

Advent Review,

AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
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Battle Creek, Mich.

FOR EVERY ONE THAT ASKETH RECEIVETH.
Matthew vii. 8.

Oh! ask not wealth;
The gaudy bauble glitters to deceive;
It hath a thorn to press thee when asleep;
It maketh wings and leaveth thee too weep;
Ask not what wealth can give.

Oh! ask not fame;
The empty bubble breaks at every gale;
Its mighty shadow stalks in midnight gloom;
It kills its hero, and then haunts his tomb,
Where all its triumphs fail.

Oh ask not love;
"The fond heart's idol" breaketh the fond heart;
Its smile is oft deceitful, and its power
Too oft is felt in sorrow's darkest hour;
Ask not his treacherous dart.

Oh! ask not power;
Seek not a burden that must crush thee down.
Look at the thrones of tyrants in the dust;
Behold how frail the prop in which they trust;
Ask where their might has gone.

Oh! ask not life;
"Not even life itself makes good the name,"
How oft its victim craves the boon of death,
When guilt or sorrow yearn to yield the breath;
Ask not the fitful flame.

Ask for a broken heart;
A grief for all the ills thy hand hath done;
A pang for wasted life, for useless breath;
A hope that triumphs o'er the fear of death.
Ask, and the goal is won.

Ask for a quiet mind;
A heart at rest from all the jars of strife;
A humble heart that never soars to fall;
A heart to bless the hand that gives it all,
That priceless gift of life.

Ask for a fount of tears;
The heart to sympathize in other's woe;
The soul to feel for all the sorrowing here,
And power to point them to a better sphere,
Where tears can never flow.

Ask for a home in heaven,
Poor lonely wanderer on life's troubled sea,
When wealth, and fame, and power are gone,
And all earth's blandishments forever flown,
Where grief can never be.

[American Messenger.]

SABBATH CONTROVERSY IN ALLEGAN,
MICH.

The subject of these remarks is an article which
appeared in the *Allegan Record*, of Jan. 25th, on the
inquiry, "What day is holy?"

While we contended openly for the truth in Al-
legan, no man objected, but when we were gone,
many were found to expose the so-called heresy.
And this professed Watchman is among the oppo-
nents to the plain word of the Lord which declares
"The seventh day is the Sabbath of the Lord thy
God."

We ever supposed it to be the duty of a Watch-
man to preach the Lord's word. Not one text of
Scripture however, is found in Watchman's article
to sustain his Sunday Sabbath. This article is a
fair sample of the course pursued by these Sunday
men. If they had a plain precept for Sunday how
eagerly would they grasp and present it before us,
and what a lasting relief would they find from all
their toil in striving to build up a rival to God's
holy Sabbath. But as it stands, the Lord says
"Seventh day" while they say First. Their great
labor is to get the fact before the minds of the peo-
ple, that Sunday was observed almost back to the
days of the apostles, and this they will prove by
history. If tracing a thing almost to the apostles
makes it apostolic, then the Catholics would put
the Pope's Tiara on the head of St. Peter.

"Watchman" introduces his article with the fol-
lowing remarks:

MESSRS. EDITORS: I am aware that the subject
of this communication is a little one side from the
general objects of your paper. But as all our po-
litical institutions recognize the First as the Sab-
bath, and as the efforts of certain zealots would sub-
vert this order of things, and produce a very un-
pleasant state of things in the community, I sincerely
hope you will find it consistent to insert this ar-
ticle.

Yours truly,

Allegan, Mich., Jan. 18, 1858.

For the Allegan Record.

What Day is Holy.

MESSRS. EDITORS: Will you allow space for a
few words in answer to this question? Intrinsical-
ly holiness never belongs to time, as it does not to a
place or house. Is the place where thou standest
holy? It is so because a holy Being is present. Is
a house holy? It is so merely because it is used for
holy employment. The timbers in the most sacred
temple or church are no more holy in themselves
than those in a store or factory. In like manner,
days and hours and minutes have no intrinsic holi-
ness. They are holy only because given to holy
thoughts and acts. The scripture law in spirit sets
apart every seventh day for holy uses, and the oth-
er six for labor. But no hour is named when the
seventh day of rest shall begin. But had it fixed
upon an hour, as at sundown, then there would be
no uniformity except in the same longitude. He
who lives in Jerusalem will begin his Sabbath just
as the sun disappears beneath the western horizon,
and the citizen of London will wait two hours and
twenty minutes for his sun to set, and the citizen
of New York seven hours and forty minutes, and
the citizen of San Francisco ten hours and twenty
minutes, and the Christians of Honolulu thirteen
hours. A moment's reflection shows the impossi-
bility of keeping, the world over, the same identical
hours for sacred time. Never was such a thing de-
signed, and no time was ever pronounced holy in
itself. Who then does not see that this vast ado
about the hour or day when we shall begin to rest
and engage in holy employments, is far from hav-
ing any vital importance! Since now there is al-
most a universal agreement in all Christian lands,
that we will begin at midnight by the time in our
longitude, on a certain day and keep a Sabbath of
twenty-four hours, who expects to turn back the
dial one whole day? Will legislatures, courts, and
all systems of government be persuaded that they
have made a fatal mistake and leaped one day be-

yond the divine will? Will Christians who con-
scientiously observe the Lord's day be driven back
into the yoke of Jewish rites? It is a hopeless un-
dertaking. And it surely is no favor to any peace-
able community to be disturbed and vexed by rais-
ing in the minds of the ill informed conscientious
scruples on this subject.

The observance of the day of our Saviour's re-
surrection as a Christian Sabbath, and calling it
Lord's day, began with the inspired apostles of
Christ. If all christendom is now under a great
mistake, it is one made by the apostles under the
teachings of their Lord; and who will not feel safe
to follow in their footsteps? After the resurrection
of Jesus, he met his disciples and said "peace be
unto you" several times on the first day of the
week, and never as we can learn on the seventh.
And in all the New Testament history afterwards
we see no reason to suppose that Christians kept
any day holy except the first. The Jews of course
continued to observe the seventh, and even some
converts to Christianity from among Jews observed
the seventh day as a festival. But the Lord's day
was universally kept by Christians. Mosheim says
in his history, "In the first century, all Christians
were unanimous in setting apart the first day of
the week on which the Saviour arose from the dead
for the solemn celebration of public worship." Prof.
Stuart says, "The zealots of the law wished the
Jewish Sabbath to be observed as well as the Lord's
day." But he adds, "The early Christians, one and
all of them held the first day of the week to be sac-
red." The apostle John says, "I was in the spir-
it on the Lord's day" and about six years after his
death Ignatius wrote thus: "Let us (Christians) no
longer more sabbatize," that is keep the seventh
day like Jews, "but let us keep the Lord's day."
No fact in history is better established than that
the day of Christ's resurrection began to be kept
sacred by his apostles, with him in their midst, and
from that time to the present there has been a
wonderful agreement on this subject among all men
of learning and candor. I will only add in the
language of Ignatius who must have lived in the
times of the apostle John, "Let every one that loves
Christ, keep holy the Lord's day, the queen of days,
the resurrection day, the highest of all days."

WATCHMAN.

REPLY.

WHAT DAY IS HOLY?

In your paper of Jan. 25th, I notice an article
with the above heading, in which the writer, who
styles himself, "Watchman," contends for Sunday as
a holy day. As I am the principal individual who
has in a course of sixteen lectures "disturbed" and
"vexed" the community on the Sabbath question,
and thus called down the frown of this professed
Watchman to that extent that he gives us the name
of "zealots," it is proper that I should make some
remarks.

The first position taken in the article is "Intrin-
sically, holiness never belongs to time." "Days and
hours and minutes have no intrinsic holiness. They
are holy only because given to holy thoughts and
acts." Again he says, "The scripture law, in spir-
it sets apart every seventh day for holy uses, and
the other six for labor." Here is a frank admission
of what was claimed in the lectures, and of what
the Watchman is contending against in his article,
namely, the Scriptures show that the seventh day is

set apart for holy uses. The fourth commandment, Ex. xx, 11, states that God hallowed the seventh day. Gen. ii, 2, 3, shows when it was done, and how: "God blessed the seventh day and sanctified it." Sanctify: to set apart for a sacred use." *Webster*. From this we see that the seventh day was set apart for a holy use from creation. And in pleading the claims of the fourth commandment, instead of striving to drive the people "back into the yoke of Jewish rites," as Watchman claims, we are contending for an institution which had its origin nearly 2500 years before the Jewish rites as he calls them were known.

