

Advent Review,

AND SABBATH HERALD.

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

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

THE SAVIOUR COMES!

ATR.—'Tis Midnight Hour.

THE Saviour comes! The signs proclaim
His glorious advent draweth nigh;
Gladly his longing church exclaim—
O! Saviour, come away!
Then Christian, wake! and from the heart
Let earth's gay visions pass away:
Soon, soon earth's splendor will depart;
Earth's glory will decay.

Time wings its way! we hurry on!
The fleeting moments will not stay.
On morning's wings we're borne along
To that important day.
Then, Christian, wake from earthly care!
O hail the morning's rising ray:
With watchful diligence prepare
For the approaching day!

Christian, thy toils will soon be o'er:
Thou shalt be saved with all the blest:
Afflictions will be known no more
In that all-glorious rest.
Then be a lovely pilgrim here;
Arise, depart, and seek your rest:
And when the pilgrim's Lord appears
Thou shalt be fully blest!—Sel.

Fashions of the Present Age.

[Bro. Smith: From what I have seen among the remnant, as I have passed from place to place, it came to my mind as I read the following, that something might be gathered from it that would serve to admonish many that profess to believe the last message of mercy.—A.]

THE more intimately I become acquainted with the genius of fashion, the more I see in it to deplore. I once regarded the evils connected with it as comparatively slight—rather as caricatures to be laughed at than otherwise. They now appear to me in a different light. I cannot resist the conviction that to these evils there is attached a moral character—that as the hot wind of the desert blasts every herb and flower in its path, so the influence of fashion, when it is powerfully exerted in the family constitution, degrades, debases, and blights the heart, and especially the heart of the young. The devotee of fashion can find little or no leisure for the concerns of the soul. None can serve God and fashion. True, every judicious mother knows the evils of inordinate attachment to this idol. But are they all fully aware of the extent of these evils; or, if aware of them, are they sufficiently watchful in guarding their children from the influence of the idol? I think not; and my heart is sad, when I see, as I frequently do, so much apathy on the part of mothers, when they must perceive that their children are breathing the infected atmosphere of fashionable life, which must eventually exert upon the mind and soul an influence for evil which it were

impossible to counteract. How often have I heard parents lamenting, with bitter regret, that their daughters had fallen under this influence, and seemed bound by a spell of terrible power, when, if timely counsel had been given, or, what is better, if their children, early in life, had been withdrawn from the sphere of the temptation, it appeared morally certain that they would have escaped. And yet, there are thousands of mere children, scarcely able to speak intelligibly, who are undergoing just the system of education that is fitting them for this condition, directly under the eye, too, of an affectionate, pious mother, who would sacrifice a right eye rather than contribute to her daughter's passion for this idol.

The other day I met a lady and her daughter, an only child, not seven years of age, who is now a woman, so far as the world of fashion is concerned.

The mother does not see it; but many of her friends are well aware of it, and tremble as they see the daily and hourly illustrations of it. I called the little girl to me, when I noticed the direction which her mind was taking so prematurely, and I said to her,

"Ada, if you were rich, what would you do with your money?"

"Oh," said she, "I would have a beautiful carriage, lined with crimson velvet, just like Mrs. Bell-fleur's, and such fine horses, and I would live in a great house, and have ever so many servants. I would have"—and here followed a catalogue of dresses, sufficiently extended and rich to satisfy any reasonable mantua-maker in Paris. One of the dresses, I believe, was to have some six or eight flounces, and to be generously embellished with gold—a dress which was to be worn on state occasions only.

"But Ada," I said, "what else would you do with your money? You would not spend it all in this way, would you?"

Then followed another list of fashionable articles, such as rich carpets, mirrors, and chandeliers. Oh, such grand parties as she would give! Everybody would be there. There was no place in her mind for anything else. Even the usual establishment of a family of dolls, such as children at this age very naturally delight in, were left entirely out of the inventory.

This child's mind had been developed, up to this period in her history, in a fashionable boarding-house, where the conversation, to a great extent, was respecting these details. The child had heard this gossip, and came, logically enough, to the conclusion, that nothing else in the universe was so desirable. [Many children among the remnant, having the society of the youth of worldlings, may come to the same conclusions.] Now it does not require any great shrewdness to see that, unless there is some strong counter influence exerted upon this mind, and exerted speedily, she will enter the vortex of fashion, and be whirled around in it until she is irretrievably lost. The time to save her is passing rapidly away. Why will not that mother see the danger, and act in view of it? Why will not all christian parents take a firm and decided stand against the influence of the fell demon, and resolutely determine to resist his ingress to their firesides, while the hearts of their children are tender and pliable?—*Mother's Magazine.*

Never fear people thinking you are fallible; for you are so, whether they think so or not.

Brief Sketch of the Saxon Idols from which the Days of the Week received their Names.

THE idols which our Saxon ancestors worshiped, and from which the days of the week derive their names, were various: and were the principal objects of their adoration.

THE IDOL OF THE SUN.

This idol, which represented the glorious luminary of the day, was the chief object of their adoration. It is described like the bust of a man, set upon a pillar, holding, with outstretched arms, a burning wheel before his breast. The first day of the week was especially dedicated to its adoration, which they termed the *Sun's Daeg*; hence is derived the word Sunday.

THE IDOL OF THE MOON.

The next was the Idol of the Moon, which they worshiped on the second day of the week called by them *Moon's Daeg*; and since by us, Monday.

The form of this idol is intended to represent a woman, habited in a short coat, and a hood, and two long ears. The moon which she holds in her hand, designates the quality.

THE IDOL OF TUISCO.

Tuisco was at first deified as the father and ruler of the Teutonic race, but in course of time he was worshiped as the son of the earth. From this came the Saxon words, Tuisco's daeg, which we call Tuesday.

He is represented standing on a pedestal, as an old, venerable sage, clothed in the skin of an animal, and holding a sceptre in the right hand.

THE IDOL WODEN, OR ODIN.

Woden, or Odin, was the supreme divinity of the Northern nations. This hero is supposed to have emigrated from the East, but from what country, or at what time, is not known. His exploits form the greatest part of the mythological creed of the Northern nations, and his achievements are magnificent beyond all credibility. The name of the fourth day of the week, called by the Saxons Woden's daeg, and by us Wednesday, is derived from this personage.

Woden is represented in a bold and martial attitude, clad in armor, with a broad sword, uplifted, in his right hand.

THE IDOL THOR.

Thor, the eldest and bravest of the sons of Woden and Friga, was after his parents, considered as the greatest god among the Saxons and Danes. To him the fifth day of the week, called by them Thor's daeg, and by us Thursday, was consecrated.

Thor is represented as sitting on a throne, with a crown of gold on his head, adorned with a circle in front, wherein were set twelve bright burnished gold stars, and with a regal sceptre in his right hand.

THE IDOL FRIGA, OR FREA.

Friga, or Frea, was the wife of Woden, or Odin; and, next to him, the most revered divinity among the heathen Saxons, Danes and other Northern nations. In the most ancient times, Friga, or Frea, was the same with the goddess Herta, or Earth. To her the sixth day of the week was consecrated, which by the Saxons was written Friga's daeg, corresponding with our Friday.

Friga is represented with a drawn sword in her right hand, and a bow in her left.

THE IDOL SEATER.

The Idol Seater is represented on a pedestal,

whereon is placed a perch, on the sharp-priekled back of which he stood. His head was uncovered, and his visage lean. In his left hand he held up a wheel, and in his right hand was a pail of water, wherein were flowers and fruits; and his dress consisted of a long coat, girden with linen.

The appellation given to the day of his celebration is still retained. The Saxon's named it Seater's daeg, which we call Saturday.—*Sel.*

The Goodness of God.

