirred within to try to make greater efforts for eternal life than I ever have. It is true, that the message to the Laodicean church found us in a lukewarm state ready to be cast out of the mouth of the Lord.

We have been trying for a time past to take heed to the counsel of the faithful and true Witness and have been trying to buy gold, white raiment, and have our eyes annointed with eye-salve that we may see. We have felt the rebuke, and received the chastisement of the Lord, and we are trying to profit by them. The truth that we were wretched, and miserable, and poor and blind and naked, and knew it not, should awaken us all to a sense of our situation before the Lord, and stir us to new action in his cause. Truly our condition was an alarming one, one that should alarm every one who sees it, and we believe all who are not entirely overcome with the spirit of the world; all who are not so hardened that truth will make no impression upon them, I say we believe they will awake, be zealous and repent.

The church here seem to heed the counsel to the Laodicean church and appear to be zealous to reform, and strive to prepare to stand in the battle in the day of the Lord. How necessary it is that we have on the whole armor now, and it seems to me sometimes that it is with us, as it is with an army in time of war. When they are expecting an attack from the enemy, they have orders to sleep on their arms, or with their armor on. And so it is with us, we should sleep with our armor on, expecting an attack from the enemy. If we put off our armor the enemy will be sure to attack us, and how unprepared for fight should we be without our armor, (naked,) the state we were found in but a short time since. I feel for one to strive to enter in at the straight gate, for I am satisfied that many will seek and will not be able to enter in because of the straightness of the way.

Yours hoping for eternal life at the appearing of Christ.

ALONZO ABBEY

North Brookfield, Jan. 1857.

From Sister Priest.

BRO. SMITH: The *Review* is a welcome messenger to us; and as we have been much comforted by perusing its columns, I would contribute a mite for the comfort of others.

I believe the counsel to the lukewarm Laodiceans is present truth. When the sound first reached my ears, my judgment was convinced, but while attending the Conference at Boston, the deep, repenting spirit reached my heart. O how wretched, miserable, poor, blind and naked I found myself, when my eyes were anointed with eye-salve. I began zealously to repent and confess my sins.

Dear brethren and sisters, in this way we can open the door of our hearts. We may pray the Lord to come in, and still he stand knocking for admission; and unless we put away pride, and covetousness, and worldly-mindedness, and all other sins made known to us, we cannot open the door of our hearts wide enough for Jesus to come in, and ~~sup~~ with us and we with him. The buyers and sellers *must* all be turned out; for he will have the whole heart. We cannot longer serve God and mammon.

O for his heart-searching Spirit to go through the camp of Israel. If there are any Achans in the camp, they will be found out. It seems to me, it's every man to his Maker! It's a time of rending of hearts, and when the hearts get rent will there not be some rending of garments? We cannot conform to the fashions of the world. Whether we eat or drink, or whatever we do, let us do all to the glory of God. Let us fast and pray, and not forget to watch.

God is in earnest with his people! Do we all realize it? We must overcome if we would have eternal life.

How full of mercy is this counsel to us. I pity the one that don't receive it. As many as I love I rebuke and chasten. Blessed is the man whom the Lord chasteneth. Let us remember that every branch in him, that beareth not fruit, he taketh it away, and every branch that beareth fruit, he purgeth it, that it may bear more fruit. O let us heed the voice by zealously repenting of all our sins, and confessing and forsaking the same, let Jesus in.

If we would have our friends come in at this late hour, let us take the stumbling-blocks out of the King's highway, and we shall see some of them coming along. Never did I realize as of late what the Lord is doing, and about to do for the remnant.

Do we realize as we should the importance of staying up the hands of the servants of God? Who will be like Aaron and Hur? Should we not all? While they feel the Lord thrusting them out into his vineyard, they leave their quiet homes, facing the chilling blast of the wintry winds through the deep snows, to search out the little flock, and then perhaps toil until the midnight hour, to show them their transgressions, and set the Lord's house in order. Shall they not have means provided, and our prayers and sympathies? O may the Lord help us to prize their labors.