Our friend says, "A moments reflection shows the impossibility of keeping, the world over, the same identical hours for sacred time." Who said we must? We have not: we claimed in one of our discourses that the individual here attempting to keep the same hours that constitute the seventh day at Jerusalem, must keep part of the sixth day and part of the seventh. But the Watchman clears away his own fog on this point. He says: "There is almost a universal agreement in all Christian lands, that we will begin at midnight by the time in our longitude, on a certain day and keep a Sabbath of twenty-four hours." This he afterwards calls the first day of the week. We contend for the seventh.

"And if there was a first the earth around,
As sure as rates, the seventh can be found."

As we have claimed, the fourth commandment enforces in plain terms the seventh day. Christ showed in his teachings [Matt. v, 18.] that "Till heaven and earth pass, one jot or one tittle" of the law (of which the fourth commandment formed a part) should not pass. From this and other testimonies, we see that the teachings of Jesus were to the effect that the fourth commandment was still binding.

We next notice the Watchman's proof for Sunday-keeping. "The observance of the day of our Saviour's resurrection as a Christian Sabbath, and calling it Lord's day, began with the inspired apostles of Christ." I deny it, in as plain terms as Watchman has stated it. There is no record in the New Testament that the disciples ever had a religious meeting in the day time of the first day of the week, after the day of Pentecost. We find an evening meeting at Troas [Acts xx, 7.] but allowing the Bible mode of computing time, "The evening and the morning were the first day," this meeting was the same as on our Saturday night; and on the next morning, Paul and his brethren started on foot and by ship on a long journey.

The Watchman says: "After the resurrection of Jesus, he met with his disciples and said 'peace be unto you' several times on the first day of the week, and never, as we can learn, on the seventh." Is this the best evidence for the change of the Sabbath? No command; but the Watchman is basing it all on example. It cannot be shown that Christ said, "Peace be unto you" only once on the first day of the week, and then, according to Mark xvi, 14, "they sat at meat." And in the morning of the same day, according to Luke xxiv, they came to the sepulchre to anoint the body of Jesus, an act they would not perform the previous day; but "they rested on the Sabbath day according to the commandment." Luke xxiii, 56. The second time Jesus said "peace be unto you," was "after eight days," which would bring it as late as the second or third day of the week. If saying to the disciples, "Peace be unto you," made the first day of the week holy, it would make the second or third day equally as holy. Watchman's argument on this point proves too much, and so proves nothing.

His next proof is from history. If his quotations from history are all correct, we will show that historians are at variance among themselves, and there is not such "a wonderful agreement on this subject among all men of learning and candor as he may have supposed. *Socrates*, A. D. 412, Book v, chap. 22, says, "For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."

Athanasius, A. D. 340, says: "We assemble on

Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath."

Neander, in his history of the Christian religion and Church, page 168, says: "Opposition to Judaism introduced the particular festival of Sunday, very early, indeed, into the place of the Sabbath. The festival of Sunday like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect—far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

We now notice some of the Watchman's quotations from history. He quotes *Moshien* to show that "all Christians, in the first century, set apart the first day of the week for public worship." This does not prove that they considered the first day of the week holy. *Justin Martyr*, A. D. 140, in his apology for Christians, says: "The Christians in the city and in the country assembled on the day called Sunday; and after certain religious devotions, all returned home to their labors." And *Moshien* in his history of the fourth century, virtually admits the same. Vol. 1, pp. 304-5. He says that the first day, "In consequence of a peculiar law enacted by Constantine was observed with more solemnity than it had formerly been." *Dr. Chambers* says; "By Constantine's laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest in the cities and towns; but he allowed the country people to follow their work."—*Encyclopedia*, Art. Sund. Lond. 1791. And *Milman*, in his *Hist. Christianity*, pp. 289, 325, says that law "enjoined the suspension of all public business and private labor except that of agriculture." If Constantine's law required a more strict observance of Sunday than it formerly had, we do not hesitate to say that it had not previously been kept as holy time.

The Watchman next produces a garbled testimony from *Ignatius*. "Let us no longer keep the Sabbath in a Jewish manner, but let us keep the Lord's day." But we will see if what the Watchman has left out will not greatly modify his construction of *Ignatius*. "Let us not keep the Sabbath in a Jewish manner, in sloth and idleness; but let us keep it after a spiritual manner, not in bodily ease, but in the study of the law, and in the contemplation of the works of God." "And After we have kept the Sabbath, let every one that loveth Christ keep the Lord's day, festival!" This gives altogether a different idea from the Watchman's testimony about *Ignatius*.

"*Wm. Tyndale*, writing in the sixteenth century said, the Sabbath was changed by men. *Dr. Henry* acknowledges that the first day of the week is not called the Sabbath in the Bible. *Bishop Cramer* (born 1489) said, they observed the Sunday according to the judgment and will of the magistrates. *Melancthon*, the friend of Martin Luther, confessed, that the Sunday-keeping was not founded on any apostolic law, but rested solely on tradition."

"The American Presbyterian Board of Publication in Tract 118, states that the observance of the seventh-day Sabbath did not cease till it was abolished, after the empire became Christian, i. e., till the Bishop of Rome became omnipotent. Therefore, the Waldenses who never submitted to the authority of the Pope, according to the testimony of *Moshien*, (Vol. 1, p. 332,) of *Robinson* in the history of Baptism, and *Jones* in his Church History, they observed the Hebrew Sabbath as late even as Charles XII of France, and long afterwards."

Yours for truth, J. N. LOUGHBOROUGH.
Battle Creek, Feb. 5th, 1858.

Health

Of body and mind is indispensable to usefulness and happiness in every calling of life. When one is out of health, his prospects are clouded and gloomy. A useless, painful existence is burdensome to the sufferer, and any approach to ill health,

as headaches, nervousness, palpitation of the heart, chronic complaints, with all the train of evils and mental suffering consequent, are a bar and hindrance to usefulness and happiness.

When the body is deranged, the mind sympathizes with it in a greater or less degree, and thus unfits the individual to serve God or man acceptably. A person suffering from nervousness will often start at the rustling of a leaf, and the evil passions are often ungovernable in such a person, and a peevish fretfulness is manifested even in those who in health are mild and equable.

The person suffering from chronic diseases is sure to be low spirited. Nothing goes right. Most devoted friends are often viewed with distrust, and dependants are sometimes treated with cruelty, and equals with coldness. The organs of life are deranged, so is the mind. Satan takes advantage of such, and gains an easy victory. A person crippled by ill health, is entirely unfitted to grapple with difficulty, to oppose the tide of evil which the tempter often turns upon the mind, right reason cannot be vigorously exercised. Everything is seen through a perverted, distorted vision, and too often the mind gives place to Satan. Then comes the hour of darkness and trial to the saint, and little does he imagine that ill health is the cause of his troubles of mind. The physical and mental powers being weakened, the flood gates of temptation are thrown open, and a miracle must be performed to enable him to preserve cheerfulness and equanimity. But worse than all, is the fact, that generally the cause of all ill health is laid in carelessness, or rashness, or ignorance, or intemperance, or willful sin.

Diseases have a cause and a remedy; and to understand the remedy without knowing the cause, is as useless as to know the cause without using the remedy. Both should be understood or disease will perpetuate itself, and for this we need not wade through the materia medica nor consult the learned.

The exercise of common sense and judgment, and care in eating and drinking, and fasting at proper intervals, with regular out door exercise, is better than the best medical aid. A breakfast of water gruel will often quiet the most obstinate toothache or headache. A fast of forty-eight hours in the first stage of disease, is better than a council of Doctors afterwards. The best exercise for females is walking with good serviceable shoes on, every day, cold or hot, dry or wet. They should wear more woolens, less cottons and silks. Most men labor too hard and too steadily, they never get wholly rested, and the overworked body drops into the grave prematurely. Some are slothful and rust out.

Some work by fits and starts, and thus injure the muscular powers. Some are injudicious and intemperate, though not gluttonous or drunken. Some tax the mental powers in study or other literary pursuits, until a late hour at night, and then wonder that sleep is denied, until health and reason fail. Literary men should retire to bed early, and perform their most arduous duties before 10 o'clock A. M. Plain, coarse food at regular intervals, regular rest and exercise, habits of temperance in all things, regard to God's revealed and natural laws, would prevent a vast amount of sickness and ill health, and consequent misery, poverty, and sin.

A person in vigorous health has a corresponding flow of cheerfulness and courage, is more agreeable, looks better, acts better, feels better, vastly better than when pain and sickness rack the frame; and can perform a far greater amount of labor, and do infinitely more good, with positive pleasure and ease; and he who wishes to be useful to his fellow men, and to glorify God, should take the greatest pains to gain and preserve this priceless blessing.