It is a delightful thought, that although the person of the Deity is forever concealed from the gaze of mortal eyes, yet some of his most glorious attributes are so manifested or embodied in his visible works, that whoever studiously directs his attention to them, may, from the contemplation, derive such conceptions of the character of the invisible Creator, as shall fill the mind with inexpressible delight; and provided the heart be right, excite towards him profound feelings of love, gratitude and adoration. When we gaze upon some choice work of art, we see embodied in that production the skill of the artist; and according to the beauty or ingenuity displayed in the workmanship, will be our conception of that skill. In like manner, we see embodied in the Almighty's works his power, wisdom and goodness, and the mind cannot fail of being impressed, if impressed at all, with the infinite superiority of the Creator's power and wisdom, over all the power and skill of man. But whilst the great and beautiful of the works of man are sought after with intense eagerness, and viewed with the most profound admiration, no praise or honors being considered too great to be lavished upon the gifted authors, how common is it for the works of Him, the creature of whose hands man is, to be passed by, or trodden under foot with the utmost indifference! and yet "the poor beetle that we tread upon," or the humblest flower that decks earth's surface, and which we so thoughtlessly crush beneath our feet, is a manifestation of greater power and wisdom, than can be furnished by all the works of man combined.

How many, may we reasonably suppose, of the vast multitudes who visited the late Crystal Palace, and there gazed with wonder and admiration upon productions the most exquisite that the fertile genius of man ever conceived, or his dextrous hands ever wrought, permitted, even for one moment, their thoughts to ascend to him who giveth to man wisdom, and knowledge, and to whom the highest praise ought ever to be rendered! Is there not too much reason to fear that the vast edifice, the wonder of the age, containing specimens of the useful, ornamental, beautiful and gorgeous of human production out of every nation, and from every clime, was but a magnificent idol temple to which rushed daily crowds of devotees, and there, in heart, prostrated themselves in adoration to the creature man. Whilst we would deem it right to admire the great and beautiful of all that man has accomplished, and render the praise justly due to him, we ought not to stop here, but elevate our thoughts to that Being who endowed man with these powers, and that with a view to his own glory, of which we cannot but rob him, when we lavish all of our admiration and praise upon the creature, to the total disregard of the Creator. I am wandering, however, from the design of the present communication, which was to impart a few thoughts in relation to the goodness of God, as manifested in the care which he has exercised to clothe with beauty the terrestrial abode of man, and endowing him with faculties capable of appreciating, and deriving pleasure from the contemplation of the same.

We should naturally suppose that the first inquiry of every reflecting individual would be, when during his rambles through the pleasant fields and shady groves, his attention is directed to the many beautiful flowers that are scattered along his path, of colors so varied and brilliant, and possessing such a variety of elegant and pleasing forms, of what utility are all these—what purpose do they serve in the vast system of creation? And whilst in relation to some, the answer may be, that they are possessed of medicinal properties, and thus prove

greatly useful to man and beast; in respect to the great mass of them, no such answer can be given. It is true, that we cannot positively affirm that they subserve no useful purpose, but so far as our knowledge extends, none has as yet been assigned to them. As we are assured, however, that God has created nothing in vain, or without a reference to some end, the mind is disposed to seek for some explanation of the profuse expenditure of creative power and wisdom by which it is surrounded; and in the instance under consideration, what other appears so natural, or so pleasing, as that our heavenly Father, in thus clothing with beauty the dwelling-place of man, and endowing him with faculties capable of appreciating this beauty, had in view the promotion of his happiness and enjoyment. It is admitted, however, that the final end of all creation is the glory of God; and if the hearts of the children of men were impressed, as they should be, with the goodness of the Creator, in not only making ample provision for the supply of necessary wants, but in providing for all who will avail themselves of it, an inexhaustible fund of innocent delight and enjoyment, love, gratitude and adoration would fill the soul, and ascend as sweet incense to the throne of the Eternal, who would thus receive the glory so justly his due. But supposing these flowers to serve some useful purpose, or extending our observation to those which we positively know to be possessed of useful properties, how lavishly do we find the beautiful to be combined with the useful, and thus see manifested the superabounding goodness of God.

If utility simply had been the paramount object with the Creator, we can easily perceive that this end might have been attained, in the absence of much of that beauty which now meets our gaze, and draws forth our admiration, and which led the Saviour when upon earth, in directing the attention of his hearers to the beautiful lily with which their eyes were so familiar, to exclaim, that "Solomon in all his glory was not arrayed like one of these." Thus in relation to color, instead of the beautifully variegated hues presented by many flowers, and so pleasing to the eye, each flower might have possessed but one uniform color, and yet so far as we are capable of perceiving, might equally well have fulfilled the end of its creation, so far as relates to usefulness. In place of the admirably scalloped edge presented by a large proportion of flowers, and which certainly imparts pleasure to the beholder, they might without interfering with their utility, so far as we can perceive, have been formed with their edges perfectly straight. In the class of birds, what an amount of beauty is displayed! what a variety of brilliant hues the plumage of many birds presents! Among the insects, too, from the gaudy butterfly that spreads his beauteous wings to the summer sun, to the more humble, yet dazzling diamond beetle, how delicate the tinges, how bright the colors, and how exquisitely adapted their arrangement to produce the most pleasing effect to the eye of the beholder! and wherefore all this? We can scarcely suppose that the happiness of the creatures themselves is increased by their splendid array, even if they are capable of appreciating it at all. What other reason then appears so natural, as that the Creator, in thus mingling the beautiful with the useful throughout his works, had especial reference to his last and noblest production, man, who alone, of all the creatures, appears endowed with the faculty of understanding, and deriving pleasure from the beautiful in nature. The contemplation of the beautiful works of God, is evidently a great source of pleasure and happiness to man; and the more pure his heart, and heavenly his spirit, the more exalted will be his enjoyment.

Whilst, then, we suppose that this may legitimately be considered as the primary or apparent end designed, we should deem the grand and ultimate purpose to be, that a deep sense of the goodness of the Creator, in thus strewn man's pathway, sinful and fallen though he be, with so much that is pleasing and attractive, might not only rest upon his mind, but affect his heart, that from thence, as the fountain of all acceptable offering, might ascend the continual incense of praise to him, who has declared that for his glory he hath created all

things. And, although it is undoubtedly true, that we shall never be prepared, duly to appreciate the goodness of God, until we have become experimentally acquainted with the love of God in Christ, and experienced that change without which no man can enter into the kingdom of heaven; yet we should suppose, that a contemplation of his goodness, so clearly manifested, as we deem it to be, in that particular part of his works to which our attention has been directed, could not fail to impart conviction, temporarily at least, to the mind of the most thoughtless, that the Creator was not the cruel, tyrannical Being whom the wicked, in their hearts, generally deem him to be, having no paternal regard for the creatures that he hath formed, and making no provision for their happiness and enjoyment. Far be such a thought from our minds. The Lord is good; his goodness is in all his works, and blessed be his great and holy name forever and ever. Another thought, and I will close.

If the Creator has so lavishly adorned man's abode, cursed though it be for his sake, what may we suppose it to have been, when his hand was fresh upon it, and "the morning stars sang together, and all the sons of God shouted for joy," when man walked the earth in innocence; in Paradise was blessed with the presence of his Maker—angels winged their ethereal way from the Paradise above to walk amid the beauties of the Paradise below, and be the guest of man.

"O God! O good beyond compare!
If thus thy meener works are fair,
If thus thy beauties gild the span
Of ruined earth, and sinful man;
How glorious must the mansion be
Where thy redeemed shall dwell with Thee!"
[Baptist Register.]

First Family Prayer at a Tavern.