We are trying to humble ourselves, praying earnestly that the Lord will continue the purifying process in our hearts, and not let the wound be slightly healed.

From your unworthy sister.

MARY L. PRIEST.

Lancaster, Mass., Jan., 1857.

From Bro. Billings.

BRO. SMITH: I love the blessed hope and glorious appearing of our Lord and Saviour Jesus Christ; for I believe he is soon coming the second time without sin unto salvation, and I for one mean to take heed to the faithful and true Witness and buy gold tried in the fire, white raiment, and eye salve that I may see all the truth. I feel daily to consecrate myself anew to the Lord's service and strive with all my power to overcome every besetment.

Yours in hope of immortality.

P. BILLINGS, JR.

Troubridge, Mich., Feb. 9th, 1857.

Extracts from Letters.

BRO. A. G. CARTER writes from Rubicon, Dodge Co., Wis.: "BRO. SMITH, I do believe the admonition to the Laodiceans is rightly applied to the remnant who profess to keep the Commandments of God and the testimony of Jesus Christ. I believed it applied to me as an individual, and I mean to be profited by it. It is my desire and prayer to God that I may see my real and true condition as God seeth it; for my object is to obtain a never-fading crown of glory in the Kingdom of our Lord.

"I desire to live so that none shall have an occasion to say I am not walking in all of the ordinances of the Lord blameless; for I believe the time has come when God will have a holy people, zealous of good works, and that will not mingle with the world and corrupt churches. My soul is blessed when I read the goodly communications from the church scattered abroad, showing that the remnant is rising to her high privilege in the Third Angel's Message. O may God speed on the work and time when we shall all arrive safe in our heavenly Father's house above, then at the end of the great judgment day, we shall reign on the new and glorified earth throughout eternity. Praise the Lord!

"I would say, If any of the preaching brethren should pass through on the La Crosse and Milwaukee R. R., I should be happy to have them call on us. We live one mile south of Rubicon Station."

BRO. H. A. WETHERBEE writes from Duplain, Mich.: "We are like some of the rest of the brethren, having no meetings to attend, and nothing but the *Review* to show us our situation in matters that seem to us to be of more importance than any thing else in the world. Myself and companion are trying to live

more devoted to the cause of truth than we ever have before."

BRO. WM. G. SHEFFIELD writes from New Shoreham R. I., Feb. 1st, 1857: "The Little band of Sabbath-keepers here on Block Island are trying to keep the Commandments of God and the faith of Jesus. We believe we are having the Third Angel's Message, and that Jesus is soon coming."

BRO. M. B. COBB, writes from Cape Elizabeth, Feb. 5th, 1857. "Believing the present truth of the near coming of the Saviour, and that we are now having the Third Angel's Message, I am trying to overcome my every besetment and to heed the call to the Laodicean to be zealous and repent. I believe this is the people or remnant whom the Lord shall call."

"I have felt of late to arise from this lukewarm state, and to renew my covenant with the Lord, in a way, by the assistance of God's grace, that I may be able to escape all the things that are coming on the earth, and to stand before the Son of man at his appearing."

Sister R. S. ADAMS writes from Northfield Jan. 1857: "BRO. SMITH, While reading the *Review* and my Bible, I am often reminded of the solemn time in which we live; and when I realize in some degree the shortness of time, I feel to say who will be able to stand. O that I may be dead to this world and alive to God."

"I feel truly that we are in the Laodicean state of the church. We are, too many of us, lukewarm. My prayer is that God may help us to be zealous and repent, and walk in that straight and narrow way that leadeth into life; but God is truly good and greatly to be praised."

A. J. RICHMOND, writes from Keystone, Clinton Co. Feb. 10th, 1857: "The Lord is at work in this vicinity. A number have confessed the truth since the beginning of this year, others are troubled to know what they must do to be saved."

"We greatly need a messenger here to preach the Word, administer the ordinance of Baptism, and set in order the things that are wanting."