That sickness is often sent as a chastisement, read 1 Cor. xi, 30, also Deut. xxviii, 59.

JOSEPH CLARKE.

Law and Prophets.

In the course of our labors, we often meet with those, and some, even, that we have reason to believe are striving to be serious Christians, who, when the Sabbath of the law of God is presented, immediately introduce the conversation that took

place between Christ and the Jews, respecting the disciple's conduct while passing through the cornfield, &c. &c., as though this was an argument against the observance of the *Bible Sabbath*. To aid such, in relieving their minds of this error and to establish a correct view. I will here give a quotation from a book entitled *Leila Ada*, who was a converted Jewess, and the subject of the book we refer to. The writer, O. W. T. Heyway, in speaking of the *Mishna*, says: "If those who penned the *Mishna* set about their work to shock common sense, and load the Jewish religion with contempt, they could scarcely have acquitted themselves better." The reader will here perceive, that the *Mishna*, and *Bible* are two different books, and that while those caviling Jews were governed by the former, or their own corruptions of the Scriptures, Christ and his followers were guided by quite another rule.

So at the present time, compare *Bible* and creeds, confessions, disciplines, &c., and we shall find in some points at least, that they differ as widely from the *Bible* as those books called *Mishna*, *Talmud*, &c.

We meet also with those, who, notwithstanding they profess to be converted to God and truth, denounce us vehemently because we have a disposition to understand and teach the prophetic portion of the Scriptures.

Here I will introduce a passage from the writings of *Leila Ada* herself, which, it is humbly hoped may have an influence in this direction. She says, "I have read the *Talmud*, and have dipped into the learning of the east, and while my heart has been intent on the prosecution of these studies, I have comparatively neglected the blessed word of God—the majestic Scriptures. The result of my reading is a strong opinion that the advent of the Messiah is probably near; yet while I have been consulting the writings of men, I have greatly neglected the prophecies which relate to him. Why then do I profess to my heart that I have formed an opinion, when I have neglected the great test, the predictions of the Scriptures. O Lord forgive my thus dishonoring thee."

May the Lord grant that the example of this excellent woman may be salutary in the minds of many, in effecting a speedy cure of their virtual infidelity. In conclusion, let me say dear reader, that the result of my reading and daily observations, is a "strong opinion" that the coming of the Messiah is near at hand without even the shadow of a doubt.

JESSE DORCAS.

Fremont, Ohio.

SELECTIONS.

A Christian Indeed.

At this time there are many thousands of nominal Christians who are members of Protestant churches, and who love to be known and recognized as professors of the religion of Jesus Christ; but "not every one that saith Lord, Lord, shall enter into the kingdom." When we take a cursory view of the great mass of professors, how few comparatively are the real followers of Christ.

Jesus Christ was meek and lowly, gentle and kind: he sought not to please the world, but rather to do the will of his heavenly Father. Now, if "any man have not the spirit of Christ, he is none of his." If we inquire for men and women who really follow Christ, exhibiting in all they say and do, the spirit of the humble, unassuming Nazarene, where shall we find them? They are not to be found in the gay and fashionable circles of society. True, there are many who profess to be his followers mingled in this ungodly group; but Jesus will not dwell in the heart of that person who conforms to this world.

It is true that some who would be Christians, mingle in the society of the ungodly, and partake, to a very considerable extent, of the same spirit. This they do, they say, in order to keep on good terms with them. But, oh! careless and thoughtless soul, do you not know that, in trying to accommodate their feelings, you displease your best friend? A true Christian seeks first to please God, and if, in pleasing him, he can please others also, he has no objections. A Christian indeed is humble, unassuming, and separate from sinners. David gives

a very clear and beautiful illustration of a Christian character: "He walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night." There are but few such Christians. If we take away the fashionable, the covetous, the worldly-minded, the cold and formal professors of religion—in a word, if we take away all but such as follow Christ in all his precepts and examples, we may get down at the feet of Jesus, and, in the words of one of his disciples, ask, "Lord, are there few that be saved?"

It is painful to see the indifference manifested by professors of religion. In my own heart I often feel alarmed at my want of holiness and spirituality. O that I could lose myself wholly in Jesus Christ, he lost and swallowed up in his will, and glory in nothing save the cross of Christ! There is a beauty in the hidden life—"hid with Christ in God." When storms of adversity arise, the true Christian feels himself secure, for he is hid in the clefts of the Rock of Ages. O! my soul, hasten to thy hiding place; for there, and there only, art thou secure.

The Christian indeed labors with all his heart and soul to advance the cause of Christ; and his time, talents, influence, and possessions are all dedicated to the service of God: he liveth not to himself, nor for any selfish purpose, but to do the will of his heavenly Father. At home he is a Christian; in the house of God and in the public throng, he evinces that he is an heir of God and a joint heir with Jesus Christ. The house of God is as the gate of heaven to his soul: he trembles at the voice of God, and dreads the consequences of offending him. In the path of virtue and piety he is ever to be found. Merciful God, am I such an one as thou delightest in? Cleanse thou me from secret faults; save me from presumptuous sins; be to my soul as the shadow of a great rock in a weary land.

The Christian indeed looks not at the things which are seen, but at the things which are not seen, assured that God has "provided some better things for him;" and when he hears the Jordan of death, and feels the cold waters dashing against his feet, he is calm—he dreads not to die; and when the breath trembles upon his cold lips, and it is softly whispered in his chamber, that he is dying, he is happy; although loved friends weep around his couch, he is joyful; and, with a sainted smile, he takes his leave of friends on earth. Good bye, faithful Christian! we will gather thy bones and carry them to some silent resting-place; thou has well done. After struggling through this barren land, 'mid scenes of confusion, and under the hot sun of tribulation, thou hast finished thy course at last. Good bye! Though we are loth to be separated from thee, yet thou hast fought valiantly for the crown, and it is yours. Once more we say—good bye! but not forever! No, thank God, we shall see thee again; not as we have seen thee, in sorrow and conflict, but when the wail of expiring time is heard, and the nations are summoned to the judgment of the great day. Then we will see thee happy, inexpressibly happy. Close beside thine elder brother we expect to see thee, crowned as a king and priest forever. Blessed Jesus, and shall thy hand ever place a crown upon this unworthy head of mine? and wilt thou accept of me in thy presence forever? If thou dost not prepare me by thy grace, I shall never dwell with thee. Be near to me; oh, be my light, my wisdom, my counsellor, and my all.—*Rel. Tel.*

The Last Opportunity.

THEATER managers and showmen have the art of awakening the public attention by captivating and stirring appeals in their advertisements. "A few days more," "the last opportunity," and "positively the last opportunity," are conspicuously capitalized to stir up the flagging curiosity. As our eye has often been arrested by such announcements, we have thought of the serious and solemn application they would bear. To every sinner there is a "last" and "positively" a last, opportunity for securing a

neglected salvation. They have "line upon line, line upon line; precept upon precept, precept upon precept; here a little and there a little;" and then the appeals to their conscience, to their hopes and fears, become less frequent, until the awful juncture arrives when the last invitation is offered, the last warning is uttered, the last opportunity is afforded, and the decree goes forth "He that is unjust, let him be unjust still; and he which is filthy let him be filthy still." It has often occurred that an individual, eager for sensual pleasure, and hastening with light and buoyant step to some resort of sinful amusement, or some haunt of polluting vice, has in this very act lost his last, positively his last opportunity for securing the blessings of eternal life. The last opportunity of averting a fate which no earthly language can sufficiently depict, may be much nearer than the soul may imagine. That special call from the pulpit which now strikes on the ear; that earnest expostulation from a friend; that startling providence which, for a time, has absorbed the attention; that still small voice within, dissuading from sin and urging repentance and conversion, may be the last opportunities, as they have in thousands of instances proved to be to others. It is first, "Turn ye, turn ye, for why will ye die?" and then before the soul is aware, comes the stunning decree, "He is joined to his idols, let him alone." Ministers of the gospel, let that sinner alone, and hold out to him no further invitations! Let no friend prevail with him to consider his ways, and let no providence arouse him. Let him alone! Spirit of God, often insulted and disregarded in thy most tender expostulations to win him from the path of ruin, let him alone, without a friendly monitor, and without a hope! Sad, indeed, is the condition of that one who, being often reproved, has hardened his neck, and who having many opportunities, has lost his very last one. Other evils and calamities admit of reparation, but this is an irretrievable one. There is neither physician nor balm in Gilead for its cure. Reader! have you repented? Have you given your heart to God? Are you a Christian? If you cannot answer these questions in the affirmative, there is now an opportunity of remedying the folly, the madness, the sin of your previous neglect of the great salvation; and perhaps it may be the last, positively the last, you shall enjoy.—*Presbyterian.*

THE HORSE AND THE JACKASS. A horse and an ass came to the same stream to drink. "How crystal-clear is this water," said the horse. "To me, it appears very muddy," grumbled the ass. No wonder! he drank with his head down the stream, and the mud came from his own hoofs. All ye who search Holy Writ only to foster doubt, and who, in the very act of searching it, turn your backs on the fountain-head from which it flows, examine well that long-eared and stupid ass, and then, if you can, continue to do likewise.—*VAN BIBBER, in Home Journal.*

Distress of Nations.

