

# 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."

VOL. IX.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 26, 1857.

No. 21.

### THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.,

BY

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

### THE WORLD FOR SALE.

The world for sale—hang out the sign—  
Call every traveler here to me—  
Who'll buy this brave estate of mine,  
And set me from earth's bondage free?  
'Tis going—yes, I mean to fling  
The bauble from my soul away;  
I'll sell it—whatsoever it brings,  
The world at auction, here, to-day!

It is a glorious thing to see,  
Ah! it has cheated me so sore,  
It is not what it seems to be—  
For sale—it shall be mine no more.  
Come turn it o'er, and view it well,  
I would not have you purchase dear,  
'Tis going—going—I must sell,  
Who bids—who'll buy the splendid tear?

Here's wealth in glittering heaps of gold;  
Who bids—but let me tell you fair,  
A baser lot was never sold—  
Who'll buy the heavy heaps of care?  
And friendship—rarest gem of earth,  
Who'er hath found the jewel his?  
Fruit—fickle—false—and little worth,  
Who bids for friendship as it is?

Sweet star of hope—with ray to shine  
In every sad foreboding breast—  
Save this desponding one of mine,  
Who bids for man's last friend, and best?  
Ah! were not mine a bankrupt life,  
This treasure should my soul sustain,  
But hope and I are now at strife,  
And never may unite again.

Ambition—fashion—show and pride,  
I part from all, forever, now,  
Grief in an overwhelming tide  
Has taught my haughty heart to bow;  
Poor heart—distracted—ah so long,  
And still is aching—throbs to bear,  
How broken—that was once so strong,  
How weary—once so free from care.

No more for me—life's fitful dream,  
Bright vision banishing away,  
My bark requires a deeper stream,  
My sinking soul—a surer stay.  
By treachery of all bereft,  
I weep—yet humbly kiss the rod;  
The best of all, I still have left  
My faith—my Bible—and my God.—[Sol.]

### A LETTER TO A FRIEND, ON THE SEVEN CHURCHES.

BY J. N. LOUGHBOROUGH.  
(Concluded)

We shall now endeavor to give the chronology of the seven states of the gospel church, as set forth by the seven churches. We shall not pass into all the minute details of events connected with these churches in this investigation; for they have been heretofore set before the readers of the *Review*; but will try and notice some prominent points which seem to have a bearing in giving the chronology of each

church. As we have before stated, we shall locate the prophecy of the seven churches in the same manner that we would locate any other prophecy that has not a definite time specified for its events to transpire; i. e., by the fulfillment of its specifications.

#### CHURCH OF EPHEBUS.

This name, or church we understand covers the apostolic church, from its rise till it began to fall away to that extent that it became obnoxious in the sight of the Lord, and he by his Spirit and truth called out a people from the apostate mass to form a second church. The Ephesus church had "tried them that say they are apostles and are not." Trying apostles was the work of the whole apostolic church, and not simply of a single church located in the city of Ephesus. The case recorded in Acts xv, was at Jerusalem, and the church which found that the decision of that convention proved those professed apostles who had taught them to keep the law of Moses, to be liars, was not the church of Ephesus. Letters were sent to Antioch, Syria and Cilicia. It seems also that the church at Corinth had been troubled with false apostles. See 2 Cor. xi, 13. But Paul records no such trial of apostles in the city of Ephesus in his testimony to them. This work we understand, as we have already stated, was the work of the whole apostolic church.

The Ephesus church had suffered for his name's sake. The great testing truth in the apostolic age was to confess the name of Jesus, and "whosoever would confess that Jesus was the Christ should be put out of the synagogue."

"For my name's sake thou hast not fainted." This we understand shows the zeal with which the apostolic church had labored, enduring privations and afflictions, to introduce the gospel. Paul after summing up all his trials, could call them a "light affliction which is but for a moment."

"Thou hast left thy first love." I understand this testimony describes the majority of the members of that church, just as the Lord was about to set them aside. Even while the apostle Paul was alive the "mystery of iniquity" was at work. And as Enfield says in his *Philosophy*, The first witness of Christianity had scarcely left the world when some of the fathers seemed intent on uniting heathen philosophy with christianity. And thus they early commenced to clothe the doctrines of christianity in an allegorical dress. Moshien says that in this manner they had (in the third century) "degenerated much from primitive simplicity." Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." They are a fallen church and about to be set aside when this testimony has its application to them. When this church as a mass refused to arouse from their fallen state, it was just as necessary that the true hearted ones should come out in a reform, as it is that God's people should be called out of modern Babylon. And thus we understand it was that the Ephesus candlestick was set aside, and the Smyrna candlestick brought in. The time of this transition we understand was near the close of the third century.

#### THE CHURCH OF SMYRNA

We understand to be the second state of the church. This word Smyrna is transferred from the Greek to the English—not translated. It signifies *myrrh*. This church then was a sweet smell in the nostrils of the Lord. This church was to have "tribulation."

"The Devil should cast some of them into prison." They were to be destroyed by violent means, and tribulation was to continue ten days. This being prophetic time would signify ten years. We understand that this had its accomplishment from A. D. 303 to 313, during the tenth persecution of the church under Diocletian. Probably "the Devil," which performed his work against them, has particular reference to the "Dragon, that old serpent, the Devil," Pagan Rome; for we understand that the Devil persecuted through that power as he had done through no other power before. For the history of this ten years' persecution on the church, see the article in the *Review*, [Vol. IX, No. 15,] on "The Seven Churches, Seven Seals, and Four Beasts."

No accusation is brought against the Smyrna church. Neither is the Pergamos church which followed it, said in so many words to have continued faithful while the mass of the Smyrna church fell away; yet there is testimony made to the Pergamos church which conveys the idea to my mind that the mass out of which they had been called did fall, and thus conveys the idea that in that manner the second candlestick was removed.

#### THE PERGAMOS CHURCH.

The manner of the transition of the true church into the Pergamos state is conveyed to my mind by Rev. ii, 13: "I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name." Here is proof that there had been a falling away by some. "Thou holdest fast my name," (some then had not held fast,) "and hast not denied my faith, even in those days when Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Then there had been those in the days when this church arose, that had denied Christ's name, or apostatized. This work was said to have been accomplished "where Satan's seat is." Now there is no evidence that occurs to my mind that Satan had taken his seat in the city of Pergamos; but the seat of that power called, "the Devil, and Satan," [Rev. xii,] through which the Devil wrought so effectually, was the city of Rome. And here was the great focal point where, from the ascension of Constantine A. D. 312, to the establishment of the Papacy, decrees went forth against those who held the gospel truths as sacred, which that power was persecuting.

The following will show that our supposition in regard to the falling away of the Smyrna church, while some held fast, is not without foundation. It is stated by the historian, that when Constantine proposed to assist the christians, and protected them from their persecutions; if they would come and enlist under his banner, and help fight his battles, the young men immediately consented to it, but the old men shook their heads, saying, "It's a bad omen."

On the word Antipas used in the testimony to this church says Wm. Miller, "It is supposed that Antipas was not an individual, but a class of men who opposed the power of the bishops, or popes in that day, being a combination of two words, Anti, opposed, and Papas, father, or pope." We find by tracing the history of the church during the fourth and fifth centuries, that many decrees went forth from that power enforcing under severe penalties, doctrines now peculiar to the Papal see.

As an illustration of the manner in which we understand the Pergamos period of the church was introduced, we might take the introduction of the ad-

vent doctrine among the other sects up to 1843. By the promulgation, and belief of the doctrine of the advent near, a new church was being developed, and yet it stood in the midst of the other churches. But when the sects began to reject the glorious light which had shone forth concerning the near approach of the end, and to oppress those who had embraced the doctrine, they soon arose, and as one man raised the cry, "*Babylon is fallen*," and out rushed out about fifty thousand from their midst, and thus the Philadelphia candlestick was developed as the true church of God at that period.

But to return to the Pergamos period. We have already given the chronology of this church, or the age in which we supposed it to apply, from about the time of the accession of Constantine, till the development of the Papal beast, A. D. 538. This was a fearful age for the Christians, when human policy was introduced in the church. Image worship, and many other peculiar tenets of the Catholic church, were introduced before the people, and an attempt was made for the conversion of the Pagans, not by the plain, cutting truths of the gospel, but by lowering down the standard to make the way of their conversion easy. As expressed in verse 14, they held "the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols." Peter, speaking of the work of Balaam, says, [2 Pet. ii, 15,] "Following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness." What a complete comparison is this to the attempt that was made during the Pergamos period of the church to blend the Pagan and Christian religion together, and the great object seemed to be to increase the number of the church, and thus increase the revenue of the church.