ROWLAND HILL was once driven by a storm into a village inn, and compelled to spend the night. When it grew late, the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied, "I have been waiting a long time, expecting to be called to family prayer." "Family prayer! I don't know what you mean, sir; we never have such things here." "Indeed! then tell your master, I cannot go to bed until we have had family prayer." The waiter informed his master, who, in consternation, bounced into the room occupied by the faithful minister, and said, "Sir, I wish you would go to bed. I cannot go till I have seen all the lights out; I am so afraid of fire." "So am I," was the reply, "but I have been expecting to be summoned to family prayer." "All very good, sir; but it cannot be done at an inn." "Indeed! then pray get me my horse; I cannot sleep in a bouse where there is no family prayer." The host preferred to dismiss his prejudice rather than his guest, and said, "I have no objection to have prayer; but I don't know how." "Well, then, summon your people, and let us see what can be done." The landlord obeyed, and in a few minutes the astonished domestics were upon their knees, and the landlord called upon to pray. "Sir, I never prayed in my life; I don't know how." "Ask God to teach you," was the gentle reply. The landlord said, folding his hand, "God, teach us how to pray." "That is prayer, my friend," cried Mr. Hill, joyfully, "go on." "I am sure I don't know what to say now, sir." "Yes you do; God has taught you how to pray, now thank him for it." "Thank you, O Lord, for letting us pray to you!" "Amen! Amen!" exclaimed Mr. Hill, and then prayed himself.

Two years afterward, Mr. Hill found in that same village a chapel and school, as the result of the first effort of family prayer at the "Black Lion."—*Sel.*

The Way to get Religion.

A GREAT king has told us his religious experience. He has told us several steps of the intelligible process by which he became possessed of that one thing which, above all others, is needful.

He began by soberly reflecting upon his course of life—its object, its aim, its governing principle, its everlasting destiny: "I thought upon my ways."

This was not enough. He felt the necessity of an entire change. As he had been pursuing the world in its various forms, and in all things seeking mainly his own gratification, he felt the necessity of now setting his face and desires towards heaven—towards God—towards a divine Saviour as made known in the sacred Scriptures; "I turned my feet unto thy testimonies."

Nor was this done languidly. Those who are but half resolved never accomplish anything. Only "the hands of the diligent make rich." Those who are always putting off things, never thrive. Their resolution is like a note without date—it never becomes due. Those who never feel that religion is the most important of all their interests and pursuits, and has a claim before all others—those who at no specific time feel that it must now be attended to—can never become truly pious. "I felt," said one respecting the great crisis, the turning point of her destiny, "I felt that the great decision must be made to-day." It was made and she found peace. So our Lord says, "Seek first the kingdom of God and his righteousness," first in point of time as well as importance. In like manner the primitive disciples at once forsook all to follow Christ. Matt. iv, 18, 22. On the spot they began to regard him in preference to every thing else—their property, their business, and their nearest earthly relations, and without a moment's delay. They pressed their way into the kingdom. They "took it by force." In the same spirit the king referred to says of himself, "I made haste, and delayed not to keep thy commandments."

Begin at once, reader, to hear his voice and to follow him. At once set your heart upon him with supreme affection. Delight yourself in him for all the beauty and excellence of his character as portrayed in your precious Bible. Direct your thoughts and desires towards him and that gracious Spirit whom he gives. The first step in religion is on many accounts the most difficult as well as important. How many, alas! never take the first step! How many, just by this one neglect, render their salvation impossible!—*Intelligencer*.

"Search the Scriptures."

THERE is a great difference between *reading* and *searching* the Scriptures. There have been, and still are, many that read much; but our knowledge of divine truth depends more upon the manner we read, than upon the quantity. Dr. Gouge, it is said, read fifteen chapters a day; Jeremiah Whittier read all the Epistles of the New Testament in Greek, every week; and Roger Cotton read the whole Bible through twelve times every year.

This rapid reading of the Bible is not the most profitable. I have been impressed of late, more than ever, with the necessity of "meditating in the law of the Lord," of pausing and reflecting upon the portions we read, of looking at it from different stand-points, till we are sure we have before our minds the precise idea the Holy Spirit meant to convey. We should consider when the passage under consideration was written, by whom to whom addressed, and for what purpose.

By searching the Scriptures carefully, by comparing parallel texts, and similar facts, a person can hardly fail of becoming deeply interested in the contents of the sacred volume. We shall sympathize with David, who said, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth."

By *studying* the Bible, rather than reading it, the mind is stored with ideas, the conscience is enlightened, and each single thought is kept before the mind long enough to produce an impression. Pastors and Sabbath School teachers should take pains to instruct those under their charge, how to read the Bible so as to derive the most benefit from it.

If the Bible was studied, instead of being rapidly read, I have no doubt it would be, much oftener than it is, like the fire and the hammer which breaketh the rock in pieces.—*Puritan Recorder*.

He who puts off good duties, shows he has no heart to perform them.

"Christians don't Care about my Soul."

I WAS sorrowfully reminded by these words of my own case. I was born and lived until past twenty in a quiet western village with many religious privileges. From my earliest recollection I had strong religious impressions. At the age of nine years, another little boy and I used to spend much time in praying, and trying to help each other to be Christians. Our seriousness was noticed, but *none cared for our souls*.

I grew up, but still none cared for me. Regularly I attended church, often put myself in the way of professors of religion, almost aching to have them speak to me about my soul and Jesus; but *none cared for my soul*.

The minister seemed to preach faithfully, earnestly, but in private never said a word to me on personal religion. One day we rode by ourselves thirty-two miles in a carriage, but not a word for my soul did he utter. God talked to me, for we were overtaken by a severe thunder-storm, thus giving the minister a fine opportunity to open up the subject, but not a word. Alas, alas!

I finally sought out an old lady, and asked her "what I must do to be saved." And the first the ministers, elders, deacons, knew about it, I hoped that I had been converted.

These things ought not so to be. Christian, be careful; blood may be upon your skirts in the judgment.

But, sinner, let me entreat you, if no one cares for you, be sure that you care for yourself. Speak to the Christian, if he does not speak to you; you may, and probably will, find a warm heart sorrowing for its own neglect, and ready to love and pray for you, and guide you to Christ. Remember, if you perish, it will not even be one drop of water to cool your tongue, for you to say, "*Christians don't care about my soul*."—*Seaman's Pastor, in American Messenger*.

Good Tidings—To all People.

The following item from J. G. Fee, is clipped from the Christian Press:

The above, in brief, is the beautiful motto of the American Messenger, the organ of the American Tract Society.

Will it be good tidings of great joy to the four millions of slaves in our land, to learn that the American Tract Society, at its recent meeting, refused to plead for their release?—refused to publish so much as one tract against the iniquity that chattelizes the image of God, and plunders the dearest rights of man?

Will it be good news to the poor bondman to know that one of the largest and most influential Associations of the land has thrown its influence against him? For when a system of iniquity is made an issue before the people—church or state—silence is always construed into consent. "He that is not for me is against me." "He that gathereth not with me scattereth abroad;" so said Christ Jesus. Would the Tract Society remain silent if the Lord Jesus were now in chains, held and treated as a slave? "Inasmuch as ye did it not (an act of benevolence) to one of the least of these my brethren, ye did it not unto me."

Yours for a "sanctified press."

JOHN G. FEE

Hypocrite.

IN the Scriptures, very severe judgments are denounced against hypocrites, and the hypocritical nation of Israel. I am not acquainted with the Hebrew; and know not what term is employed in the Hebrew Old Testament to denote "hypocrite," or "hypocritical." But in the Septuagint, which is a Greek translation of the Hebrew, made about 225 years before the birth of our Lord, in all places not exceeding two, so far as I have discovered, where the English version reads "hypocrite," or "hypocritical" a Greek word is employed, which denotes lawless, irreverent, wicked, not keeping the law.

The above remark applies to the Old Testament.