Mrs. Harriet B. Stowe, in an article on *Heb. xii. 26-27*, in the *Independent* of Nov. 12, 1856, thus thrillingly writes:

"How can we look for peace? Peace! One might as well stand when a storm was rising, when clouds were rolling up from every quarter of the horizon, lightnings darting, thunders muttering, and fierce winds lashing the storm into fury, and talk of peace. These are the times spoken of by Christ, when there shall be distress of nations, the sea and the waves roaring; men's hearts failing them for fear, and for looking for the things that are coming on the earth. His voice once shook the earth, but now hath he promised, saying, 'Yet once more I shake not the earth only, but also the heaven.' In these shakings, earthly hopes fly like the chaff of the summer threshing floor, earthly joys like the withered leaves. Earthly reliance is as stubble. Things firmest set, trees that have grappled with the storms for years, towers that are hoary with the moss of centuries, institutions hallowed with ages of reverence, all must go crashing down together;—but, thank God, something will remain. The tempest removes the things that can be shaken; that the things that cannot be shaken may remain."

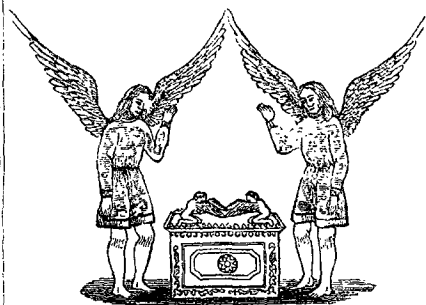
THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, FEB. 11, 1858

SYNOPSIS OF THE PRESENT TRUTH, No. 14.

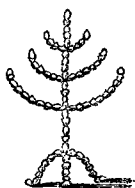
MOST HOLY PLACE.



SECOND VAIL.



HOLY PLACE.



DOOR.

AN INQUIRY CONCERNING THE SANCTUARY.

We have now reached a point in the course of our investigation, where we are led to inquire, What is the Sanctuary, and what is the nature of its cleansing? We have briefly noticed the mass of testimony that clusters about, and centers in, 1844, as the termination of the prophetic periods; and whatever were our expectations of the events to transpire at that time, it is certain that all the ground we had upon which to base them was the declaration of the

NOTE.—The above illustration is projected on a scale of four cubits to an inch, from the size of the tabernacle as erected by Moses in the wilderness. It is true that the large cherubim were not erected in the Most Holy Place, till it was permanently located in Solomon's temple, when the proportions of the Sanctuary, in length, breadth and height, were enlarged to double the size in which they had formerly existed. We have chosen however to take the dimensions of the tabernacle for a standard, and reduce the cherubim to one half their size to correspond, in order to give more prominence to the furniture. We have not represented the high priest in his yearly ministration before the ark, since as he entered in from the Holy Place he would only present his back to the beholder, and necessarily hide the ark from view.

angel to Daniel, "Then shall the Sanctuary be cleansed," or the announcement of that messenger of the Apocalypse, "The hour of his judgment is come."

We have seen that the evidence which determines the commencement and the reckoning of the 2300 days, so as to bring their termination in the year 1844, can neither be annulled nor evaded; consequently the efforts that have been made by two classes, the one to remove the original date for the commencement of the days, and the other to render them null and void, by disconnecting them from the 70 weeks, have no light nor truth in them. We say, therefore, that the subject of the Sanctuary as it was then held, demands a reconsideration.

The course of reasoning, by which we were led to look for the personal appearing of the Lord at the end of the days, by considering the earth, or some part of it, the Sanctuary, and its cleansing a regeneration by fire, to be preceded by the coming of the Son of man, has been already noticed. Was this incorrect? In determining this, the first thing to be ascertained is,

What is the Sanctuary? To learn what the Sanctuary now is, it will be necessary to go back to the fountain head of revelation and see what has been recognized by the Bible as the Sanctuary, in times past. The apostle Paul in his epistle to the Hebrews, introduces the subject fairly before us. In chap. viii. he contrasts two covenants, the first and the second, the old and the new, under the latter of which we now live. He then opens in chap. ix, as follows:

"Then verily the first covenant, had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table and the shew-bread; which is called the sanctuary; and after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat," &c. Verses 1-5.

The Apostle here tells us that the tabernacle, thus ordained, was the *sanctuary* of the first covenant. Turning back to the records of the times during which the first covenant was in force, do we find any mention of such a building as is here described by Paul? Yes, the most explicit. Let us briefly notice it:

The word of promise which God had left for the children of Israel, while buried in Egyptian bondage, that he would surely visit them, and bring them out of the land of Egypt, [Gen. i, 24.] had been fulfilled, and they were delivered. In the song of triumph which Moses sung upon that occasion, he said, The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation. Ex. xv, 2. In this we receive the first intimation of that building which God would afterwards cause to be erected, that he might dwell among his people. In verse 17 of the same chapter, is the first occurrence of the word Sanctuary which we find in the Bible.

Pursuing the sacred record we find in the twenty-fifth chapter of Exodus and onward, more definite information respecting the sanctuary; namely, the commission which God gave to Moses for its erection. In the third month after their departure from Egypt, the children of Israel came to the wilderness of Sinai. There Moses was summoned up into the mount to an audience with his Maker. He remained there forty days and forty nights. During this time he was shown the pattern of the Sanctuary and all its sacred vessels, and received full instructions concerning them.

A particular description of the tabernacle, as erected by Moses, we need not enter into. It is minutely set forth in Exodus, chaps. xxv-xxx. Suffice it here to say that it was a structure of extraordinary magnificence formed of upright boards overlaid with gold, thirty cubits long, about ten in width, and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, whose capitals and fillets were overlaid with gold, having hooks

of gold, standing on five sockets of brass. Over the tabernacle thus erected were thrown four different coverings. The first and inner curtain was composed of fine linen embroidered with figures of cherubim, in blue, purple and scarlet. This formed the magnificent ceiling. The second covering was made of goat's hair; the third of ram's skins dyed red; and the fourth and last, of badgers' skins. The east end was enclosed with a richly embroidered curtain, suspended from the pillars before mentioned.

The sacred tent was divided into two apartments by means of a veil suspended from four pillars of shittim wood overlaid with gold, set in sockets of silver. In what proportion the Sanctuary was thus divided, we are not informed, but it is supposed to be the same as was afterwards observed in the temple. 1 Kings vi.

In the first apartment, or holy place, were three things worthy of notice; the golden candlestick, the table of shewbread, and the altar of incense. In the second apartment or most holy place, were also three things to claim attention: the ark, the mercy-seat, and the cherubim. It was above the ark, over the mercy-seat, between the cherubim, that God manifested his presence, and from whence he communicated with his people. Ex. xxv, 22. And so David prays, "Thou that dwellest between the cherubims, shine forth." Ps. lxxxiii, 1.

It is to be observed that neither the holy nor most holy place had any window; hence in the first apartment there was need of the candlestick with its seven lamps; and in regard to the second where God dwelt, Solomon said, "The Lord said that he would dwell in the thick darkness." 1 Kings viii, 12.

Before the door of the tabernacle was placed the brazen laver, and the altar of burnt offering, and around the whole was erected the court with its curtains of fine twined linen.

In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of ten commandments) into the ark, and the mercy-seat upon it, and brought it into the tabernacle, and set up the veil; he placed the table of shewbread, and golden candlestick, in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the veil and burnt sweet incense thereon; and on the altar before the door of the tabernacle he offered the burnt-offering and the meat offering, as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. xl.

We have now before us the sanctuary as Moses erected it in the wilderness of Sinai 1490 years before Christ. With its ark of the covenant, its mercy-seat, and glorious Shekinah, it constituted the heart and center of Israel's religious worship, under that typical system.