Verse 15. "So hast thou also them that hold the doctrine of the Nicolaitanes." This (supposed to be a doctrine promulgated by Nicholas, one of the seven deacons) was, according to the Religious Encyclopedia, promulgated to some extent again in the fourth century, therefore this testimony is given to the church in the Pergamos period, some of whose members had been drawn away by the heresy. Here again is evidence to my mind that the seven churches do not all exist at the same time. The doctrine of Nicholas was promulgated quite extensively in the close of the first century. If the seven churches applied in that age, but two of them had taken their stand in regard to the doctrine of Nicholas. One hated the doctrine, and another had some members that held it. But with the view that these churches apply in different periods, this matter is plain. The apostolic church had taken a bold stand against Nicholas, but in the fourth century when the doctrine came up again, some of the true church were drawn away into the doctrine, and were reproved by the testimony to the Pergamos church.

Verse 16. "Repent, or else I will come unto thee quickly, and fight against them with the sword of my mouth." Here again, as in the Ephesus church, the Lord is exhorting an apostate church to repent, and denounces a judgment upon them except they repent. He would "fight against them with the sword of his mouth," except they repented. Of course when they came to that point that the Lord fought against them, they ceased to be his church. We understand the mass heeded not the warning, but went on in their vile ways, and brought the frown of God upon them; while on the other hand a reform commenced with some, which brought out

#### THE THYATIRA CHURCH.

This church we understand occupied the stage of action as the true church of God from 538 till about 1798. We have already made some remarks in regard to this church, and shall say but little here. Verse 19 shows that this church had endured tribulation: (for tribulation worketh patience:) "I know thy works, and charity, and service, and faith, and thy patience." The great persecution that this church endured had brightened up their christian graces, as we read in the above verse. Although the Waldenses and others endeavored to maintain their principles pure during this period, they suffered themselves to be taught by Papal monks; which was displeasing to God.

Verses 24, 25. "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden but that which ye have already, hold fast *till I come*." We learn from this, that a new burden is to be laid on some one, but the faithful ones in the Thyatira church who overcome, although they may be required to believe the light that should shine forth, yet the great burden of that work would be laid upon others. This church carries us down beyond that point where Christ told the church [Luke xxi, 28,] "Lift up your heads and look up, for your redemption draweth nigh." He here charges them to "hold fast *till I come*." The Thyatira church I understand ends fully when we come to the end of the 1260 years in 1798.

#### THE SARDIS CHURCH

We understand began to be developed prior to 1798, but stands forth as the only true church of God from that time until they fell in rejecting the doctrine of the Advent. "Thou hast a name that thou livest and art dead." They had a name. The true church of Christ was the name which they assumed. But they were dead. Were running after the fashions and forms of the world, which are sure to kill spirituality in any church, (if any remains when they take such a course.)

"Strengthen the things which remain." A long scene of persecution had been upon the church, and Christ had said in Matt. xxiv, 22. "Except those days should be shortened, there should no flesh be saved." A few remained, and it was the work of the Sardis church to strengthen them.

"Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." In the above verse is proof that the Sardis church, before the Lord rejected them, heard the doctrine of the advent near. The exhortation in this verse we understand has its application at the point where the nominal churches were commencing to reject the light on the Lord's coming. It seems if they did not remember how they had received and heard, they would not watch for Christ's coming. Then the things they had heard were relative to Christ's coming. But if they held fast that which they had received, (the churches at first received the doctrine,) and repented, they would be watching, and Christ would not come on them as a thief. There were a "few names even in Sardis who had not defiled their garments." The mass did not heed the testimony, but rejected the light and fell. The true-hearted ones raised the cry, "*Babylon is fallen*," broke off from the mass, and thus came forth

#### THE PHILADELPHIA CHURCH.

This church, as signified in its name, was a church of *brotherly love*. Men from different denominations holding peculiar religious tenets on other points, were united in love, on the great theme of the coming of the Lord. We understand the date of the development of this church as a distinct candlestick was at the promulgation of the second angel's message. Rev. xiv.

The address to this church (verse 7) is made by him "that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." This (as has been shown in the Review) we understand applies to Christ who has the power or throne of David, and had shut the door of the first apartment of the Sanctuary, and opened the door of the second apartment to enter upon his work there, which is represented in the parable of Matt. xxv, as going into the marriage. The Lord had set before the Philadelphia church "an open door." We find as we have already claimed that the Advent church had an open door set before them. It was not a door that man could shut, but the door of the heavenly Sanctuary. He says to this church, [verse 7,] "Thou hast kept my word, and hast not denied my name." While the mass after the prophetic period terminated in 1844, rashly denied that this move was of the Lord, a few held on and claimed that it was the work of God, and that he himself would in due time justify the disappointment they had met with. They kept his word, claimed that the

word read the same, and sustained the position they had taken, although they had been disappointed. And they did not deny the name of Jesus in that movement. Then commenced the work of smiting the fellow-servants, and the Lord had threatened those that engaged in *that work*, [Matt. xxiv,] that he would appoint them their portion with hypocrites and unbelievers. Then their act of rashly denying the work of God cut them off from the "*brotherly love*" church. From that point I understand the Philadelphia church consisted of those who held on, and claimed that God was in the work of 1843-4. Those who rejected the work of God, and yet called themselves the true church of God, and were ready to charge mesmerism, &c., upon their brethren who still held that this was the Lord's work, will yet know (as expressed in verse 9) that God's love has been great toward the true Philadelphia church.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." This church that stood after the passing of the time needed patience. They were the ones Paul addressed when he says, [Heb. x, 36-38,] "For ye have need of patience, that, *after ye have done the will of God*, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. Now the just shall live by faith." This is then the position the true church were exhorted to occupy when they came into a point where Christ's coming was near, and they needed great patience after having done the will of God in reference to the matter. This too is the position the true church did occupy after their disappointment in 1844. Verse 11. "Behold, *I come quickly*, hold fast that which thou hast, that no man take thy crown." They have had an experience, and believed God was with them in that time. The Lord does not require of them to throw that away; but says, "*hold fast*." Verse 12. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God." The name of God is connected with one of his commandments. Mal. ii, 1, 2. "O ye priests, *this commandment* is for you. If ye will not hear, and if ye will not lay it to heart, to give glory to my name, saith the Lord of hosts, I will even send a curse upon you." In Rev. xiv, 1-5, we have a description of "one hundred forty and four thousand" which are to be redeemed from among men at the appearing of Jesus. Verse 1 says of them, "A Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having HIS FATHER'S NAME written in their foreheads."

In Rev. vii, we have a description of this marking of the servants of God in their foreheads. An angel comes forth, "and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea." These four angels are represented [verse 1] as holding the four winds of the earth. These winds began to blow in the revolution of 1848, but the angels of God have restrained them, and are still restraining them that the work of sealing his servants may be accomplished. The seal of the living God, or the sign of his royalty is contained in the fourth commandment of the ten. Those ten commandments began to be enforced upon the people under the third angel's message, [Rev. xiv, 9-12,] near the time of the restraining of the four winds. We understand the Laodicean period began about 1848, and the third angel's message which develops

#### THE LAODICEAN CHURCH

Aroused those Philadelphians who were still watching and waiting for the Lord to justify the past. A question, you remember, arose with us at this point, which was, How did the Philadelphians get into the Laodicean period of the church? We supposed it must have been by backsliding. I think that was not the way. My difficulty on that point all grew out of the supposition that a Laodicean must necessarily be lukewarm. It is true the Laodiceans got into a lukewarm state, by backsliding from the love they cherished for God and his cause.

To settle the question, how we got into the Laodicean period, I would ask, how *did* we get among that church that have found themselves with us

lukewarm? It was by the preaching of the Third Angel's Message. That is the manner, I understand, (as already-claimed,) that the Laodicean church was developed. The third message probably agrees with the third call to supper. Luke xiv, 13-24; Matt. xxii, 2-14. There we find, after the third call had gone forth, the king *came in* to see the guests." This address to the church of the Laodiceans has its application when the church have got into that lukewarm state. The place where the Spirit of God powerfully sets home these exhortations to each of the churches, is when they get to that point that the Lord's messengers begin to array these exhortations and cutting reproofs before them, they are then exhorted to "hear what the Spirit saith unto the churches."

If we should claim that we got into the Laodicean period of the Church by backsliding; we might claim that the *Sardis* church was developed by the Thyatira church dying. The first address made to them is, "Thou hast a name that thou livest and art dead." They had once been a living church or they could not have died. The exhortation we understand had its application to them after they had backslidden from God. So we understand these exhortations to the Laodiceans have their application after the truths of the Third Angel's Message have gone forth, and gathered a church together.