In the New Testament (the original language of which is Greek) the Greek term employed for hypocrite, is "upokrites;" the "u" being aspirated, and pronounced as if an "h" were before it, thus, "hupokrites." And from this comes the English "hypocrite."

The Greek "hupokrites," means a stage-player; one who plays a part under a mask.

Both the Greek and the Roman stage-actors, in their performances, wore masks, which covered the head and face, and were fashioned so as to represent the character intended to be played. By the Greek "hupokrites," therefore, as applied by the sacred penmen, is meant one who appears under a religious mask; whose profession and life do not correspond; whose religion is an outward covering; in other words, who has the form of godliness without the power.—*Sel*

A Chapter on Shouting!

Shout! Let them shout, if they feel like it—live like it. There is no harm in shouting, when it comes from an over-flowing heart of faith, love and good works. Shouting is scriptural, a Bible doctrine. It was customary for good men, holy men, to shout in olden time. God commanded it. See Num. xxiii: 21; Josh. vi: 5; 2 Chron. 13: 15. In the time of Ezra, when "the people sang together, by course, praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever. . . . And the people shouted with a great shout when they praised the Lord." Ezra iii: 12. David was accustomed to shout—shout aloud. "Shout unto God with voice of triumph." "Cry out, and shout, thou inhabitant of Zion, let them shout from the tops of the mountains." David brought up the Ark of God with shoutings of holy joy. "Shout, O Israel, be glad with all thy heart." "Shout, O daughter of Jerusalem; behold, thy king cometh unto thee." We could find a volume of quotations proving conclusively that shouting is no new thing, and that it is well pleasing in the sight of Heaven. It does one's soul good to see a holy man, so full of love that he can't keep it in; it's thrilling, soul-kindling! Let it out, throw it out, shout it out, from pole to pole. Let the heavenly arches ring hallelujahs to God in the highest, else the very stones cry out. Some very fastidious, pharasaical minds oppose shouting; go so far as to repudiate it earnestly—manifest great hostility. Not long since, one church split all to pieces on this ground. One man felt like shouting and would shout. Another man, starched up, said, "No, no; this shouting in God's house is out of the question, out of time and out of date, out of fashion. Shouting might be endured once, but the times have altered. Society is more polished—shouting now will never do; it's impolite to shout." Thus a root of bitterness sprang up on the question of shouting, by which many were defiled.

To be sure, for a man to shout, groan, respond, or say *Amen*, hypocritically or insincerely, meanwhile leading a crooked life, walking disorderly, proudly selfishly—making a "god of his belly," living in lust, is awful! But a good, hearty response or shout of praise to God, from a holy, sanctified soul, walking in all the commandments of God, blameless—with harm in it? What reasonable objection can there be? We like it, God likes it, commands it.

"Be glad in the Lord and rejoice, ye righteous, and shout for joy, all ye upright in heart." Ps. xxii: 11.—*Golden Rule*.

Consciences.

A tender conscience is like the apple of a man's eye—the least dust that gathers into it, affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression small sins make upon them; if we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin; if we are not so much troubled at the vanity of our thoughts and words, at the rising up of sinful notions and desires in us, as we have been formerly, we may then conclude that our hearts are hardened, and our consciences are stupifying—for a tender conscience will no more allow of small sins than of great sins.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, OCT. 21, 1858

THE KINGDOM--WHEN IS IT SET UP? AND WHERE?

A BROTHER writes from Allegan, Mich., "I would like to have you give the Bible text which tells where the kingdom of God is set up, at what point of time, and also the text which shows that the saints will go to heaven. These points are disputed in this place."

There is no one scripture which shows us absolutely at what point of time the kingdom is set up; for no prophetic period extends beyond 1844; and since that time we have been in a waiting, watching and expectant position. No events take place after that point, which can be calculated with the preciseness of prophetic reckoning. There is no difficulty, however, in determining *relatively* when the kingdom is set up, or when Christ receives it; which is the same thing.

In a certain place our Saviour relates a parable touching this very subject of the kingdom. He gives it because certain of the Jews, having become very much elated with what they had witnessed of his ministry, thought that the kingdom of God should immediately appear. To correct their apprehensions, he tells them of the nobleman who went into a far country to receive for himself a kingdom and to return. Luke xix, 12, &c. No Adventist can doubt the application of this parable to Christ; that the nobleman represents himself; that his going away was his ascension to heaven, and his return will be his coming again in the clouds, as he went up. But let it be noted that it is while he is gone that he receives his kingdom. For, HAVING RECEIVED THE KINGDOM, the nobleman returned. Verse 15.

We understand, then, that the kingdom is set up *previous* to the second advent of the Saviour; for when he comes, he comes *in* (en,) not to, his kingdom. Luke xxiii, 42. When he comes he has on his thigh a name written, King of kings, and Lord of lords. Rev. xix, 17. When he comes it is on his return *from* the wedding; and we trust that every one who has read the articles in the REVIEW on the subject of the marriage of the Lamb, is satisfied that that event is the reception of his throne, and the setting up of his kingdom. "Be like unto men," says the Saviour, "who wait for their lord when he will return from the wedding." Luke xii, 36.

Ask of me, says the Father to the Son, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. ii, 8. He dashes them in pieces like a potter's vessel. This he does when he comes, as King of kings, the title which he then bears; and as there is no such thing as a king without a kingdom, the kingdom must have been set up previous to his leaving the courts of heaven; and this is his act of gathering *out* of his kingdom, all things that offend, and them which do iniquity. Matt. xiii, 41. To refuse to date the commencement of his reign from his ascension of his throne, would be to doubt his ability to conquer his foes and establish his kingdom. But he takes his throne before the second advent; the setting up of the kingdom therefore is an act which takes place prior to that event.

That the earth will be the final and everlasting location of the kingdom the Bible fully proves; but that it will not be located here till after the 1000 years of Rev. xx, we think equally evident. And now if any should be disposed to claim that, if the kingdom is not located on the earth till the end of the 1000 years, it is not set up till that time; or, in other words, that the kingdom cannot be said to be set up till its full and final establishment, we find an illustration on the point, in our own government. The Declaration of the Independence of these United States was declared July 4th, 1776. A seven years' revolutionary war had to ensue, however, before our government was fully established. A definitive treaty of peace was signed with Great Britain, Sept. 3d, 1783.

Now the question is When was our government set up, and when did our national existence commence? July 4th, 1776? or Sept. 3d, 1783? If at the former time, then the people of this nation are right in celebrating July 4th in honor of that event. If the latter, they should celebrate Sept. 3d. The setting up of a kingdom, then, and its full establishment, are distinct events.

So with the kingdom of Christ. Its being set up, and its final establishment on the earth, are two things. It is set up when he takes his own throne, before he comes the second time. He comes to gather his loyal subjects; and when he has taken them to himself, he has all the subjects around him that he will have, probably, when the kingdom shall be located on the earth. He has also the metropolis of his kingdom, the New Jerusalem, which must of course include some territory; and he himself is called king. And what feature is now wanting in this picture, to constitute a kingdom?

We come now to the second division of the question: Will the saints go to heaven? This is involved in the question, What will the King, having taken the kingdom, do with the subjects? We have quoted a text which shows that the living wicked will be dashed in pieces like a potter's vessel. The saints will be gathered together. Matt. xxiv, 31. They will be taken up from the earth into the air. 1 Thess. iv, 17. Now will they after remaining awhile in the air, be let down somewhere, as Elijah—*wasn't*! or will they be received up into heaven? Hear the Lord's own answer. John xiv, 2, 3. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also." What need we plainer than this? If there is no promise here that the saints will be received up to heaven—to the "Father's house where the many mansions be," but simply a declaration that he will return again to be with his people, it should read as follows: I go to prepare a place for you. And if I go and prepare a place for you, I will come again unto you, that where *you* are, there *I* may be also. The reverse of this is expressed. See also the Saviour's promise to Peter. Chap. xiii, 36.