The children of Israel were at this time in the period of their wandering; and therefore the sanctuary as first given to them was adapted to their condition: being so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the Divine Presence, which accompanied them in a cloud by day, and a pillar of fire by night, should direct them to pitch their camp. Num. ix, 15-23.

The Levites were consecrated to the service of the sanctuary, and were commanded to bear it and all its sacred vessels, when the camp set forward. Thus it was with them during the forty years in which they journeyed in the wilderness. During this time this building which God claimed as his dwelling-place, and where his service was performed, is fifty-six times called the Sanctuary in the following instances: Ex. xxv, 8; xxx, 13, 24; xxxvi, 1, 3, 4, 6; xxxviii, 24-27; Lev. iv, 6; v, 15; x, 4; xii, 4; xvi, 33; xix, 30; xx, 3; xxi, 12, (twice), 23; (plural); xxvi, 2; xxvii, 3, 25; Num. iii, 28, 31, 32, 38, 47, 50; iv, 12, 15, (twice), 16; vii, 9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; viii, 19; x, 21; xviii, 1, 3, 5, 16; xix, 20.

From its entrance into Canaan, it is easy to trace the history of this building till it was embodied in the larger and more glorious structure of the temple of Solomon. We trace it down to the period when it was overthrown by Nebuchadnezzar, and suffered to remain in ruins during the 70 years of the Babylonish captivity. From the time that it was rebuilt by Zerubbabel, we follow it, until the days of our Saviour, by whom it was declared forever desolate. We trace it, after this event, through its brief, but nominal existence, to the year A. D. 70, when we forever lose sight of it in that destruction, by which it was overwhelmed through the violence of the Roman soldiers.

This was the sanctuary of the first covenant. There can be no doubt on this point with any who yet have confidence in divine revelation. It is directly declared to be such by the apostle Paul; and of the one hundred and forty-two times of the occurrence of the word in the Old Testament, it refers in almost every instance to this building. The main question at issue then, is, What is the Sanctuary of the second or new covenant? This next claims consideration.

(To be Continued.)

The Prospect.

The way seems opening for the last message of mercy to go forth with a loud voice. From different quarters the news comes, that men are opening their ears to hear. In the small circle of my labors the present winter, there is an increasing interest to listen to the truths of the Word.

I have been preaching in Bennington, Wyoming Co., N. Y., a number of days during a few weeks past, and the truth has been listened to by attentive hearers, some of whom manifest a deep interest. They are brought to a deciding point which is to tell upon their eternal destiny. May God help them to make the right decision! I think I may reasonably hope that Sr. Rice will soon have some united with her in the truth. She has stood alone there in the truth for three years, though trembling, yet steadfast, and I trust she will see the fruit of her perseverance, in the kingdom of God.

O for a preparation for the great work before us. I want to be willing to suffer with Jesus that I may reign with him. The saints will be "tried" before they are delivered. O Lord, prepare thy people for the trial, is my prayer. Here is the patience of the saints. Be patient therefore, brethren, to the coming of the Lord.

R. F. C.

Meetings in Indiana.

BRO. SMITH: The way was open for four lectures only on Stillwill Prairie, (referred to in *Review* No. 11.) One brother, a professed Advent believer, regretted that the way was not open for more meetings at that time. He said that himself and wife were persuaded that the seventh day was the Sabbath of the Bible. Another family has sent for the *Review*.

On returning to La Porte another hall was opened for our meetings on Main street, which we have occupied on Sabbath and First-day, and every evening through the week. The Congregationalists, Baptists, and Methodists have been, and are, tightening their cords by holding revival meetings, and thus keeping their members from hearing on the subject of the coming of the Lord, and the Sabbath of the Lord our God. Poor souls! they have some kind of an idea that their position is right, notwithstanding they differ so widely one from the other, utterly regardless of the sudden change, and the dreadful state they are so soon to occupy, according to the declaration of Jeremiah the prophet. Chap. xxv. 34-37.

Some come to hear and are believing the whole truth, while those who have believed are being strengthened in the Lord. We believe the Lord is lending a helping hand. Thanks to his holy name. Last First-day we baptized five more believers in Christ, and still the work is moving on.

J. BATES.

La Porte, Ind., Jan. 29th, 1858.

P. S. The reformation moves on slowly, but surely. Yesterday (First-day) five more were buried in baptism, and still there are half a score more who say they believe, but are held back from following their Lord and Master by unholy influences. Part of them are keeping the Sabbath with the church. Last evening we closed our public meetings, and retired to a private house to partake of the Lord's supper, and had a heavenly place in Christ Jesus. Americans, Germans and Swedes, all united and rejoicing in the Lord! Thus the remnant are closing in together from the mingled nations, to meet their coming Lord, and receive the pure language to praise and serve him with one consent. In a few hours I expect to leave here for Bigelow's Mills, to attend to the call of Bro. Scarborough, of Aug. 20th, 1857. See *Review*. My appointments are out to commence meetings there tomorrow evening, the 2d inst.

J. B.

Feb. 1st.

Lean on God, not on your Minister.

"FOR every man shall bear his own burden." Gal. vi. 7. Some years ago, Horace Greely, Ed. N. Y. *Tribune*, was in Paris, and while there, was suddenly and unexpectedly seized, and insultingly treated by the authorities, and was thrust into the debtor's prison, (Clichy,) for an unpaid claim against him as an officer of the Crystal Palace world's fair at New York. The claim was deemed an unjust one by Mr. Greely and his friends, and was finally set aside by a French court, and Mr. Greely was acquitted after a residence of some days in Clichy.

Here is the moral. Just as Mr. Greely was arrested, Judge Platt, and other influential Americans, came forward and offered to bail Mr. Greely, and thus save him the mortification and hardships of imprisonment. This Mr. Greely magnanimously refused, lest his friends might suffer loss, as he well knew that the objects of his foes would thus be in a manner gained: so this noble man of the present world endured a disagreeable confinement in a French debtor's prison, rather than trouble his friends, and risk their interests by a surety for him; and had this course been taken, it is very probable that Mr. Greely would have lost his case, which he gained only by means of his unflinching intrepidity and perseverance. His foes were awed by his resolute, manly courage.

Mr. Greely at the time wrote home a description of his imprisonment, in quite a playful style; but I never shall forget his instructive remarks, and his allusion to the passage above quoted, "Every man shall bear his own burden." It seems that prominent men of the world are often applied to for favors by those who could if they had the disposition, help themselves better than any one else could do for them, and Mr. Greely moralized beautifully to this class of individuals, and his Clichy experience was just in point, and it was a home thrust to those shiftless, irresolute ones who are always holding on to some one else, and cannot venture to go right forward and do for themselves trusting to God to bless the well-directed, vigorous effort.

Let us who are children of the light not be outdone by the world. Let us learn wisdom by every means. Let us go right to God with our troubles and trials, and he will help us. Are we cold and lukewarm? let us cry mightily to God, then shall our light break forth speedily. What is the use of crying out, O, if Bro. Cornell, or Bro. White, or Bro. Waggoner, or Bro. Loughborough, or Bro. Holt, or some other preacher would come and preach to us, then how we would rise, surely.

No, no, let these messengers go with the message to the millions who have not heard a lisp of it, to the benighted millions over whom the seven last plagues impend. Yes, go, go, and we the churches who have a flood of light, will walk in the light. We have more light now than we use. Go ye messengers of mercy to the cities and villages of our land, while the church in the light bears its own burdens. To the churches belongs the duty of sustaining a spirit of devotion. Yes, let the church encourage and inspirit its messengers, and bear them on. Let

the church nourish its own young, strengthen the feeble, comfort its mourners, in short, bear its own burdens.

J. CLARKE.

Respectable.

We frequently hear of ministers preaching to respectable congregations, and there are respectable and highly respectable people and families spoken of, as though there was a difference and a dividing line somewhere among the citizens of the world. Dress, wealth, manners, station, education, polish, these and other aids raise men in the world's esteem, and often, very often, in the face of crime.

I have looked in vain for any such distinction in the Scriptures of truth: all are described as transgressors who are not the children of God.

Christ had followers, but we hear of no respectable people among them. The young man who came to Christ inquiring what he should do to be saved, was no doubt quite respectable; but Christ did not take any especial pains to hold him, although he was rich. The fisherman Peter would hardly have been called respectable, nor the young man who fled from the scene of Christ's passion with only a piece of linen around his body. Paul was very respectable while he persecuted the church, but when he sided with the Nazarene, he lost his popularity, and his influence. O what a deluded man, thus to sacrifice his respectability for so odd and unpopular a thing as the truth. But Paul like many fanatics now-a-days, loved and feared God more than man.