Dear brother, I believe with all my soul we are in that church called Laodicean, and in that state of the church called lukewarm. The awfully solemn declaration of Jesus, "I will spue thee out of my mouth," is to you and I, and all the commandment-keepers. We have boasted of the glorious light we have received from the book of God, and yet we are "wretched, and miserable, and poor, and blind, and naked." Miser-like we have made a wrong use of these truths. The wise man says, "There is that maketh himself rich, yet hath nothing." Prov. xiii, 7. We have been truly *rich* in the truths of the word of God, but yet those riches tended to make us poor, because we did not enjoy their sanctifying power. Those glorious truths we have so long held should inspire in our hearts faith, holy living; and it would become us, seeing we look for such things as are here portrayed, to live near to God, where his gentle Spirit could anoint our eyes. But thank the Lord, the light has come if we will heed it. The Saviour by his Spirit is setting home these truths to the hearts of his people. He threatens. He will drop our cause and not intercede for us, if we remain lukewarm. He counsels us. He rebukes, and chastens, if perchance we will be in earnest. He knocks at the door of our hearts, he wants to come in. He stands imploring us to let him in. Shall we not listen to his voice, arise and open the door? *Who will try?*

Round Grove, Ills., March 2d, 1857.

#### Influence of Books and Papers.

PARENTS, do you think of this, when you place a book or periodical on your centre-table? Do you consider its influence for good or evil? Every book, every paper, has a soul, breathing a spirit, good or bad. It is the soul of its author, and, when spread over the pages of the book, that soul acts upon its reader as truly as when acting directly. The person who touches the book comes in contact with that soul, and is affected by it. And no contact with it is more influential. In reading an author's book, you are conversing with him, under circumstances very favorable to your becoming like him; for, in the book, every thing is generally deeply thought out, in shape to convince, or carefully dressed up, in a manner to bewitch. And all this only indicates the necessity of reading with care and caution.

Would you, when purchasing books or papers for your children, have their minds contaminated with vicious principles, let them read every thing that pours forth, like a torrent, from the press of the day. Remember, while extolling the value of the press, that it is as powerful for evil as it is great for good.

Why should we be so careful in regard to the food with which our bodies are nourished, while we pay so little attention to the mental pabulum which our minds receive? Remember, we can as easily plant the seeds of disease in the mind, as in the body; and

that disease implanted in the mind, is very likely eradicated with more difficulty than from the body.

A book or paper exerts an influence, not only in time, but as eternity rolls on! O, how infinitely, *momentously* important, that a wise, judicious selection of reading be made for all, especially for the rising age.

#### The Atheist Silenced.

SOME years ago, the Rev. Isaac Guseman made a trip to Iowa. On board the steamer in which he took passage there was a gentleman who took great pains to make known that he was opposed to Christianity, and all forms of religion.

He spent most of the day in arguing with those who would dispute with him, and in pouring forth anathemas against priestcraft and the credulity of mankind. He denounced Christ as an impostor, religion as a delusion, any particular form of worship or creed as the result or trammels of education, and that it was only tolerated by statesmen for the security of government and the benefit of the weak and erring. He was evidently a man of education and ability. His repartee, drollery, sarcasm, and a faculty for turning things into the ridiculous, bore down so heavily upon those with whom he argued, that they were generally silenced, though not convinced.

One day he was in high glee, and kept a crowd of passengers in a continual roar of laughter at his irreverent jokes and witticisms. On this occasion Mr. Guseman, who had hitherto refrained from entering into any dispute or controversy with him, determined to try and silence him or turn the laugh against him. He accordingly moved slowly towards the crowd the skeptic was amusing. On his approaching, the other observed:

"Well, old gentleman, I am a free thinker, what is your notion about religion?"

"Why, sir, I have always been taught to believe in the truth of the Christian religion; and have never once had a doubt of the existence of a supreme and intelligent Cause. But in turn, let me ask you a question."

"Do you deny the existence of a God?"

"Most assuredly I do."

"Then, sir, I have heard of you before."

"Heard of me before?"

"Yes, sir, I have read about you."

"Read about me! I was not aware that I was published. Pray, where?"

"In the Psalms of David, sir, where it reads, The fool hath said in his heart, there is no God."

At this unlooked-for turn in the argument, there was one general burst of laughter and hurra, at the expense of the atheist, who, confounded, and being unable to rally at being thus unexpectedly proved a fool, moved away to another part of the boat. During the remainder of the voyage the wiseacre was silent on religious subjects; but occasionally some of the passengers would tease him by slyly observing "I have heard of you before."—*N. O. Picayune.*

#### Man's Redemption.

RECOLLECT, Christian! God thought fit to require the blood of his Son for the redemption of our souls. These souls must have been very precious in the sight of God, since he redeemed them at a price so immense. The misery into which they were liable to be plunged, must have been extremely terrible, since God thought proper to make such great efforts to save them from it. The felicity, of which they are capable, to which the Lord intends to elevate them, must be infinitely valuable, since it cost him so much to bring them to it. For what in the universe is of equal value with the blood of the Son of God? Disappear, all ye other miracles, wrought in favor of your souls! ye astonishing prodigies, that confirmed the gospel! thou, delay of the consummation of all things! ye great and terrible signs of the second coming of the Son of God! Vanish before the miracles of the cross; for the cross shines you all into darkness and shade. This glorious light makes your glimmering vanish, and after my imagination is filled with the tremendous dignity of this sacrifice, I can see nothing great beside. But, if God hath estimated our souls at such a rate, shall we set a low price on them? If he hath given

so much for them, do we imagine we can give too much for them? If, for their redemption, he hath sacrificed the most valuable person in heaven, do we imagine there is any thing upon earth too great to give up for them?—*Saurin.*

WORKING-MEN.—This phrase conveys a wrong idea. We all work, or should work, with the strong hand or the busy brain. Why, in the name of reason, do you call him a working man who binds books, and him—what? not a working-man, who *writes* them? This shows how little some people know about labor.

#### HAPPINESS.

THERE are in this rude, stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of the everlasting chime—  
Who carry music in their heart,  
Through dusty lane and wrangling mart—  
Plying their daily toil with busier feet,  
Because their secret souls a holy strain repeat.

#### The Calls of God.

God calls in *health*. He speaks to us when we are well, for he knows we need to be in the full possession of all our powers to attend aright to the great concern. In health we read his calls on the printed page; hear them from the sacred desk; trace them in the events of providence; feel them in our hearts.

And in *sickness* God calls. He awakens in us apprehensions of danger; turns our thoughts to the past; carries our imaginations to the future; lets us look into the grave; discloses the solemnities of the judgment; gives an earnest of eternal retributions.

God speaks in *prosperity*, where all is bright and cheering, reminds us that our sun may soon be obscured, "and storms of sorrow fall."

And he speaks in *adversity*, when all is dark and gloomy, directs our thoughts to a better world, where sorrow and sighing flee away, and tears are wiped from every eye.

God calls in *youth*, when the heart is tender, before the world has bound it in iron fetters, and before evil habits are fixed; he says, Remember thy Creator in the days of thy youth.

And in *manhood* God calls, impresses us with the importance of being ready for early death, and urges the duty of spending the remainder of our days in his service.

And then in *old age* he calls; reminds us that our sands are nearly run; that soon the silver cord will be loosed, and the golden bowl broken; probation ended; destiny fixed.

In *seasons of revival* God calls. When others are converted and enter the ark of safety, he leads us to think that now is the accepted time, now the day of salvation. He impresses us with the belief that one call will be the last; that there will be a last time; that we may refuse Christ and grieve the Spirit once too often, and he excites the apprehension that now may be our last opportunity, and that if we now neglect to secure an interest in Jesus Christ, we may never have another offer of mercy.

Reader, will you listen to *this* call of God? It may be your last! Disregard it at your peril! Hear what God says: Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called ye did not answer; when I spake ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Isa. lxv. Read also Prov. i, 24-33.—*N. Y. Observer.*

ENVY is a fiend which never totally dies out of this world, and but seldom sleeps; however as it sometimes falls into slumber, it is highly imprudent to awake it, either by loudly trumpeting forth our own praise, or by doing commendable actions with bustle and noise.

They who are Christ's, are praying and seeking to be Christ-like: "If any man have not the Spirit of Christ, he is none of his."

Satan is always studying how he may injure you none ever found the devil asleep; "Watch and be sober."

# THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. MARCH 26. 1857.

## THE TWO-HORNED BEAST.—REV. XIII. Are the United States a Subject of Prophecy?

(Concluded.)