We believe, secondly, that the saints will at some time be in heaven; because *John saw them there*. Rev. vii, 9. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, with white robes, and palms in their hands." Where was this? *In heaven*. Rev. iv, 1, 2. Again: Rev. xv, 2. "And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Where was this sea of glass on which they stood? Before the throne in heaven. Rev. vi, 9. "And before the throne there was a sea of glass, like unto crystal." How came those victors over the beast on the sea of glass, and that innumerable company before the throne in heaven? Did heaven come down, or they go up?

"IS THE SEVENTH DAY OF THE JEWISH WEEK THE CHRISTIAN SABBATH?"

This is the title of an article in REVIEW No. 19, by one Williams of Wisconsin. And lest the writer, or others, should think that the article is unanswerable, and therefore contains the truth, and so be strengthened in error, I make a few remarks upon it.

He says, "The only reliable source of evidence in determining this question, is the sacred Scriptures of divine truth." To this we respond, Amen. But after opening thus, the writer takes a course wider from the Scriptures than is the Grand Trunk from the Panama Rail-road, or higher above them (?) than any balloonist has floated above the earth the past season, and then in conclusion he requests that if any one choose to review his article, he will confine him-

self to the Scriptures. This is a task that I shall not undertake to perform; because I view it an utter impossibility. If I were to confine myself to the Scriptures on the question, I should speak only of what they say concerning the Sabbath. But if I were to review his article, I should be obliged to follow along the track which he has there laid down. I cannot review the track of the Panama, and, at the same time, confine myself exclusively to the Grand Trunk.

What, then, shall I do? I will show that his whole theory is mere conjecture, and, as I have already stated, foreign to the Scriptures of truth.

1. Where is the text of Scripture that "fully authorizes us to claim that the original Sabbath commenced in the morning and not in the evening"? The Bible informs us, that in the beginning, the evening and the morning constituted the day. It also teaches, "From even unto even shall ye celebrate your sabbath." These scriptures *harmonize* to prove that the day begins, and from the creation did begin, at evening. But, instead of harmony, the writer *fancies* that he sees discord in these scriptures, and feels himself warranted in saying that "God himself did authorize a change to the extent of half a day at least." The word of God is not yea and nay. It does not contradict itself, and thus warrant us in saying that God has made a change in the commencement of the day, and neglected to reveal the fact to us, otherwise than through a discrepancy in his own testimony.

2. Where is the text that tells us whether God commenced his work, in the creation, in the evening or in the morning; or whether he labored twenty-four hours in a day, or twelve, or five minutes? We are simply told what he did upon each day, and that the evening and the morning were the day. Where is the text that says that "At whatever hour he commenced his work, at that very hour he ended it"? It is found in our friend's article, but not in the Bible.

3. Where is the text that informs us in what part of its orbit the moon was placed on the fourth day of the creation week? The passover was instituted on the fourteenth of the month, but where is the text that tells what day of the week it was? Or what day of the week the Israelites crossed the Red sea? We want no *probabilities* to change the Sabbath of the Lord. Is this manner of treating a subject, confining himself "exclusively" to the Scriptures?

4. Where is the text that informs us that the Jews had "got wrong in their reckoning," or that "their Sabbath at the crucifixion fell on the sixteenth" day of the month? When Jesus was accused of breaking the Sabbath, he never told them that they were wrong in their reckoning.

5. Where is the text that tells us that "Our Saviour, on the Sabbath day, plucked the ears of corn and gave them to his disciples"? There are three texts that inform us that the *disciples* plucked the ears of corn and ate; and a very good reason is given, that is, they were hungry. We are also expressly told that this took place on the Sabbath day. And, whether the Jews were right or wrong in their reckoning, they complained of it as a breach of the Sabbath law. Now, where is the text that informs us that Jesus did something that he did not do, "manifestly to show that he had abolished the Jewish priesthood, and transferred it (the Jewish priesthood) to his own disciples"? Christ himself was not a priest while on earth. (Heb. viii, 1-4) and if he gave his disciples a priesthood, it must have been a *Jewish* priesthood, and consequently expired at the cross. Where is the text that fixes the change of priesthood any where else? And where is the text that says The priesthood being changed, there must of necessity be a change of the Sabbath law?

6. Where is the text that proves that "every" special manifestation of Jesus to his disciples, subsequent to his resurrection, was on the first day? He was seen of them forty days. These were not all Sundays, and who can tell on which of these days was the most special manifestation? If those only

are special which are recorded singly, we reply that there is no recorded instance of his meeting with his disciples on any first day, except the one on which it was first known that he had arisen from the dead. Another special, recorded instance was when the disciples were fishing; and another, in which he appeared to above five hundred brethren at once, the day of the week not mentioned at all. Where is the proof then that *every* special manifestation was on the first day?

These are the points in this triumphant argument, and not one of them has a single text of Scripture on which to rest. Yet the writer claims to have confined himself *exclusively* to the Scriptures of truth! But supposing it could be proved that, in the first month of time, the Sabbath came on the seventeenth, and, at the crucifixion, on the sixteenth, or some other day, what of it? Was the year ever reckoned so as to contain a certain number of weeks, so that the first day of the first month would invariably come upon the same day of the week? Now this is the main point in the argument. Admitting the premises entire, the conclusion would not follow.

One singular feature in this writer's theory is that although the Sabbath commanded to the Jews was the original seventh day, yet it was necessary, on the change of the priesthood, that the Jewish Sabbath should be abolished. And the Jews being, wrong in their reckoning, the Sabbath law was *changed* (?) so as to require the observance of the same day that it ever had from the creation! Now I suppose that the *necessity of a change*, of which Paul speaks, would have existed, had the Jews retained the original reckoning of the week. But what would have been done for a change, in that case? Nothing but to abolish the Sabbath and re-institute it upon the same day! How fortunate for this theory that the Jews "got wrong in their reckoning!"

This is only a specimen of the many inventions by which men are striving to set aside the law of the Most High. It is so very weak and perfectly foolish that I could hardly consider it worth reviewing. But then, said I, it is as good as the best on that side of the question, and why not spend a little time upon it, and thus treat them all alike.

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

Would to God that men would choose the path of obedience! But since they will not, we wait for the next grand discovery of some infallible remedy for the goadings of a guilty conscience. A medicine that gives apparent relief to one, utterly fails in every other case. The grand *Panacea* has not yet been discovered. And my advice is, that those that have found a remedy in their own case, should try it upon two or three others before they advertise

R. F. C.

TENT MEETING IN REPUBLIC, OHIO.

This meeting which commenced Sept. 2d, continued twelve days, during which time we gave sixteen lectures. A deep interest was manifest to hear, and the Lord gave good liberty to speak the truth. On the whole it was the most interesting meeting we have held this season.

At first the report was afloat that we were "Free Lovers from Berlin Heights," and but few would come into our tent; but the second evening the tent was nearly filled. Our congregations continued to increase, and at our fifth meeting the tent would not hold the people, and scores of them lay outside the tent on the green grass. A great anxiety was manifest to hear till the meeting closed, and the people purchased over \$40 worth of books, to aid them in their investigations.

The ministers of the place, some four in number, troubled us but very little with their presence, and as

we were about to leave, one of them began to raise the cry of "wolf." Our reply was, if we are wolves, he was a *hireling*, for when the hireling seeth the wolf cowering, he fleeth and leaveth the sheep, and the wolf catcheth them; but after all we were not willing to admit that we were wolves; for we had come with the truth of God's word, and not to steal sheep.