James speaks of a church that wished respectable people to join them, those who dressed richly, while the poor were directed to sit in a low place. It is evident that the church had even then begun to make a difference, and had instituted *caste*.

J. C.

Teach your Children

In the house, and by the way, when thou liest down, and when thou risest up. Show them that you are anxious for their salvation. Let them see that their eternal interests are very near your heart. Get them interested by first being interested yourself. Pray for them until your heart runs over with love and anxiety for them. Read the Bible until you find something applicable to their case. Notice the little affairs which interest them until you can sympathize in their little ideas, and stoop to their childish capacities. Then cheerfully, prayerfully, feelingly show them the way, illustrate truth by familiar images to their young minds. Do this often, patiently. Don't fret when they gaze or run wild after their childish vanities, but persevere as God has borne with us. Hope, love and labor on, trusting that the seed watered with the dew of the spirit of grace will ere long spring up. Then nurse and nourish the first signs of good fruit: "first the blade," &c. Persevere: let the first word in the morning and the last at night, be of the things of God, always spoken with love. Thus you will avoid much evil. Thus your home will be made in some degree like Paradise, and thus you will win the little ones to be stars in your crown; but neglect this, and God will neglect you.

J. C.

THE articles of J. M. Stephenson against the Law of God have lately fallen into our hands, and we think that there is very little in them that needs a notice, especially if the reader is well acquainted with the arguments on the Law and the Sabbath in our publications. The arguments he formerly used on these subjects are yet untouched. His present position is evidently assumed, not from any new light on these points, but from a necessity growing out of his Age-to-come views of the covenants. We intend to notice some of his fallacies by and by.

J. H. W.

THE Instructor is unavoidably delayed. A double number for this month and next will be issued as soon as possible.

J. W.

LIFE FROM DEATH.

A seed found in the hand of a mummy two thousand years old, bloomed into a beautiful flower.

Two thousand years ago, a flower
Bloomed brightly in a far-off land;
Two thousand years ago, its seed
Was placed within a dead man's hand.

Before the Saviour came to earth,
That man had lived, and toiled, and died!
And even in that far-off time
That flower had shed its perfume wide.

Suns rose and set, years came and went;
The dead hand kept its treasure well:
Nations were born and turned to dust;
While life was hidden in that shell.

The senseless hand is robbed at last;
The seed is buried in the earth;
When lo, the long life sleeping there
Into a lovely flower bursts forth.

Just such a flower as that which grew
From such a seed when buried low—
Just such a flower in Egypt bloomed
And died two thousand years ago.

And will not He who watched the seed
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er his buried saints as well?

And will he not from neath the sod
Cause something glorious to arise?
Aye, though it sleep two thousand years,
Yet all that sleeping dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
But yet more glorious far will rise
To meet the Saviour in the air.

Then will I lay me down in peace,
If called to leave this vale of tears;
For "in my flesh should I see God,"
Though I had slept two thousand years—*Sol.*

LETTERS.

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

GOOD NEWS FROM WISCONSIN.

BELOW is given good testimony from Wisconsin. It appears that the few friends of the present truth in that State are arousing. We sincerely hope they will get back to the spirit of the Third Angel's Message as it went forth in that State before the blighting influence of Elds. Stephenson and Hall was exerted there. Well for the cause in that State that S. renounced the Sabbath. The poor sheep can better tell wolves from those of their own flock when each appear in their native dress.

We are glad to hear that Bro. Phelps is preaching the Third Message. A brother writing Jan. 20th, says that "he preached twice, a week ago at Westport." This brother thinks we erred in stating that Bro. P. stopped preaching through discouragement; that it was in consequence of bleeding of the lungs. We are willing to be corrected; but wish to say that we have never before heard of Bro. P.'s bleeding at the lungs, and had been informed that he left the work through discouragement. We venture to say, however, that Bro. P. has seen many things for a few years past of a very discouraging nature. Well, may his heart be cheered by the prospect of better days in Wisconsin, and may he have strength to labor till the Message closes with more than his former success. J. W.

From E. W. Phelps.

BRO. SMITH: Those who love the truth, and love to hear of the advancement of the glorious cause of God, will rejoice with us when I tell them that the church in this place is making some advancement in the cause of truth and holiness. We have with shame, and I trust with godly sorrow, beheld our lukewarm condition, and are endeavoring to raise the standard of Christian holiness high, and attain unto it.

Last Sabbath Bro. Steward was with us, and spoke with much freedom upon the ordinances of the Lord's house. After meeting we repaired to the water, and ten put on Christ by baptism, and we humbly trust arose to walk in newness of life. In the evening we

met to attend to the ordinances. Between thirty and forty Sabbath-keepers were present, and all seemed willing, yea, anxious to show their love and humility by washing the saints' feet. We felt that it was indeed blessed to do as Jesus had done. It was truly a solemn and heart-searching time, and my prayer is that the vows and determinations there made may never be broken.

And to you, dear brethren, who feel that the cause in Wisconsin is almost a wreck, I want to say, Do not be discouraged. I fully believe that there are many honest souls here who would sooner give up their life than the Sabbath. It is too true that the children of God in some places are in a cold and stupid state; but I firmly believe could we have a few faithful laborers in this part of the field we should again behold the churches in a flourishing condition. O that God would send forth more laborers; for truly the harvest is great, but the laborers are few. Bro. S. is doing all he can; he gives his whole time to the work, yet he cannot fill one half of the calls.

The Third Angel's Message is on the rise, and will soon go with a loud cry. The people seem anxious to hear, but how can they hear without a preacher? No one but Bro. S. in this wide harvest-field, and no fellow-laborer to take him by the hand and encourage him in his labors of love.

Dear brethren, remember him in your prayers. And if any one of the messengers could see it duty to come this way, they would receive a hearty welcome, at least from those in this place. Remember us all at the throne of grace.

Yours striving for the kingdom.

E. W. PHELPS.

Lisbon, Wis., Jan. 28th, 1858.

From Bro. Bond.

BRO. SMITH: What think you of the course of J. M. Stephenson? I have just been reading his apology for renouncing the holy law of the blessed God, and I assure you that I felt lonely and sick at heart to think it possible for a man, professing as he did to be governed solely by the Word and Spirit of God, to turn square around and deny the plain meaning and teaching of the Word. I would like to ask him when the cause for the institution of the Sabbath was annihilated? or, when will it cease to be a fact that in six days the Lord made heaven and earth, and rested and sanctified the seventh? When, I would ask, will he be able to show satisfactorily that it was intended alone for the Jews, and not for man generally, as our Saviour has said? When he shows clearly the above considerations, and where, in all God's universe, we shall go to find sin in the absence of law, I will think that he may set up a claim that he has in his wisdom and foresight discovered what the Eternal has neglected or forgotten to reveal.

It is a fact that men who indulge in speculation on the revealed word of God, are often left to themselves, and given up to pursue their own course, and believe a lie that they may be damned. My brother, I do not say that this will be the final issue of the course pursued by J. M. S. but my Bible informs me that he that breaketh the least of these commandments and teacheth men so shall be called least in the kingdom of heaven; as much as to say, he shall never enter there. I should be glad indeed if the Lord would not cut him off forever, but show him his sin and give him a heart to repent, that he may be saved.

Yours in Christ.

L. H. BOND.

Milton, Wis., Jan. 24th, 1853.

From Bro. Chase.

DEAR BRETHREN AND SISTERS: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." Mal. iii, 16. I bless God for the promise that follows: "And they shall be mine, saith the Lord of hosts." &c. What a promise from the Lord of hosts! Not, may be; the word is, "they shall be mine." When?

"In that day when I shall make up my jewels." Thank God. I think that will be about the right time.

Dear brethren, let us hold fast whereunto we have attained that no man take our crown. I am truly thankful for the privilege that I have of hearing from you through the *Review*, which comes laden with food for my hungry soul. I love the truths it contains. One thing more, brethren, that I feel grateful to God for, is health and strength to go some among my brethren.

I would just say that I have made my brethren in Mackford a visit, and found them firm in the truth giving glory to God. While out there, I, with some of the brethren, went to Bro. Cady's in Waushara Co., where we had a good time in prayer-meetings, and saw one young man hopefully converted to God. I believe he is willing to save souls in Wisconsin.

Come, brethren in the ministry, gird on the armor anew, and come in the name of Israel's God: you can overcome all your foes. I have found some of the blighting influence of the Age-to-come among some in the North; but I hope it will soon leave the State, for we don't need any Age-to-come doctrine among us.

Yours waiting for redemption at the revelation of Jesus Christ. JONATHAN CHASE.