It may here be said by some that the charges thus far brought against this government are applicable only to the civil power, and that therefore it would be hardly proper to denounce the beast as a whole as speaking like a dragon. But we think a moment's consideration will be sufficient to satisfy any one that the ecclesiastical power of our land is not exempt from the charge brought forward in the prophecy. For if the right of private judgment is allowed in matters of religion in the Protestant Church, why are such numbers expelled from her communion for no other crime than following the dictates of their own conscience—a right which Protestantism professes to guarantee to every man? Why are they expelled from their midst for looking for the Lord they love, to return again according to his glorious promise? Why does she break fellowship with them for preferring to follow what seems to them the plain commandments of God instead of what seems equally plain to be the commandments and traditions of men? In short, why are they received on the Bible and the Bible alone, and then boosted out by the imperious demands of a little book, called a creed, if they happen to differ from the established opinions? It is the creed power that is fast neutralizing the fair profession of professed Protestants.

From a sermon by Chas. Beecher we make the following extracts which are to the point:

"Our best, most humble, most devoted servants of Christ are fostering in their midst what will one day, not long hence, show itself to be of the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering."

"The creed system is now exerting upon the clergy of the Protestant churches a secret, unsuspected, but tremendous power against the Bible—a power of fear. Yes, while it professes to venerate and defend the Bible, it is virtually undermining it."

"The religious world has what is called a public sentiment of its own, and this is formed chiefly by the great evangelical denominations. Other denominations are, owing to their paucity of numbers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled that an unlicensed preacher is no preacher at all. He must have license, then; all his hopes centre on that. But there is not one of these great evangelical denominations from which he can get licence, unless he will subscribe the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible."

"It is true, each denomination says, 'We inflict no penalty—we only decline to receive into our ranks one who does not agree with us.' And this is so specious, it sounds so reasonable, that it might deceive the very elect; but it is the most consummate stroke of infernal craft, and doubly-distilled jesuitism."

"It is like Rome, handing over the victims of the Inquisition to the civil arm, charging it to do them no harm, and then piously lauding her own lamb-like disposition. It is true, the denominations do not do the candidate any harm, they only silently leave him to his inevitable fate."

"Unlicensed, without moral affinities with the minor sects, alone, before he has formed the self-sustaining habits of a man, before he has yet tried his armor, self-distrustful, generally poor, often in debt, inexperienced, he finds an invisible, intangible Power has entangled and enveloped him in complicate, writhing folds. The frown of society is upon him, public sentiment is against him—the public sentiment of good men, yea, of the best and most devoted! He is whispered to be *unsound, unsafe, heretical*. He is called by every sectarian name most frightful to ears evangelical, right or wrong; and yet nobody does it. He is smitten; he looks here and there, be-

hind and before; he can see nobody. And thus he is politely, and respectfully, and silently, and invisibly CRUSHED. He is in the religious world what a broken-down candidate is in the political, *dead*."

"Now there never was a torture of the Inquisition more exquisitely suited to extort conformity from an agonized victim. Not the body, but the mind is on the rack. Every most noble feeling is tried to the utmost. His natural need of livelihood, his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness, yea, the very inmost, sacred emotions of his devotional experience, are here taken hold of—in the dark—by an unseen, ruthless hand—and are wrung, and racked, and wrenched, to the last extreme of mental torture. And there is no eye to pity, nor arm to save. The public will not hear him. He is nobody, an outcast; a mad-man."

"This, my friends, is the PENALTY, which good men, out of good motives, unconsciously, yet really, are proposing to the eyes of every candidate for the ministry—this intense spiritual martyrdom. During seven years it stares him in the face, during the whole forming time of his opinions. And for what?"

"For daring to say, 'I do not receive your creed as containing the system of doctrines contained in the Bible';—and for daring to say what God has said,

With that Bible alone, I am perfect, thoroughly furnished unto all good works.' For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostasy, then, that martyr him? And is not the Protestant church apostate? Oh! remember, the final form of the apostasy shall rise, not by Rome's aggressive march; not by the pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It *develops*. It is an apostasy that shall spring into life within us; an apostasy that shall martyr a man who believes his Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly, that, proposed as a test, it is an unwarrantable imposition! That is the apostasy we have to fear, and is it not already formed?"

"Accept the Bible and the book, and you may put your own private construction on both, as every one does. Accept the Bible, and put your own private construction on that—the great paw of the beast is on you. This is what I call taking the Bible out of the hands of the ministry."

"Will it be said that these fears are imaginary? Imaginary? Did not the Rev. John M. Duncan, of Baltimore, in the years 1825-6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the confession of faith? And was he not, for daring to say what the Westminster Assembly said, that, to require the reception of that creed as a test of ministerial qualification, was an unwarrantable imposition, brought to trial, condemned, excommunicated, and the pulpit declared vacant?"

"There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—the liberty wherewith Christ maketh free? Rome would have given that. Every one of her clergy might have studied the Bible to find there the pontifical creed on pain of death. Was that liberty?"

"Hence I say that liberty of opinion in our Theological Seminaries is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal or rather Evangelical handcuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or, if they do study and search, they dare not show their people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them."

"For through the ministry the same spirit has been conducted to the people. The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed is seized to make political capital as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires num-

bers and patronage. This creates a servile dread of novelty, for every thing that another party can get hold of strikes at the gold. Therefore, the people watch their minister, and the minister is afraid of his people. For if he studies independently, if he goes outside of the book, if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed."

"O, woful day! O, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and *knowest not* that thou art poor, and miserable, and *blind*, and naked!"

"Thus are the ministry of the Evangelical Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy."

"Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere, but ah! it is hopeless of reform. We all pass on, and the tide rolls down to night."

"The waves of coming conflict which is to convulse Christendom to her centre, are beginning to be felt. The deep heavings begin to swell beneath us. 'All the old signs fail.' 'God answers no more by Urim and Thummim, nor by dream, nor by prophet.' Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuge of lies. When 'the Lord shall cause his glorious voice to be heard, and shall show the lightning down his arm, with the indignation of his anger, and with the flame of a devouring fire: with scatterings, and tempest, and hailstones,' in that day, what shall save us? For judgment will begin at the house of God. What shall be our defense? Put your trust in Him, whose eyes are as a flame of fire, on whose head are many crowns, who is clothed with a vesture dipped in blood, whose name is called, 'THE WORD OF GOD!'"

Sufficient has now been said on this portion of our subject. From the considerations thus far offered it is evident that this government in both of its leading principles, Republicanism and Protestantism, is false to its profession. It is a lamb only in appearance. How wonderfully has this nation thus far answered to the symbol; and what feelings should it create in our bosoms, as point after point we trace it out, and perceive the wonderful harmony. Thus another link is added to the great chains of prophecy that are leading us down to the end; another great way-mark is set up to show us our position in the world's history; another great evidence that we are right in our calculations of the approaching consummation, and that our hopes and anticipations of a glorious and immediate deliverance of all the faithful, are well founded. Ten times more credulous is he who can believe that all the signs of the times which are now transpiring around us, mean nothing, warn us of nothing, and will result in nothing, than he who in firm faith lays hold upon the promises of God, believes his word, and humbly thanks him for the evidences he has in mercy given us of the swift coming of the great day, and the space granted for preparation.

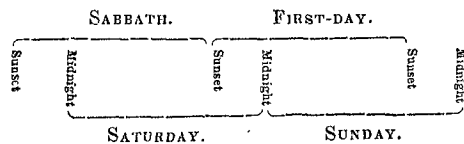
Two points more we had proposed to notice in the prophecy of the Two-horned Beast; namely, the form of the government symbolized, and its acts; and this last item might also be sub-divided into numerous specifications. But as we have concluded to give place in the Review to Bro. J. N. Loughborough's work on this subject which he is now by request revising, we refer our readers for further information to that forthcoming work, and will burden them no further with our remarks.

NEW SPIRITUALIST PAPER.—We learn from the *Spiritual Telegraph* that a new paper devoted entirely to Spiritualism is now published in Spanish at Caracas, in Venezuela. South America, entitled "The Spiritualist," and "dedicated to the investigation of Spiritual Manifestations, with the object of enlightening Unbelievers, and of unfolding in the human mind the glorious destiny of man."



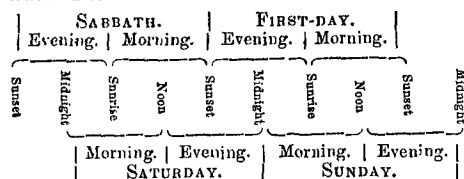
## EVENING AND MORNING--A DAY.

IN the Bible the evening and the morning constitute a day. In Roman time, (the method of reckoning in common use,) it is not so, the order being reversed. And not only is the order reversed, but the time for the commencement of the parts of the day is changed. Without bearing this in mind there will be confusion in reckoning the true time, as the Roman Saturday is not identical with the seventh day of the Bible, and the Sunday is not the same as the first day of the week. The following diagram will illustrate this:



By this it will be seen that the Sabbath commences about six hours, or from sunset to midnight, before Saturday does. The Sabbath is a portion of time so named by the Creator, commencing and ending with the setting of the sun. Saturday was so named by the Romans, and denotes a portion of time from midnight to midnight, embracing about three-fourths of the seventh day, and about one-fourth of the first day of the week.