"The testimony to the Laodiceans has taken hold of most of those here who profess the truth. We meet on the Sabbath and the Lord meets with us, praise his name! Cannot Bro. Waggoner come to St. John's, and also here. The Lord direct is our prayer."

BRO. J. G. POST, writes from Portland Ct. Jan. 1857: "The cause seems to be in good condition or the church seems to be in good spirits. Our brethren in Berlin are still living for the coming of our Lord. They feel they must be more holy and I feel to say, Amen, God give us strength to rise and put the armor on. We must be holy or never see God. The Psalmist says Holiness becometh thy house forever, and as we profess to be God's house we must be holy here although there are but few at the present day who possess holiness. I feel the Lord will have a holy people or none. I think those who keep the commandments of God and the Faith of Jesus will be holy. I feel sometimes there is danger of our being like other churches formal and cold unless we keep ourselves in the love of God."

"I am looking for a greater time of trial than we have ever seen. God give grace to stand having done all and see the Judge in peace and hear him say, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

Sister CORNELIA RICE, writes from Folsomdale, N. Y. Feb. 10th 1857: "I would say to brethren and sisters scattered abroad, that I believe the truth opens to our view as we journey forward. The Bible seems like a new book while perusing its sacred pages."

"I can say for one, and one only, as I am here alone, that I have felt my Laodicean state for some time past, and am striving to arise. May God give me strength; for I greatly desire to overcome and stand on mount Zion."

THE REVIEW AND HERALD.

BATTLECREEK, FIFTH-DAY, FEB. 19, 1857.

The Work in Ohio.

BRO. SMITH: Since my last report from Ohio, the good work of the Lord has been going on, which has been a source of joy and rejoicing to our hearts. Our meetings were incessant among the brethren in different places until the close of our Conference first-day evening the 8th.

We have great reason to rejoice and give glory to God for the strength we have gained, and the encouragement we have received, on account of the great work the Lord has done for us during the stay of Bro. Cornell in Ohio.

Our meetings were those of labor and toil, fasting and prayer. Plain testimony, cutting reproof, and sharp rebuke was administered in love and meekness to the erring with blessed and happy results. The Conference was well attended, and we have reason to believe that the impression made, of the straightness of the way, will be lasting.

We shall long remember the parting season with the dear brethren and sisters of Jackson, and Townsend, who have more recently embraced the truth. May the Lord direct those dear brethren into all the present truth, and prepare them to stand on mount Zion.

In conclusion I would say, the Lord has worked for us far beyond our expectations, and fears. An entire revolution has taken place among us. A new era has dawned, that we can look back upon with a heart-felt joy, surpassing every other point in our history. The Lord is returning unto his people, as they return unto him with the humble spirit of confession, bringing all the tithes into the store-house. Praise the Lord, O my soul! May this work go on until the Lord pours out the Holy Spirit upon us, is my desire.

G. W. HOLZ.

APPOINTMENTS.

Conference at Oswego, N. Y.

PROVIDENCE permitting there will be a Conference at Oswego, N. Y., commencing Feb. 27th at 2 o'clock P. M., to continue until the Holy Spirit may seem to dictate a close. We hope to meet Bro. Ingraham and Cottrell at this Conference. The Tent operation for the coming season will probably be taken into consideration at this Conference. We hope the churches in Central N. Y. will be fully represented at this meeting.

The brethren generally will need to come prepared to take care of themselves, as there are but few now in Oswego prepared to accommodate those who may come.

S. W. RHODES.
F. WHEELER.
H. EDSON.

Since the notice of the above Conference went out last week, we have received word that the place of the meeting would be *Roosevelt*, instead of Oswego. The above Conference therefore, will be held at ROOSEVELT N. Y., instead of Oswego—En.

BOOKS SENT. N. S. Brigham, Mich., G. D. Brooks, N. Y., A. Abbey, N. Y., O. Tibbet, Mich., J. D. Morton, Mich., Wm G. Sheffield, R. I., Wm McAndrew, Mich., Mrs. C. T. Whitney, N. Y., H. W. Lawrence, N. Y., M. S. Kellogg, Mich., D. Kellogg, Mich.

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