There was but little public opposition to the views advocated in Republic, except an attempt which was made to show that the 2300 days did not terminate in 1844, but extended far into the future. The ground taken to sustain this position, was that the 2300 days commenced with the taking away of the daily, and that the 70 weeks were not a part of the 2300 days. The Lord gave us liberty in reviewing the subject of the time, and we never felt firmer on our position than that evening, and most of the people seemed satisfied that we had the truth.

Several have already come out on the truth in Republic. Our prayer is that others may walk in the light which their eyes behold, lest darkness come upon them.

J. N. LOUGHBOROUGH.
T. J. BUTLER.

ELD. TAFT'S COMMUNICATION.

BRO. SMITH: I see by *Review* that Eld. Taft takes some exceptions to my reference to his visit to Lapeer, in my report. He says, "The matter is hardly represented in its true light." Now I will say that if Bro. T. had known all that transpired in Lapeer, he would have readily acknowledged that my statement was strictly true. I represented that his sermons were a confirmation of our position, and so they were. If the law of God is immutable, (which Bro. T. affirmed) then the seventh day is the Sabbath. Again, he denied that man pre-existed, and if he did not pre-exist, neither will he exist after "his breath goeth forth, he returneth to his earth, and his thoughts perish." Ps. cxlvi, 4. And I repeat that on the questions of the Sabbath, and man's nature Eld. Taft is in theory, substantially, with us, his last communication to the contrary, notwithstanding. As I read Eld. T.'s article, I could not help remarking that it was the effort of an honest man, with a noble mind to get out through a very small place. He says, "As to man's nature, I premise that my views and Bro. Cornell's are not at all alike." Now I must say that if the Elder's article is to be understood literally, his views and mine are exactly alike on all the essential features of the question, What is man? He says, "The make of the soul itself then, argues nothing conclusive upon the subject. We turn to the Bible, and what is the result? Man's mortality stands out on every page." He admits again that the soul is in a state of violence after death, and that without the animated body, the soul is without activity and energy. Again he says, "My faith is that man has no necessary inherent immortality." This covers the whole ground. What more could we say? Our views are stated as plain as language can do it. It will, we think, be vain for the Elder to try to make it appear that he differs from us on these points, for popularity's sake, for his knowledge of the Scriptures, and his honesty compel him to acknowledge to the contrary in all he speaks and writes on the subject.

Concerning the Son-ship of Christ, Eld. T. says, "It was the original pre-existent Christ that suffered and died for man," &c. So we believe. It was that Jesus that was with the Father before the world was, that died, and not the mere human body, as some believe. But this is what the clergy of Lapeer called "blank infidelity."

Concerning the change of the Sabbath Eld. T. says, "To me there is no evidence of a change by divine appointment, and therefore the perpetuity of the original institution." Again, "If preference has been given to another time, we may expect to find the world advertized of the fact." Thus it appears that in theory there is no real difference between us on these points; but it is natural to lean towards the popular side and try to evade the cross; yet it is to be hoped that Eld. T. will soon realize the importance

of discharging the obligations he is under in view of the light he has on these great subjects.

Yours for truth. M. E. CORNELL.
Hillsdale, Oct. 12th.

OUR ROCK.

"THEIR rock is not as our rock, even our enemies themselves being judges." Deut. xxxii, 31.

It is often said by the members of the nominal churches, that the name that we have found for them in the word of God, cannot be applied to them with propriety, as there is perfect agreement among them with regard to the essentials of salvation; which are Repentance, Faith and Obedience, and consequently they all expect to reach the same happy home.

If the foundation of the superstructure which they have raised, is composed exactly of such materials as the great architect of our religion has placed beneath his own temple here, then all is well; but we have some doubts about that matter. Let us hear what the apostle Paul says about the worshippers in the Lord's temple. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom (i. e., Jesus Christ, the apostles and prophets) all the building fitly framed together, groweth unto an holy temple in the Lord." Eph. ii, 19, 21. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. iv, 4, 5. We understand by "one body," one church, not 666 different ones. "And he is the head of the body, the church." Col. i, 18. We understand also that one Spirit animates this body, which is the Spirit of Christ, and that Spirit cannot lead us astray; and the fruit of the Spirit is love, and leads its possessor to love God and keep his commandments. Such a Spirit dares not to sit in judgment on the word of God, receiving a part and rejecting the rest of it.

We believe with the Apostle, that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom. xv, 4. "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Pet. iii, 2. The foundation upon which the apostles and prophets stood is good enough for us, and that is clarity; for a full definition of which read in Ex. xx, 3-17, a perfect manuscript of what may be found in the ark of the testimony above, and by which you and I shall be judged worthy of eternal life or eternal death.

The rock upon which the apostles and prophets stood, is eternal rock, which is "the commandments of God and the faith of Jesus." They have never told us, as some modern teachers do, that the moral law is abrogated; that the Sabbath law is a myth; that the soul is immortal; or that we have nothing to do with the Prophets. We are glad that we have not so learned Christ, but can look up with glorious hope and read over the portals of the heavenly city, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

W. S. FOOTE.

Pendleton, O.

BUT I wish you, brethren, not to be ignorant with respect to them that are asleep, lest ye sorrow as other men without hope. For if we are persuaded that Jesus died and came to life again, then must God through Jesus bring with him them also that are asleep. For this we declare unto you by a declaration from the Lord: that those of us, which are left alive at the coming of the Lord, will not go before them that are asleep; because the Lord himself will come down from heaven, with a commanding voice of an archangel, and a loud-sounding trumpet; and they who have died in the cause of Christ, will first come to life; afterwards we who are left alive shall be caught up together with them in clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore encourage each other with these doctrines.—*Wakefield's translation of first Thess. iv, 13-17.*

"AND HE SAID, COME."—Matt. xiv, 29.

Come home, come home, backslidden soul,
Why will you feed on air,
Since you may have substantial food,
And heavenly blessings share.

O now repent, return and come,
Your Father's house is free;
There's bread enough for every one,
You need not hungry be.

Come, burdened soul, to Jesus come,
With all your guilt and stain,
He'll make the wounded spirit whole,
You need not come in vain.

Come, leave your burden at his feet,
He'll for you help appear;
Bring but a humble, contrite heart,
And you have naught to fear.

Erect the sacred altar, prayer,
Let faith the fuel be,
And leave thyself an offering there,
In meek humility.

If, Peter-like, you seem to sink,
Beneath temptation's wave;
'Tis Jesus bids you come to him,
And 'tis his arm will save.

F. V. BOGUES.

Camden, Me., Sept. 24th, 1858

The Days of Lot.

LIKEWISE also as it was in the days of Lot, even thus shall it be when the Son of man is revealed. Luke xvii, 28-30. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will now go down and see whether they have done altogether according to the cry of it. Gen. xviii, 20, 21. And while the Lord was about to destroy the place, two angels came down to Sodom at even to warn just Lot of the destruction that awaited the place. He welcomed them to his house, even pressed them greatly. See Gen. xix, 1, 2. And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place; for we will destroy this place. Verses 12, 13. Lot went unto his sons-in-law, and told them that the Lord would destroy the place. But he seemed as one that mocked unto his sons-in-law. They probably felt safe and feared no evil. But the Lord rained brimstone and fire out of heaven upon them, and they were destroyed.

So also in these last days, while signs in the heavens and the earth have been manifested, speaking forth the coming of Jesus and the end of the world, three angels have gone forth proclaiming their commission to the inhabitants of earth. The message of the first angel was to every kindred, tongue and people, while he cried with a loud voice, Fear God and give glory to him, for the hour of his judgment is come. Such a message has gone forth to the inhabitants of earth. While God's chosen and faithful servants proclaimed this, some gladly received it, as did Lot the angels; while the great mass of professors, lulled with the siren song of peace and safety, rejected and crushed their testimony. This prepared the way for the second angel's message, [Rev. xiv, 8.] "Saying, Babylon is fallen, is fallen," &c. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God," &c. Verses 9-11.