But the greatest confusion exists in regard to the evening. And to this it seems necessary to call attention as there are many Sabbath-keepers who have not fully considered this, and therefore would not understand an appointment or the report of a meeting given according to true time. The following diagram will show the difference between the evenings of the true and common time:



Sabbath evening commences on the Roman Friday afternoon at sunset, while Saturday evening commences at noon of the seventh day, about eighteen hours afterwards. A meeting on the evening of the first day of the week, [Acts xx, 7,] will be on a Saturday night. A Sunday evening meeting would be on the evening of the second day of the week.

Would it not be well to adopt the true reckoning amongst Sabbath-keepers? It seems necessary to prevent confusion, as all acknowledge and speak of the Sabbath evening as commencing at sundown on Friday P. M. If the others are reckoned differently there must be a break somewhere, and an explanation given to prevent misunderstanding. It seems wrong to call the Lord's Sabbath Saturday, but in reality it is equally wrong to call any of the days of the week by their heathen names. The *Review* is published on Fifth-day; this was adopted in 1853. Early writers on the Sabbath strenuously objected to following the customs of the heathens in this respect; and it is evident that if the proper method had been preserved, Sunday superstition would not be so deeply rooted as it now is. It is even, in some cases, difficult to make people understand that there is a difference between Sunday and Seventh-day. This misuse of terms is favored by advocates of Sunday-keeping, as may be seen by referring to Dr. Edward's Sabbath Manual. On this subject Dr. Owen wrote as follows:

"Among Christians this name, viz., Sunday, was not in common use, but by some was rejected, as were also the rest of the names of the days used among the Pagans. So speaks Augustine, wishing that Christians did not call the names as Pagans do. Jerome would not have the days of the week called after the idols and planets, but First-day, Second-day, Third-day, Fourth-day, Fifth-day, Sixth-day, Seventh-day or Sabbath-day; and he rejects the use of the ordinary names of the heathen. Philastus makes the

use of them among Christians almost heretical. The popish Rhemist, on Rev. i, 10, condemns the name of Sunday as heathenish; and Polidore Virgil, before them, saith, 'It is both a shame, and matter of great lamentation, that before now the days have not been called by Christian names, that the heathenish gods might not have had among us such a standing monument.' Indeed, among sundry of the ancients, there occur many severe expressions against the use of the common planetary names; and at the first relinquishment of heathenism, it had no doubt been well if these names of Baal had been taken away out of the mouths of men, especially considering that the retaining of them hath been of no use nor advantage. I must add, that the severe afflictions, and contemptuous reproaches, poured out against them who abstain from using them, argue a want of charity; since certainly there is an appearance of warranty in them who use not heathenish names, sufficient to secure them from contempt and reproach. For it is given as the will of God. Ex. xxiii, 13. 'Make no mention of the names of other gods, neither let them be heard out of thy mouth.' And it cannot be denied, that the names of the days of the week were names of the gods among the heathen. The prohibition is renewed in Josh. xxiii, 7. 'Make no mention of the names of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them;' which is yet extended, in Deut. xii, 3, to a command to destroy and blot out the names of the gods of the people, which by this means are retained. Accordingly, the children of Reuben, building cities, formerly called Nebo and Baalmeon, changed their names, because they were the names of the heathen idols. Num. xxxii, 38. And David mentions it as a part of his integrity, that he would not take up the names of idol gods in his lips. Ps. xvi, 4."

J. H. W.

## CONFERENCES IN MICHIGAN.

At Saline the Lord was with us. The testimony for the Laodiceans was presented with good effect. The church was much cheered by the exhortations of Sister White, and on the last day of the meeting the Lord reached down his hand in power to correct wrongs and direct and encourage us all. We truly felt that it was good to be there and know that the Lord was returning to his people.

At Shelby we were glad to find the church assembled at the hour appointed, thus showing their faith that the Lord would bring us in time, though the extreme bad going would cause them to hope almost against hope.

The testimony here was in demonstration of the Spirit and with power, and the effect was immediate and glorious. The melting power of God was with us, and the church was greatly revived. We were made to rejoice in a special manner at seeing Bro. Lawrence made free, and consecrated to the work of God. We believe he may be an efficient laborer in this last message of mercy.

At Tyrone the school-house was nearly filled each day and evening, and the word had free course. Some that had left the truth came back with humble confessions, and others resolved to go with us to the kingdom.

Here I had spent about fifteen years of my life; it being the place of my father's residence. As I arose to speak, and beheld the faces of my father's family, uncles, aunts, cousins, and many familiar friends of former days, and being solemnly impressed that this would probably be the last opportunity I should ever have to warn those near and dear to me by natural ties, I felt moved out in a special manner to confess my own past unfaithfulness, and describe the glory of the better land, and exhort to a speedy preparation for the great events now but just before us. I was glad to know there were yet feeling hearts in Tyrone; and since I have seen a manifest desire on the part of some of my friends to obey the truth, I can address them in the language of Samuel, the prophet, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." 1 Sam. xii, 23, 24.

At Locke we were plunged into a cloud of darkness, in which we labored for some time; but the Lord was merciful, and on First-day morning a searching of heart began such as we had not before seen, and continued through the day. It was a solemn time. The great deep of the heart was broken up, and wrongs were thoroughly confessed. The Spirit of the Lord came down so that we could feel its melting power.

Age to Come views had divided the church and caused some to doubt the present work of God, but after the meeting we could not learn that a vestige of that theory remained in the minds of any there. Those who love the things which make for peace surely cannot very highly prize the theory called "Glorious Age to Come" which is about as appropriate as glorious bondage.

At Meridian we found the church in a low, divided state; but the message was realized and humble confessions being made, union and confidence were restored, so that the blessing of God came down upon us.

Three lectures were given in the village of Okemos, and some there manifested a desire to investigate; one, a Methodist Elder, purchased a set of books, and subscribed for the *Review*. O may the honest-hearted see and obey the last message, is my prayer.

At Delhi the brethren and sisters assembled from Meridian, St. Johns, Lansing, Windsor and Leslie, and all seemed anxious to know the worst of our half-hearted condition. Before the meeting closed there was a general rending of heart before the Lord. Deep solemnity characterized the meeting throughout, and a general determination was manifested to overcome and rise with the message.

One brother sixty-three years of age came twenty-six miles to meet in conference with Sabbath-keepers for the first time. He had stood aloof from the churches for twenty-five years, looking for the true church that had the signs following, and said he, "I have at last found God's people, and like Simeon of old, I am ready to depart in peace. It was truly a privilege to see this aged brother feast upon the heavenly bread of present truth."

Bro. Holt goes from Delhi to St. Johns, and will visit the brethren on his route from there to Waverly, via. Grand Rapids.

We learned that Eld. Manning Curry who has for a time back been troubling some of the churches with his darkness concerning the future age, and opposition to the gifts of the Spirit, has given up the Sabbath, giving as a reason, that he embraced it under excitement. Thus it is in every place: those who reject the Faith of Jesus (spirit of prophecy) will soon slight the Commandments of God.

We often felt to praise the Lord for the union that existed between us in all our labors, and for the outpourings of his holy Spirit that we enjoyed together. In all our meetings we had a foretaste, more or less, of the latter rain. Zealous confessions have been made in every place, and we have grounds to hope there will also be a general reform and overcoming in all the churches we have visited. We shall therefore expect that all murmuring, evil-speaking and fault-finding, will be from this time abolished, and that the carnal mind will be put away forever. We learn that the good work is still going on in Ohio, and we rejoice that our labor is not in vain in the Lord. We can truly say that the Lord is returning his people, and they are rising to sink no more.

M. E. CORNELL.

Battle Creek, March 12th, 1857.

Bro. C. G. Cramer writes from Grand Rapids, Mich., March 23d, 1857: "Bro. SMITH: I feel a desire to give back to the Lord some of that which he has made me steward over, but having looked too far into the future, I have put it out of my power to advance anything at present to aid in procuring a Power Press. But I can, without doubt, pay one hundred dollars in the month of July, which I propose to do. If that will do any good, mark me pledged for the same, and if there should be any lack, I can pay another hundred in the Fall."

## The Third Angel's Message in France.

BRO. SMITH:—The fact that the Third Angel's Message is rising in France causes me to rejoice. Eld. Letourneux held meetings among the French people in this vicinity two weeks ago; and I had an opportunity of conversing with him about the Sabbath-keepers in France, and asked him if he could give me the name and address of any of those individuals, to which he replied, that he could give me the names and addresses of ten or more; for he had been acquainted with the Advent people there ever since '44, when he came very near being caught in their snare. Gifts are being restored among them. Those who have the gifts of healing are called by the people from without, doctors; and those who see visions are called by the same, prophets, etc., etc.