Columbus, Wis., Jan. 22d, 1858.

From Bro. Wheeler & Edson.

DEAR BRO. SMITH: While our hearts are cheered by the accounts we read of what the Lord is doing for his people in other parts of the great harvest-field, we would also acknowledge his mercy towards us in this part of the vineyard. We have just returned from a tour in Jefferson and Lewis Cos., where we have been holding meetings among the brethren and in new fields.

Sixth-day and Sabbath, Jan. 1st and 2d, we met with the church in Jefferson Co., at the house of Bro. Lowree, in Lorraine. Our meetings were seasons of profit to the church, and of refreshings from the presence of the Lord. They are endeavoring to heed the counsel of the faithful and true Witness, and to obtain the gold, white raiment and eye-salve. The result is a gradual rising in holiness, and a more deep and full consecration of themselves and all to God.

Sabbath, Jan. 9th, we spent in Watson, Lewis Co. At this place a few discourses had previously been given on present truth, and some interest awakened. Circumstances were unfavorable for holding meetings, on account of sickness which prevailed in the vicinity. We however gave seven discourses in W. among the Seventh-day Baptists, and three in an adjoining school district in New Bremen. Our congregations were not large, but good attention was paid to the word spoken. The few that were striving to obey the truth were much strengthened; others were convinced of the truth, and we trust will obey the same. We left, feeling that a goodly number were in sympathy with the present truth.

Our next meetings were at Indian River settlement. Here we gave six lectures, and although there was some opposition made when the perpetuity of the ten commandments was presented, yet the truth found its way to some minds, and one at least expressed a determination to keep all of the commandments of God. Others were investigating the truth. From here we passed through the forest eight miles to Diana and Pitcairn, St. Law. Co. Gave one discourse in P. to a small company of attentive hearers.

We next sought an opening at Harrisville. The school-house was kindly opened for our use. It was well filled, and most listened to the truth with deep interest. We gave six discourses when the teacher of the school objected to the house's being longer occupied for evening meetings. The house was closed, evidently against the wishes of most of the district. A friend offered to open his dwelling-house for us the next evening, which we occupied, and thus closed our labors in that place for the present.

Before leaving we learned that the truth had made a deep impression on many minds; even on some

who had been far from God, who expressed their determination to seek salvation. Several made up their minds to obey God in all of his requirements, the Sabbath not excepted.

There is a large field of labor in that vicinity, where the Advent doctrine has never been preached, and where there are honest souls famishing for the bread of life. From what we have seen of the work of the Lord on this tour, we feel new courage to still visit the "highways and hedges," and with this last compelling message labor to rescue the honest from that destruction that is soon coming on the earth. Has not the time come when the church should put up one united prayer that God would raise up and send out more laborers into the wide harvest-field? "The harvest is great, but the laborers are few."

F. WHEELER.
H. EDSON.

Parish, N. Y., Feb. 1st, 1853.

From Bro. Durfee.

BRO. SMITH: I have been brought by the Spirit of God, as I trust, to embrace the present truth after years of opposition to it. I was led to adopt the Sabbath of the Bible about the first of September; but I little thought then that I should ever become an Adventist, or that I should believe any of the other truths that they held; but truly I can say that I have been led in a way that I knew not, for I can see a beauty and consistency in the doctrine of man's condition in this life and in death, in the resurrection, and in the reward of the righteous and the wicked, which I never saw in the belief of man's natural immortality; and I have taken sweet comfort while I have contemplated the near approach of the Saviour. But the preparation for that day I feel is that which should engage all our minds; for it is a small thing to keep the Sabbath, and believe the doctrines of the Bible, unless our hearts are right in the sight of God. We are told that love is the fulfilling of the law.

I feel when I consider the shortness of time, and the great work we have to do to be ready for the coming of the Lord, that we should be much in prayer and supplication to our heavenly Father for his grace and Spirit to guide us into all truth; and not only into the understanding of the truth, but to give us strength to overcome the world with all its cares and allurements, and present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service.

It may interest some to know the circumstances and providences (for I feel that it truly was a direct providence of God) that brought me to see the truth and embrace it. I had not attended an Advent meeting, nor any other kind, since the fore part of June, until about the first of December, when Brn. Hart, Everts, Sperry and Cornell came to Green Vale. I was then there and heard their straight testimony, and saw the spirit of love and anxiety which they manifested for the cause of their Master, and the good of the church. The church began to confess their shortcomings and neglect of duty, and the Spirit of God was poured out. It took hold of me, and I felt that it was my duty to look into these things, and like the Bereans, search the Scriptures to see if these things were so; and, as I trust, the Spirit of the Lord shone upon the sacred pages, for, as already stated, I have been led in a way that I had not known, and in paths that I had not seen.

The Review, which for a short time I have had the privilege of reading, has been a welcome messenger, and the truths therein advocated are of inestimable value. I hope that I may have the prayers of the church that what I have seen of the present truth may be as the beginning of good days, or as the shining light that shineth more and more unto the perfect day.

Yours in hope of immortality.

Millville, Ills., Jan 20th, 1853.

R. S. DUFFEE.

From Bro. Boyd.

DEAR BRETHREN AND SISTERS: I wish to say to you that I have been brought through many strait

places, but God's mercy has been great to unworthy me. I feel that I have not been as thankful as I ought for all the blessings he has bestowed upon me; and I regret that my whole being has not been more fully and faithfully devoted to his service. Wherein I have in any way failed of manifesting the meek and forbearing spirit of Jesus, or in discharging my whole duty to any, or in any way cast an unholy influence, I hope that God and my brethren may forgive, and unite their prayers with mine that God will give me wisdom to direct me at all times, and grace to sustain me under all circumstances; that I may be led into all truth, sanctified through it, and saved from all unrighteousness.

I firmly believe that the work of grace must be deep enough in the hearts of God's people for them to reflect the image of Jesus in their daily deportment, or they will be unable to stand in his holy presence. We must be kindly affectioned one to another, in honor preferring one another. The long suffering and forbearance of God to us should lead us to great patience and forbearance toward our fellow men, especially those whom Christ has commanded us to love as he has loved us. Brother, sister, does your heart respond to this command? Have you fully obeyed it? Can you truly say, I know I have passed from death unto life because I love the brethren? If you love the Saviour as you ought, you are truly a happy recipient of God's grace; for Christ has said, If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. O what glorious and sure evidence this would be that our names were written in the Lamb's book of life? If we lack this is it not just as sure they will be blotted out unless we speedily repent. O Lord, save thy people, is my prayer. What a company we should be if we were united and perfected in God's love! The scoffing world would behold us with awe, angels would rejoice over us, and God would be well pleased and work for us as in days of old, and as in former years.

It is now a time that tries men's souls. Satan with all his deceptive snares is trying to lure men on to perdition; not only with the allurements of all the vanities and lusts that please the carnal heart, but he is trying to prevent our serving God, by exciting our fears. True, our names which are cast out as evil, may be still more disgraced, our few earthly friends may turn against us, our property and life may be taken from us; but my brethren, let us show to all that it is a name on high that is above every earthly name that we prize, and honor from above that we seek. It is immortal friends we desire. It is in heaven we are striving to lay up our treasure. Our homes and hearts are there. We can joyfully take the spoiling of our goods. We are pilgrims and strangers on our way home, and hope not to love our lives unto death; for it is eternal life that we seek. For it we are willing to suffer; for it we mean to strive. And should persecution arise which would exceed the cruelty of by gone ages, still let our trust be in God. Man can take our lives, then there is no more that he can do. The righteous will stand firm in the trying hour; for God has said he will never suffer them to be moved.

Now dear brethren, in view of the solemn time and trials that await us, our own weakness and proneness to err, I entreat you to be workers together in Christ Jesus, trying to encourage and help one another on in the heavenly way. Let the long suffering and tender mercies of our God towards us, stimulate us to be like minded one toward another, that when Christ who is our life shall appear, we may also appear with him in glory.

Yours hoping to be of that happy number.

H. S. BOYD.

Lyme, N. H., Dec. 31st, 1857.

From Sister Jessip.

DEAR BRETHREN AND SISTERS: I sometimes feel very lonely here, not having heard a sermon from any of the messengers for three years, excepting one funeral discourse. The Apostle tells us to speak often

one to another, and so much the more as we see the day approaching. O with what carefulness ought we to watch our actions, knowing that for every idle word we speak we must give account thereof in the day of judgment. We must be cleansed from all filthiness of the flesh, for none but pure and holy beings shall see God. I mean by his grace to be an overcomer, that I may meet you all in the kingdom. I thank God for his many blessings, and for calling me from darkness into his marvelous light. I feel very thankful for the Review. It is truly meat in due season to my hungry soul, and is all the preaching I have. How I love to read its pages, and try to profit by them. I hope it will be sustained, and that I can do something for the cause soon.