And now while the voice of this angel is sounding, many gladly embrace the truth, and heed its warning. Others look at it as did Lot's sons-in-law, as not worthy of their notice; but their destruction is as sure as theirs was, unless they heed the call, and turn from the traditions of men to the worship of the only true God.

Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus. Verse 12. And let those that are disposed to trifle with these things remember that the commandment is exceeding broad, and profit by the teachings of God's word; for that will show that the great

mass will be deceived by the strong deception of the enemy of all righteousness. And now while Satan is at work through spirit mediums, performing miracles, healing the sick, &c., many say that it can proceed only from a good source. But according to the Scriptures, there exists a power in opposition to the work of God. See Ex. vii, 10-12; 2 Tim. iii, 8. We are warned against hearkening to the voice of those who show signs and wonders which may come to pass, if they would turn us from the only true God. See Deut. xiii, 1-4. Now as Spiritualists do away the Bible, the only rule by which we may know how to worship Him, they must be false teachers, performing the work described in 2 Tim. iii, 8, 9.

And now, while the saints of God are searching the Word, and becoming strong in the Lord, the enemy's power will be more manifest; but their day is short, for he that is to come, will come quickly to the joy and salvation of his people.

F. C. CASTLE.

Edwards, N. Y.

How Are We Saved?

By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. Eph. ii, 8, 9. Grace is favor, "as it relates to God; it is free favor and love to us-ward," and "in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 Jno. iv, 9. Even while we were yet dead in sin, that in the ages to come he might show the exceeding riches of his grace in his kindness, through Christ Jesus. Eph. ii, 7. And now let grateful emotions possess our heart, while we briefly contemplate the goodness and condescension of God to us. He who created the vastly expanding heavens, adorning them with so many brilliant luminaries, he who caused the dry land to appear, calling it earth, and beautified it with such a variety of scenery, bestows upon frail man the capacity for communing with him, likewise the privilege of addressing him by the endearing name of Father. Yes, by grace we become heirs of God, on the condition of faith in Jesus, by whom also we have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God. Rom. v, 2. Then to become the recipients of that grace which bringeth salvation; that grace which preserves the equilibrium between retiring justice, and wooing mercy, we have only to comply with God's plan or condition of salvation, which we understand is faith in Jesus. Whom God hath sent forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Rom. iii, 25, 26. God has uniformly wrought out, and harmoniously arranged a condition of salvation which includes the whole human family in its benevolent scheme. For the Scripture hath concluded all under sin, that the promise might be given to them that believe. Gal. iii, 22; Rom. xi, 32; iii, 23; Titus iii, 4, 5; also Rom. iii, 26, 31, inclusive. Why then so much solicitude to merit salvation by works, since it is attainable only through the righteousness of faith?

Abraham believed God, and it was reckoned unto him for righteousness, even in uncircumcision, and he received the sign of circumcision as a seal of the faith which he had yet, being uncircumcised, that he might be the father of all that believe. Rom. iv, 2, 16, inclusive. We do not consider faith to be an act, or step, but an assent of the mind to a revealed truth. Hence when we are convicted on Bible truth, and that conviction is seasoned with the grace of God, and enlightened with the Holy Spirit, we shall be found walking in the steps of obedience, which wrought with Abraham's faith. By, or through works was Abraham's faith manifested, as ensamples to all who believe. In doing (not for doing) the will of God, there is great reward. We do not suppose that works impart life to faith, but they are manifestations of life, and spontaneously grow out of a living faith. See how faith enabled the confiding fishermen to obey

the simple injunction, Follow me; and many who were healed received the blessed assurance, as it fell warmly from the Saviour's lips. Thy faith hath saved thee. Again, Peter, when about to sink, was reminded, that as he commenced walking by faith, and not by sight, thus he must continue or perish. True the devils also believe, and so do the great mass of mankind believe in an existing God, a once crucified, but now risen Saviour, and coming judgment; but their belief is not of that faith which worketh by love, and purifieth the heart. Gal. v, 6; Acts xv, 2. All who believe through the righteousness of faith, must be justified, as long as they continue to walk in the light. 1 Jno. i, 7. God has promised to forgive our sins, if we confess and forsake them. 1 Jno. i, 9.

R. M. THURSTON.

Hancock, Wis.

LETTERS.

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

From Bro. Newton.

BRO. SMITH: I feel thankful to God for what he has done and is still doing daily for me. I do feel more and more strengthened as I try to keep all of God's commandments, and also the rules laid down in the New Testament for us.

I think we have some watchmen now that are giving us the last warning message before the coming of the great and terrible day of the Lord. We are living in the time that Christ spoke of when he said, The harvest is great, but the laborers are few; and truly we should pray for more laborers to be sent into the vineyard of the Lord.

I feel that it was about the eleventh hour with me, in receiving the truth. I embraced the Advent faith in 1842, and had strong faith that the Lord would come on the tenth of the seventh month in 1844; but was disappointed as many others were. Since then I have been asleep, as it were, in regard to the time in which we are living; and I was led to embrace the views of the Age to come, which are that Christ will come and set up his kingdom here, and reign on the earth during the seventh thousand years, when, they say, the left of the nations are to have a chance to hear the gospel. But how does this agree with Rev. xix, commencing at the 17th verse, which speaks of the angel's standing in the sun, and saying to all the fowls of the air, "Come to the supper of the great God, that ye may eat the flesh of kings, and captains, and mighty men, and horses, and they that sit on them, the flesh of all men, both free and bond, small and great. The beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse, and against his army. (Who are these, if they are not those that are found keeping all of God's commandments?) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast into a lake of fire burning with brimstone; and the remnant of them were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh." I find none left for them to teach in their Age-to-come, as all, both bond and free, small and great, are to be the supper for the fowls.

There are about eleven souls in this neighborhood who are trying to keep all of God's commandments, and the testimony of Jesus. We are surrounded by those who believe the commandments were all done away at the cross of Christ, or at the destruction of Jerusalem; and now, they say, we are under the law of Christ. If so, who our mediator is I cannot tell.

The Bible tells me that if I sin, I have an advocate with the Father, Jesus Christ the righteous. It appears to me, if Christ is our lawgiver, he cannot be our advocate. I thank the Lord that he has led me to see the truth, and not left me in such errors, to live after the traditions of men.

Dear brethren, my faith has been tested some, I think,

since I embraced the faith last January; for we have had some of the strongest ones along here, that preach the commandments done away and all abolished. My companion not having examined the subject so thoroughly as she should have done, was almost led back again, which gave me such feelings as I cannot describe. If ever I prayed, it was then; and blessed be the name of the Lord, he heard my prayers, and the way was opened for the truth to be preached again in this place, and the Lord led her to see the position she was in, also my sister who lives in the house with us; so now I rejoice in God much for his goodness to us, poor mortals. I would say that my sister come out in the time of our discussion here, in August. She has been a bitter opposer to our views, but is now rejoicing in the truth.

Dear brethren and sisters, take courage. The Lord hears prayer; and if any of you have companions that are not in the truth, hold on by faith, and it may be the Lord will open the way in his own time, and bring them in.

Are we the people that are to be found without guile in their mouths? If so, how watchful and faithful we should be in order to stand without spot or wrinkle or any such thing.

SETH NEWTON.

Crane's Grove, Ill., Oct. 9th, 1858.

From Bro. Lawton.

BRO. SMITH: I feel to praise the Lord for the blessed privileges that I have in hearing from those that are trying to be zealous in repenting. That they may in fact be overcomers, and be permitted to sit down on the throne with Jesus, is my prayer. The *Review* is a messenger that brings good tidings. Praise the Lord!