Blessed be God! he will accomplish his work gloriously. Bro. Cottrell's remark on the subject is to the point; "It is a question in my mind whether they received the Message from this country, or from the Holy Spirit and ministering angels. It seems most probable to be the latter. God raised up persons in different parts of the world to give the First Message, who engaged in the work without the least knowledge of each other. And so he probably will do in this. The work is the Lord's, and he will accomplish it gloriously."

But this does not excuse us from laboring in his cause. I believe it is the Lord's will that we should communicate to them a knowledge of the work in this country. The Lord help us in our labors, is my prayer. I hope that the lovers of the truth will not forget in their prayers their French brethren beyond the vast ocean. We will have more information about them soon.

A. C. BOURDEAUX.

West Enosburg, Vt.

## COMMUNICATIONS.

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

From Bro. Carter.

BRO. SMITH:—It appears I have made a mistake with regard to Eld. B. Webb's view of the Third Angel's Message. Last Fall I wrote in a letter to the Review Office that Eld. Webb contended that the Third Angel's Message is in the future. I so understood him; but he contends that it is a mistake. He claims that he said, In the past, and not in the future. Therefore I wish to correct it through the Review, that those who have read my letter may know that it is a mistake. I will gladly make all my wrongs right when I can see them.

I have started for the kingdom, and mean to go through, and enter through the gates into the city. I believe we are almost there. We are now thirteen years in the judgment, and I believe the Lord is about to judge the living saints. O that my sins might go to judgment beforehand. I want to be of that blessed and holy number that will have part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. But will our happiness stop then? No, praise the Lord! We have an eternity to spend in glory; for of Christ's kingdom there shall be no end. Luke i, 33.

The Review is still a welcome visitor. I hail with joy its weekly returns, and hope it may be sustained until the Lord comes. I remain your unworthy brother in Christ.

A. G. CARTER.

Rubicon, Wis., March 15th, 1857.

From another portion of Bro. Carter's letter we extract the following:

"When this Eld. Webb came to this place he professed to take the word of God for the rule of his faith, and said if he could see the light on the Sabbath, he would keep it. Therefore we all sympathized with him as a brother, hoping he would soon embrace the Sabbath. But alas! when we presented the Scriptures, he was not what we took him to be. He said he knew all about it, that we could tell him nothing about it; for he had been through it all at the East; that he was not so easily caught. He

also spoke sneeringly of there being a Sanctuary in heaven covered with badger-skins, &c. I replied that God chose such articles for the earthly as pleased him—that it was not necessary for the earthly to be of the very same material, but that the same apartments and similar furnishing were necessary. He claimed that the pattern showed to Moses was like the draft of a building on paper."

It appears then that Eld. Webb thinks that the heavenly Sanctuary must be covered with badger-skins, &c., because such was the material used on the earthly, while in its movable condition. Indeed! We would ask him then what material was used on the Sanctuary when the tabernacle gave place to the temple? We find that boards of cedar were then employed, overlaid with gold. See 1 Kings vi, 14-22. But was not the earthly Sanctuary in this form as much a type of the heavenly Sanctuary as the tabernacle in the wilderness? Certainly; for it was made from a revealed pattern as well as the former. See 1 Chron. xxviii. 11-13, 19. Then let him henceforth cease to sneer about a Sanctuary of badger-skins in heaven, while we put a mark upon his sagacity or honesty.—Ed.

From Bro. Bostwick.

BRO. SMITH: Feeling as I do a strong desire and a firm determination by God's assisting grace to make my calling and election sure, I am resolved to make use of those means that are placed in my reach to accomplish this desirable and all-important object. One of the means by which we may strengthen and encourage each other is by communicating our joys, our sorrows and determinations, and endeavoring to encourage each other to persevere in that straight and narrow way that leads to eternal life.

I take great pleasure in reading the Review, especially the communications from those of like precious faith, who are scattered abroad. It is cheering to hear others express in a few simple words their determinations to press their way on in the christian course in spite of every obstacle which may be thrown in the way.

We have every reason to believe that the counsel to the Laodiceans is to the remnant; and I for one feel the reproof, and am resolved to renounce the vain allurements of this world, and lay up a treasure in heaven, where moth and rust doth not corrupt nor thieves break through and steal; to heed the counsel of the true Witness, and buy gold tried in the fire that I may be rich, and white raiment that I may be clothed, and anoint my eyes with eye-salve that I may see and understand the Lord's will concerning me.

I feel sensible of my weakness and my unworthiness and desire an interest in your prayers that I may be zealous and repent; that I may open the door and receive the dear Saviour; that I may overcome and be permitted to sit with him on his throne.

The time is fast approaching, and we believe it to be very near when the Son of man will be revealed from heaven, taking vengeance on the ungodly, and all who obey not the gospel of our Lord and Saviour Jesus Christ. Let us then who profess faith in the Message of the Third Angel use all diligence in preparing for the solemn yet glorious event. It rejoices my heart when I meditate upon these things, and realize that we may soon be delivered from this vain, delusive world.

I am to some extent entangled in worldly things, having a family to provide for, which necessarily demands a great share of my attention; but if we are right at heart we shall glorify God in all that we do. I am resolved, as far as possible, to extricate myself from the cares and snares incident to this life, and make it my first business to prepare for my last great change.

Yours in hope of eternal life.

JULIUS I. BOSTWICK.

Stockton, Ills., March 15th, 1857.

From Sister Cobb.

BRO. SMITH:—It has now been about a year since my companion and myself embraced the Third An-

gel's Message. Last Fall Brn. Barr and Wheeler were here, and we repaired to the water-side to follow our Saviour's footsteps in the solemn ordinance of baptism. Little did I think as we stood by the water-side that my dear husband would so soon close his eyes in death beneath the cold waves.

The 19th of January, as he was attempting to get a piece of line off a large rock, the waves came unawares and washed him from the rock, and he was drowned. His father was a short distance from him, but could render him no assistance. He was aged 27 years. I am left with three small children. The way looked very dark at first; but I knew the Lord could provide for the fatherless. He has truly provided for us abundantly. I often feel lonely and discouraged in this dark world of tears; but when I look forward to that glorious day when we shall see those loved ones rising who are now asleep in Jesus, and be united to part no more, it is enough to cheer the sinking mind.

I have a strong hope that we shall meet again. It was his chief aim to be prepared to meet the Lord in peace. I now feel a strong desire to press forward through every besetment that I have to pass through here, if I can have a right to the tree of life at last, and enter in through the gates into the celestial city.

From your unworthy sister.

BETSEY J. COBB.

Cape Elizabeth, Me.

From Bro. Hostler.

BRO. SMITH: I have found that those who strive to keep the commandments of God must meet with persecution; that it is a very unpopular thing to live in obedience to God, and that to be his people is to be strangers and pilgrims on the earth. We feel indeed that it is our lot to have no continuing city here.

We look back for two or three years, since we have been connected with the Linklaen church, and would ask, Why has there been a dwindling away? I fear that some at least have felt that they were rich and had need of nothing; when it seems that all should receive the admonition of the faithful and true Witness, to repent, and buy gold tried in the fire, and white raiment, and eye-salve, that our eyes may be opened that we may see clearly what is our real condition; and I fear that it would be that we are wretched, and miserable, and poor, and blind, and naked. At least I feel that it is and has been the case with me, that I am too cold, and fear that unless I arise from this condition and put on the whole armor of God, the enemy will overcome me, and I be spued out, or sifted out, and fall by the way.

My companion and myself want to endure to the end. When we embraced the truth we had the end in view. We cannot be satisfied with any thing short of immortality and eternal life. I believe we have not had one addition to our number, but I fear many have fallen away in the last three years, and I would ask, Can it be that our ways have pleased God. My request is that God's people, his church at large, would pray for us.

Yours striving to overcome.

BENJ. HOSTLER.

Linklaen, N. Y.

From Sister Elger.

BRO. SMITH:—When I first heard the call to the Laodiceans it rejoiced my heart that there was hope in my case, and that the Lord was about to gather his people to their everlasting reward. I have been striving for a few years past to serve God by keeping all his commandments; and although I have been blessed in so-doing, yet I have felt a lack. I knew that I did not enjoy what I once did, yet notwithstanding all this, rejoiced that we had the truth, and felt that we were the only people that were in favor with God. I can now see, as I look back upon the past, that I have been lukewarm, while I thought I was rich and increased in goods, and knew not that I was wretched, miserable, poor, blind and naked.