It is five years since I began to keep the Sabbath, and I have never had cause to repent it. I can truly say with David of old, How love I thy law! I mean to keep all God's commandments that I may have right to the tree of life and enter in through the gates into the city. Pray for me that I may be accounted worthy to escape all those things that are coming on the earth, and to stand before the Son of man.

S. A. JESSIP.

Athens, Mich., Jan 16th, 1858.

Extracts from Letters.

BRO. WM. LAWTON writes from West Winfield N. Y., Jan. 7th, 1858: "We want you to remember us in your prayers, that our works may perfectly correspond with our faith; for we want to learn as soon as possible to act with an eye single to the glory of God. We not only want to receive the counsel of the true Witness, but we want to live it out in our daily walk and conversation with all those with whom we have anything to do. We want to understand and know how to be zealous and repent; and we want to fully understand the words of the Saviour, [Matt. xvi, 24.] "If any man will come after me, let him deny himself," &c. Now if we are daily trying to gratify ourselves, what evidence have we that we are trying to deny ourselves? or what evidence have we that we shall be overcomers? We want to deny ourselves and take up our cross and follow Christ."

BRO. H. GRAY writes from Mauston, Wis., Jan. 31st, 1858: "I feel to bless God that I ever saw the Review. It has brought new light to my mind, and in that light I hope to live and die, if I am called to die before Jesus comes. There are near sixty in this place who profess to keep the Sabbath, and most of them, I believe, are striving to keep all God's holy commandments. The work is progressing under the preaching of Bro. Steward. There were five baptized last Sabbath, and ten the Sabbath before. He wants more help, as he cannot fill one fourth of the calls. I would to God some preacher would come and help him."

A VERY COMMON MISTAKE.—Many Christians imagine that now since they have believed, they must draw their comfort from some different source, or in a different way from what they did at first; they turn their whole attention to themselves, their experience and their graces: forgetting that the true way of nourishing these is by keeping their eye upon the cross, they turn it inward, and try to nourish them by some direct process of their own devising.—H. Bonar.

THE Lord's people are a tried people, but their trials are employed to deepen the work of God in their own hearts, and to render them a blessing to others. The soul that walks closely with God will often see the hand of God in providence, and will be made a blessing, even when he may least expect it. Many a christian has been a source of blessing to his fellow-men when he has little thought of it, and much good has been done by the Lord's poor saints, of which they will never hear in the present world.—Sel.

If ever God calls you to defend his truth, he will first make you humble, modest, and confident.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. FEB. 11, 1858.

Meetings in Wayland Mich.

BRO. SMITH: I have just finished lecturing in Wayland, Allegan county, where Bro. Byington commenced. It has been a dark place indeed, but we believe God has done a good work for some. As near as I can judge, there are about twenty that will keep the Sabbath. They have appointed themselves a leader to keep up prayer meetings. A number that have belonged with the Methodists will keep the Lord's Sabbath, notwithstanding their preacher made great efforts against us.

I visited Caledonia a week ago last Sabbath. The church there have been prospered with good, spirited meetings for most of the time, and the Lord has been constantly adding to their numbers, we trust of such as may be saved. About twelve have commenced there to keep the Sabbath since I was there in the Fall.

Some ten more have commenced keeping the Sabbath in the town of Thornapple, where Bro. Farnum has been talking the truth. I understand that some others have commenced keeping the Sabbath where I labored last Fall. So the work is onward. I leave this morning for Bowne, and then if the Lord direct, I may go north of Grand Rapids this week. J. B. FARRIS.

Feb. 1st, 1858.

From Bro. Hutchins.

BRO. SMITH: The promises of God have looked very precious to me for some time past. When I think of the glorious reward that awaits the faithful, I feel very desirous to be found with them when the gift of eternal life is bestowed upon them. But if we would reign with Christ, we must also suffer with him. Many would be glad to reign with Christ, if they could escape the suffering part of the Christian religion.

But says the Apostle, "If we suffer, we shall also reign with him: if we deny him, he also will deny us." "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." Many think the fiery trials strange, and therefore they will not walk in the path of obedience, but still desire the reward.

The trials necessary to strengthen and increase our faith, we should not think strange of. But we do often think strange of some trials which brethren and sisters bring upon themselves wholly unnecessary, and we well may; for it is strange that they will walk so much in blindness and darkness, when there is light for the church to walk in, and eye-salve for them to anoint their eyes with.

Last Sabbath, and First and Second-days, Bro. Waggoner and I spent with the church in this place. Our meetings on First and Second-days were especially for the benefit of the church. In these meetings we found it necessary for the further advancement of the cause of truth in this place, to withdraw from those who have caused division among the people of God, and been stumbling blocks in the sight of the world; and to "reprove, rebuke," and exhort others to a closer walk with God.

We now feel sure that this church must hereafter, walk faster or they will grieve the Spirit: for their burdens are thrown off, and they should go free. May the Lord help them thus to do. I am confident the time has come for those who love gospel light, liberty and happiness, to heed the injunction of the Prophet. See Mal. iii, 10. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. iii, 18

A. S. HUTCHINS.

Hillsdale, Mich., Feb. 3d, 1858.

P. S. It has been and still is our purpose, Providence permitting, to visit the churches in Allegan, Monterey, and in other places in that section, at our earliest convenience.

Correspondents may address me at Battle Creek, Mich. at present. A. S. H.

In New York city one of the churches was thrown open recently for a lyceum lecture for the benefit of the poor, and the performance was a musical, laughable and humorous affair, and kept the congregation in a roar of laughter all the evening. Yet it was introduced by prayer from a clergyman, followed by the comic song of "Uncle Sam's Farm," and the whole exercise closed with the benediction!

APPOINTMENTS.

PROVIDENCE permitting, there will be a general Conference of Advent Sabbath-keepers, about five miles north of Round Grove Station, Whiteside Co., Ills. commencing on Sixth-day, Feb. 12th, and holding over Sabbath and First-day.

The wants of the cause, and the best method for advancing it in the West, will be considered at this meeting. We feel that it is time to "call a solemn assembly, gather the people, sanctify the congregation," and to cry, "Spare thy people, O Lord." Especially do we desire to see at this meeting those who have recently embraced the truth.

M. E. CORNELL.

C. W. SPEAR.

E. EVERTS.

JOSIAH HARR.

Bax. Hutchins and Phillips will meet with the church in Burr Oak on Sabbath, Feb. 13th; at Colon, the 20th, and at Burlington the 27th.

I wish to say to these churches that I remember them, and that I left home intending to attend the above appointments, but being unexpectedly called in another direction, must reserve my visit to them for a future opportunity. J. H. WAGGONER.

There will be a Conference of the Commandment-keepers of Ohio, if the Lord will, in the village of Green Spring, to commence on Sixth-day, Feb. 26, at 2 o'clock P. M., and hold over Sabbath and First-day. All are invited to attend, who desire to engage in the worship of God, and take a part in the duties connected with the present truth.

In behalf of the church at Milan and Green Spring.

S. W. RHODES.

Providence permitting, I shall spend a few weeks, after the Round Grove Conference, in Wisconsin. I expect to be accompanied by some brother of the West. Communications respecting meetings in Wisconsin may be sent to me at Madison, as I expect to pass there on my way to the north-western part of the State. J. H. W.

PROVIDENCE permitting, I will meet with the brethren as follows:

Allegan,	February	13th.
Caledonia,	"	20th.
Green Bush, or vicinity, where Brethren may appoint,	"	27th.
Tyrone,	March	6th.

M. E. CORNELL.

Business Items.

B. Haynes:—Your present remittance carries you to No. 14, Vol. xii.

C. E. Harris:—We have none of the old edition of the Signs of the Times, and therefore send you the new edition of 33 pp., and the Twelfth-fourth of Matthew.

Alice M. Eaton:—The \$2 you sent were receipted in No. 18, Vol. x. The note to which you refer, was not to you, but to M. A. Eaton, of this State. We have no Apocryphas.

E. Pratt:—Your letter was received, and the money, both for Review and Tent, acknowledged among the receipts in No. 8, present Vol. We continue your paper.

H. Snyders:—One dollar and fifty cents will pay your subscription on the Review, to the close of the present volume. The German Tracts are ten cents each.

R. F. C.:—You are right in your supposition that no trace of the piece is now left. Can you furnish another copy?

Receipts.

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