I have truly felt chastened and rebuked, and have tried to be zealous in repenting of all my sins and wrongs, and have earnestly cried to God that mine

eyes might be anointed with eye-salve, that I might see my true condition, and be enabled to buy of him the gold tried in the fire, and the white raiment that I might be clothed, that the shame of my nakedness do not appear. The Lord has been hearing my cry, and searching my heart, until I have cried out in the depth of my soul, My Lord and my God, why hast thou forsaken me! But O, the goodness of God in watching and keeping me in the darkest hour!

I praise his holy name that light again shines upon my pathway, and for the blessed prospect of going through to mount Zion. O how great is the goodness of God to his erring children! What more could be done for us than has already been done; and shall we not take heed to this last message that will, if obeyed, prepare us for the latter rain? that will prepare us to stand in the time of trouble?

Are we not willing to give all for the gold tried in the fire, the white raiment that we may be clothed, and the eye-salve that we may see? What can be too dear to sacrifice for eternal life? God requires the whole heart, and shall we hold back part of the price? No, no; let us give all, that we may share in the rich reward that will soon be given to the faithful. Is not this the time to get on the wedding garment? And if it is, who of us will not want to get it on?

O it is my prayer that we may arise ere it shall be too late, and put on the beautiful garment of righteousness, that we may be prepared for the return of our blessed Lord.

Your unworthy sister striving to be an overcomer.  
MARY D. ELGER.

Waltham, Vt., March 1st, 1857,

From Sister Pierce.

BRO. SMITH: I take my pen at this time to address a few lines to you. I feel that what has been written on the Laodicean state of the church has been sanctified to my good. It has caused me to examine myself more closely, and try and watch more every moment, lest I enter into temptation, or let something slip from my lips that God will not approve of. I feel as if I had been far from where I should be; but I do feel more decided and determined than ever before, God being my helper, to try and live out the principles of his holy Word.

God verifies his promise to me, that "as thy day is, so thy strength shall be." And the more I hear against the truth, the more I love it. It helps me to stick closer to the Bible, and feel more like a pilgrim and stranger here.

I was told yesterday by a member of the church to which we formerly belonged, that he believed it was the Devil that gave me this light; and that the Devil was making a tool of father Pierce and myself, to pull down the cause of God in this place; and that all our influence was on the wrong side; but before he ended the conversation, he told me that neither he nor any one else found fault with my daily walk as a Christian, only that I work on Sunday. I felt grieved, but the Lord gave me strength; and I would not exchange the peace that I enjoyed for all the gold the whole church wears or the professed church, (and that is not a little.) But lest I weary you by my long writing I will close. Pray for us that our faith fail not.

Yours for the whole truth.

MALINDA B. PIERCE.

Andover, Vt.

#### Extracts from Letters.

BRO. JOHN BROWN writes from Plattsburg, N. Y.: "For the first time I write a few lines to you to let you know that I feel grateful to you for the *Review*. It is a welcome messenger to us. It affords us strength in these trying hours. I believe it is what shows us that the Third Angel's Message is truly sounding, and that the end of all things is just upon us. We shall very soon pass the last land-mark, and behold the glorious City, the New Jerusalem. Shall I be there? If I can live so holy and pure as to be received when Jesus comes, it is all I desire. I know we must be like gold seven times tried in the fire.

We must be without spot or wrinkle if we are received. Sometimes my heart trembles with fear, when I think of the purity that will be necessary for the people of God. But when I read those precious promises which God has given to his children, I then can take courage."

BRO. J. J. STEWART writes from Weaverville, Mich., March 11th, 1857: "I am still striving to overcome by the blood of the Lamb and the word of my testimony. I truly believe that we are in the last state of the church. I now feel more willing to heed the counsel of the faithful Witness, to buy the gold tried in the fire, and white raiment, and eye salve, that I may see.

"We ask any of the members of any popular church at the present day to give a reason of their hope, and they say they believe they have the truth; but thanks be to the Lord, we who are keeping God's commands, and the faith of Jesus, can say that we know that we have the truth, and the gospel hope. I am still trying to keep the commandments of God and the faith of Jesus. There are only three of us here in this dark part of the world who pay any regard to the Sabbath of the Lord. We are endeavoring to let our light shine, and do all we can by showing others the way."

SISTER M. M. NELSON writes from Green Lake, Wis.: "I have felt the necessity of late of coming up to higher ground, and I have been endeavoring to prepare my heart that Jesus may come in that I may sup with him and he with me. What precious promises God has given to those who are of a pure heart. He has said that without holiness no man shall see the Lord. I have much to overcome; but his grace is sufficient for us. Glory to his holy name for the gift of the Spirit! How its presence comforts and cheers us on our pilgrimage here. O let us arise and put on the beautiful garments of righteousness, that we may be found as faithful servants when our Master cometh.

"I live six miles from where any meetings of our faith are held; but I feel enabled to look forward with an eye of faith to that glorious meeting in the kingdom of God,

'Where the saints of all ages in harmony meet,  
Their Saviour and brethren transported to greet.'

BRO. Z. MARSH writes from Northfield Mountain, Mass.: "As the last sands of time are fast wasting away, and as one day after another is swiftly passing, and each is making the number less, and feeling that the awful threatening to the Laodicean church is for us commandment-keepers, I feel for one that I have been too cold in this cause, and am satisfied that I am still too cold; for when I, as an individual, am zealous, as is here required of me, I shall then be prepared to let my light shine before the world.

"I remember the consecration of '44, 10th day of 7th month. I want to be there again. I likewise remember the brotherly love that then filled our souls. Brethren, let us come out from the world and be separate from it, and then we shall be able to buy the gold tried in the fire, and the white raiment and the eye-salve. Then shall we be ready to meet the Lord when he shall return from the wedding, and be prepared to walk up those golden streets, and eat of life's fair tree—being clothed with immortality and eternal life.

"I stand here alone on the Third Angel's Message but I have commenced meetings in my own house, and the prejudice which at first I thought to see, has in some measure given away, so that I find in the meetings good attention and great anxiety; and one or two young men have acknowledged that we have the truth on the Sabbath question. But the meetings have been much hindered by the severity of the weather, and the snow has made it impossible for those to come who would. Will not some of the preaching brethren call and give us a lecture some Sabbath and First-day?"

SISTER R. B. WHEELER writes from Worcester, Mass.: "I receive the *Review* regularly. I love to read it. I frequently find original instruction, epistles and selections that are quite refreshing; and I cannot allow a doubt but the paper will rise higher and higher in its spirituality as the church comes up to her privileges. I never began to enjoy such a spirit of prayer for those who write for, and read the paper, as I have the last five weeks. Bro. White says, 'Many, and a variety, of gifts make a social meeting interesting; so with a religious paper. And it should be borne in mind that the reading of the *Review* is all the meetings that many of our brethren have for months, and even years. How proper then to have a number of the *Review* pages filled with testimonies from many, which would be like a good conference-meeting.'

BRO. M. B. COBB writes from Cape Elizabeth, Me.: "Being a believer that the Third Angel's Message is the present truth of the times in which we live, and feeling to take heed to the call to the Laodicean church, believing it to be for the remnant whom the Lord shall call, I feel of late to arise from a lukewarm state, and to renew my covenant with the Lord in a way, with the assistance of God's grace, that I may be able to withstand the things that are coming upon the earth, and stand before the Son of man at his appearing."

#### OBITUARY.

I WRITE to inform you of the death of my dear sister, Mrs. Mary Griffin, who fell asleep in Jesus Dec. 22d, 1856. Her health had been poor for some time, but the last two or three weeks she seemed to be so much better that we had hopes of her recovery. The last day of her life, she prepared for bed, about fifteen minutes to ten, and at ten o'clock she was sleeping the sleep of death. A blood-vessel broke and she only had time to call her children and say, I am going.

She had just received the Third Angel's Message, and had kept but two Sabbaths before her death. She told her family that those two weeks were the happiest days of her life. When I came to this place she said to me, I believe the seventh day is the Sabbath of the Lord, and I am determined to keep it while God spares my life. How little did I think that would be but two short weeks. She also spoke about the state of the dead. She had always believed they went to heaven at death; but she said it was very plain to her now that they would sleep in the grave till Jesus comes.

It was hard for me to part with her, and when I thought of her poor orphan children, who had neither father nor mother to take care of them, I felt to mourn and weep; but when I turned and looked upon her as she lay in the cold embrace of death, and saw the sweet smile upon her countenance, which seemed to say, All is well, I could not weep, but I felt to rejoice and praise the Lord for sparing her until she had received the truth.

I felt assured that her death was a happy one, and that she will have a part in the first resurrection. My earnest desire and prayer to God is, that I may meet her in his heavenly kingdom, where parting will be no more.

Sleep, sister dear, now sweetly sleep,  
From all thy toil and labor rest,  
Where mortal care, nor trouble's sigh,  
Shall e'er invade thy peaceful breast.

Sleep, sister, thou unconscious art,  
While friends and children weep around;  
Thou waitest in thy grave to hear  
The trumpet's loud and joyous sound.

Sleep, sister dear, in Jesus sleep,  
Till he for you from heaven calls,  
And though your grave be dark and deep,  
His voice will pierce its gloomy walls.

His lovely voice will pierce the tomb,  
And bid the dead in Christ come forth;  
The living saints will then be changed,  
And all be taken home from earth.

All those who God's commands obey,  
With them the faith of Jesus keep,  
Will be remembered in that day,  
Though with the silent dead they sleep.

Eternal life to them he'll give,  
And they will never die again,  
But with their Lord for ever live,  
And sing hosannas to his name.

MARGARET SHEPARD.

Otsego, Alle. Co., Mich.

SISTER Catharine Stone of Hillsdale, fell asleep in Jesus, on the night of the 19th inst., aged 48 years.

Sr. S. was in very poor health at the time of the late conference at Hillsdale, but it improved so that she was able to attend the meetings up to the time of her decease. She appeared to have apprehensions of death's approach, as she said she was going to set her "house in order," and was active in the meetings, and her whole mind seemed to be on the present truth. In her family she stood alone in keeping the Sabbath. Her anxiety for the members of her own family was unusually great, and it is hoped that her warnings and entreaties may yet bear fruit, to their good and the glory of God. J. N. W.

## THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, MAR. 26, 1857

### TENT OPERATIONS.

To the Brethren in Michigan.

DEAR BRETHREN:—We need not speak to you of the utility of Tent Operations. The success of the few past years with Tents has proved to you that this is the best mode of conveying the people in the Summer season to hear the reasons of our faith and hope. In fact, it is almost the only way to get access to the people during the Tent season.

Our object at this time is to call your attention to necessary preparation and aid for the coming season. It is thought necessary to have a light two-horse wagon, and another horse, to convey the Tent from place to place, to move lumber, and to be used in traveling from village to village to post hand-bills, and to visit those who become interested in the truth.

The horse and buggy obtained last year for the benefit of the Tent enterprise, are about half paid for. These should be paid for, the buggy exchanged for a suitable wagon, and another horse should be obtained.

If some brother can give the use of a horse the coming season, then one need not be purchased.

Those who labor with the Tent have no means of their own, and must be supported by the church if they continue in the work. We think it will be necessary to raise about \$300 to make suitable preparations, and sustain the Tent in new fields the coming season.

We send with this a circular that each friend of the cause of truth in Michigan may pledge what he or she will do for the Tent enterprise during the coming Summer. Let those who have means on hand for this object forward it to the Committee at once. Those who have delicate feelings in regard to pledging, can send the means without, and save their feelings. Please return the Circular to the Review Office immediately, so that it may be received before the Conference at Battle Creek.

Those brethren who have a horse, harness, or suitable wagon to be used for the benefit of the Tent, will please inform us before the Conference, when plans for the Tent season will be adopted.

D. R. PALMER, C. SMITH,  
J. P. KELLOGG, J. R. LEWIS, } Committee.  
C. S. GLOVER.

### The Field is the World.

THE above words stand in connection with the explanation given to a parable spoken by the Saviour, and by him explained to the disciples. From this parable we learn several very important points of instruction; one of which is, that the gospel of the kingdom was not to be confined to a small section of the world, not to be shut up in some place where there reside a sufficient number of brethren, able to pay well the preacher; while other parts of the world were passed in silence, as though the Author of the gospel, the glad tidings, loved them not, nor regarded the welfare of their souls. Said he, "The field is the world." Matt. xiii, 38. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Again, said Jesus, "The poor have the gospel preached to them." Matt. xi, 5. See also Luke iv, 18. From these texts of scripture we learn that the "poor" are not for-

gotten in the dispensation of the good tidings of free salvation to all who will receive it.

If then the above position be correct, is it wise for brethren and sisters, when means are solicited to carry forward, for instance, the tent enterprise, to begin to reason, Well, if we could have a meeting sufficiently near, so that I could attend it, I could afford to give more than I can now? We say, No. The field is the world; not the section near where you may live, nor where I may. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. x, 11.

I have not the least doubt that we are now living in the time of the fulfillment of this prophecy. And the truth is finding its way in among those of another tongue. Since our conference two of our French neighbors have taken a decided stand on the Sabbath. They mingle their voices with us in prayer in the French tongue.

Again, suppose a poor messenger, a faithful servant of the Lord, living in a section where all, or nearly all, of the brethren, though rich in faith, are the poor of this world, and consequently not able to support him, and yet the Lord continues to crown his labors with success, shall those brethren in other places, withhold their aid because he does not live and preach near them?

Says Paul to the Corinthians, "I robbed other churches, taking wages of them, to do you service." 2 Cor. xi, 8. We find from the context, that brethren from Macedonia supplied his wants, while laboring in Corinth. Of Jesus our pattern, it is said, "Who went about doing good." Let us seek for more of this missionary spirit.

"As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi, 10. A. S. HUTCHINS.

Mar. ch 2d, 1857.

### Conference at Battle Creek.

PROVIDENCE permitting, there will be a Conference at Battle Creek, Mich., to commence April 10th, at 3 o'clock P. M., and hold three or four days. The Church at Battle Creek will make provision for all whose duty it may be to attend.

1. Preachers in this State, and those from other States as far as duty may require, and their means admit. Let the Churches in each State see to the wants and expenses of those preachers who should attend this Conference.

2. The Corresponding Editors of the Review should be present if possible.

3. Those Churches who regard it as their duty, should send a delegation of one or more brethren.

4. Those who feel a deep interest in the advancement of the cause of Bible truth, and have means to devote to the cause, should be present.

The Church at Battle Creek would be pleased to entertain a general assembly of brethren and sisters, if it were possible; but their small place of worship, being nearly filled by the regular congregation, would not hold such an assembly, neither could they find room in their dwellings. There will be room enough in the Holy City, where all the saints will meet soon.

J. P. KELLOGG, } Committee.  
JAMES WHITE, }  
C. SMITH.

### To Correspondents.

J. E. H.:—Your gun scatters. You do not come to any point. It was extremely difficult to tell in your first communication what you were aiming at, or what you desired to prove by your questions. It is very essential in an article to have the point to be proved kept in view, and introduce nothing but what is relevant to the question. For this reason your first and second articles are respectfully declined. In regard to your questions:—"Whether is easier to cease from transgression, or keep from bearing evil fruit," we will propound it in another form, and leave you to study upon it: Which is the easier, not to sin, or to keep from sinning?

### Business Items.

Wm. A. Raymond:—We will send you Bible Student's Assistant as soon as the third edition is completed. Show the friends a list of our publications, and let them send for such as they wish.

S. B. Southwell:—The Review bound in paper covers can be sent by mail. We have none since Vol. VI yet prepared.

A. S. H.:—Your note that U. Colby was credited in last July only 50 cts. is entirely a mistake. By referring to No. 12, Vol. VIII, you will find \$1 receipted to him. We marked him on book half price according to direction.

### Pledges for Power Press.

D. R. Palmer,	\$100.00.
A. L. Burwell,	100.00.
E. Everts,	100.00.
R. Godsmark,	100.00.
John Byington,	100.00.
C. G. Cramer,	100.00.

### Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the "Review and Herald" to which the money received pays. If money is the paper is not in due time acknowledged, immediate notice of the omission should then be given.

### FOR REVIEW AND HERALD.

W. Holden (for Saml. Holden) \$0.50, x.20. H.A. Wetherbee 2.00, x.1. L. Hobert 1.00, x.20. Mrs. G. A. Roe 1.00, x.1. D. Verplank 1.00, x.21. Margeret Stuntun 1.00, x.1. S.B. Southwell 1.00, x.13. L. M. Jones 2.00, x.22. C. Miles 1.00, x.1. A. Lee 2.00, x.1. Miss E. Seely 1.00, x.21. E. Rose 1.00 (1 copy to x.1.) C. Smith 1.00, x.1. J. Grimes 1.00, x.1.

FOR REVIEW TO POOR.—C. Smith, (from the purse of his late son, Wm. M.) \$2.

FOR OFFICE RELIEF.—Sr. Alexander \$4.25. J. P. Rathbun \$0.82.

### Books for Sale at this Office.

THE price set for each publication includes both the price of the book, and the postage, when sent by Mail.

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**The Sabbath.** Containing valuable articles on 2 Cor. iii; Col. ii, 14-17. Who is our Lawgiver? The two tills of Matt. v, 18. Consistency, &c.—Price 5 cents.

**The Law of God.** In this excellent work the testimony of both Testaments relative to the law of God—its knowledge from Creation, its nature and perpetuity—is presented.—Price 12½ cents.

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Address URIAH SMITH, Battle Creek, Mich.