In reading "Testimony for the Church No. 4," on page 34, where it says, "Some, I saw, did not participate in this work of agonizing and pleading; they seemed indifferent and careless," I did feel to acknowledge before my heavenly Father, when I read it, that I have not been as zealous in repenting as I should have been; and that I have not been as much engaged in agonizing and pleading as I should have been. I saw by reading the Testimony that the angels of God left those that were indifferent and careless, and went to the aid of those earnest, praying ones.

I have made up my mind to be more engaged in agonizing and pleading for assistance from God than I ever have been. I expect I shall be called a fanatic, if I am zealous in trying to serve God; but I have made up my mind to heed not the cry of fanaticism, but seek earnestly for help from God, that I may act in his fear, and not in the fear of man. It will not be any worse for me to be called a fanatic, if I am in earnest in trying to serve God, than it was for the friends of Jesus on the day of Pentecost, [Acts ii. 13.] to be accused of being full of new wine, when in fact they were filled with the Spirit of God. My prayer is that I may so repent of all my sins, and be so humbled at the feet of Jesus, that I may be more fully baptized with the Holy Spirit than I ever have been.

Your brother, WM. LAWTON.
West Winfield, N. Y.

From Bro. Chaffee.

BRO. SMITH: On the 25th and 26th of September, I attended a meeting at Mackford, Wis., with Bro. Welcome. He preached twice on the Sabbath and once on First-day, and baptized five. We had prayer-meetings Sabbath and First-day evenings, and they were attended with the Spirit and power of God. I think all, or nearly all, partook of the general blessing. My christian friends, for one I want to live near my God, and enjoy his smiles day by day. I do not wish to deceive nor be deceived; for the day will come when the secrets of all hearts will be revealed, and our Judge will judge righteously. I see that the christian's life is a life of warfare, and of self-denial, and of consecration, and of prayer and watchfulness; but the grace of God is sufficient for us. He has begotten within me a hungering and thirsting after righteousness, and it is my prayer and hope that I may be filled with his salvation.

I would say to my brethren and sisters, that as we live in a time of fashion and pride, we cannot be too careful to keep ourselves unspotted from the world.

Let us as christians take Christ for our example, and follow in his footsteps. If we love the world, the love of the Father is not in us, and if we have not the Spirit of Christ we are none of his. Let our light so shine that others will take knowledge of us and be led to glorify our Father in heaven. I ask the prayers of all that I may prove faithful.

In hope of eternal life.

I. S. CHAFFEE.

Ordino, Wis., Oct. 2d, 1858.

From Sister Daniels.

DEAR BRETHREN AND SISTERS: I esteem it not only a duty, but a privilege, to obey God and keep all his commandments, and the faith of his dear Son who was willing to give his life a ransom for us, that we by obedience to the gospel, might finally obtain everlasting life. Although we are strangers and pilgrims here in this sinful world, surrounded on every side by those who love to persecute us, yet, blessed be the God of Israel, he is able to deliver us as he did his ancient people. But says the Saviour, Ye shall have tribulation; ye shall be persecuted falsely for my name's sake. Dear friends this time has come. But what are we to do? Are we to get discouraged, and give up our faith? O no, Jesus says, Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you. Then let us exhort one another daily, and so much the more as we see the day approaching. We can now look up by the eye of faith and see Jesus coming in the clouds of glory; yet how few believe this sublime truth. While many scoff at the doctrine of the coming of the Just One, and cry "peace, peace, when there is no peace," "my Lord delayeth his coming," and "where is the promise of his coming," &c., Jesus says to the faithful, waiting flock, Look up, and lift up your heads, for your redemption draweth nigh. O may the Lord keep us in the faith, that we may be able to escape the seven last plagues, which are soon to be poured out upon all the wicked.

H. L. DANIELS.

Woodhull, N. Y., Oct. 1858.

From Sister Baker.

DEAR BRETHREN AND SISTERS: It is now about five years since I embraced the present truth, and this is the first time I have ever attempted to speak to my brethren and sisters through the *Review*. I have been a slothful, unprofitable servant thus far, but I feel like walking nearer the Lord in time to come. I see more and more the necessity of being up and doing while I have opportunity, lest I be weighed in the balance and found wanting. The pure in heart have the promise of seeing God. Oh, God, purify my heart, is my prayer, and make me a fit subject for thy kingdom. This world and the things of the world, look to me of little consequence, compared with the world to come, and the glories soon to be revealed to the children of God.

I long to know that my ways please him. Our enemy is strong and would if possible deceive the very elect, therefore I feel the need of that wisdom which cometh from above, also of girding on the whole armor that I may be able to stand. It is a great thing to be a christian, and I fear many times that I shall come short, but if I know my own heart, I desire above everything else to be one. I think I can see that the cause of truth is on the rise, and I desire to arise with it. I can say in the language of another,

"O give me a place in thy kingdom,
When life with its turmoil is o'er;
Let me dwell with the King in his beauty,
And I ask, O, I ask for no more."

Yours hoping for victory, SEMANTHA BAKER.
Ulysses, Pa., Oct. 3d, 1858.

From Bro. Chaffee.

BRO. SMITH: My heart rejoiced when I heard

that Bro. Cornell had been invited to labor this fall and winter in Ohio. My prayer is that the Lord will send him to Troy, Geauga Co., about thirty miles south-east of Cleveland. There appears to be a desire to hear a reason of our faith. There are some here that are convicted of the Sabbath, but do not feel the importance of keeping it. It is my conviction that if the Word could be preached here, a few of God's people would come out of Babylon. The tracts that I brought here, I have endeavored to give to those that I thought would read them with interest, hoping that some might be led to the knowledge of the truth.

Brethren and sisters, pray for me and mine, that we may be sustained in the trying time. If any of you should come this way, call on us without fail.

Your unworthy brother in the Lord.

RUFUS N. CHAFFEE.

Welshfield, Geauga Co., O., Oct. 8th, 1858.

From Sister Chaffee.

DEAR BRETHREN AND SISTERS: I feel an increasing desire to press my way onward and upward to those mansions that our Saviour has gone to prepare for those that follow him. I do not feel discouraged because I have trials on the way. I expect to suffer with Christ if I would reign with him in glory. The *Review* is a welcome visitor to us, situated as we are, so far from any of like precious faith. My heart is often carried back to the little band with whom we have met and enjoyed precious seasons on account of the presence of the Lord. My feelings are most tender towards them, because with them I received the truth, and they have prayed for me and watched over me, and it is through their prayers, in union with mine, and the goodness of God, that I have been brought thus far on my journey. To them I would say, If we should never meet again upon the shores of time, may the Lord help us to be so faithful that we may meet with the saints of all ages in the kingdom of heaven, where all tears will be wiped away, and sighing, and sorrow, and parting, with friends, will be felt and feared no more. It cheers my heart to hear that the message is rising, and God's messengers are going free. May the Lord strengthen and prepare them for the conflicts just before them. We feel like pilgrims in a strange land, but the Lord meets with us around the family altar, and manifests himself unto us as he does not unto the world. We hope ever to be found in the way of duty, bearing the cross, despising the shame, and enduring temptations. Pray for us.

Yours in hope of heaven.

CHARLOTTE H. CHAFFEE.

Welshfield, O., Oct. 6th, 1858.

From Bro. Folsom.

BRO. SMITH: I would say, by way of encouragement, that there is a better state of feeling with the brethren here in the East, and the general impression is that the Lord is about to work for the salvation of his people. We had a powerful meeting last Sabbath. We have not had such a time of the outpouring of the Spirit for many months. We feel very thankful to the Lord for every token or sign of his moving hand among us here, as we have sometimes almost felt that we were forsaken of him. But there is a sound of abundance of rain; and we wait for its fall upon us, hoping that each of us may have our cups right side up to receive the refreshing.

PAUL FOLSOM.

Somerville, Mass., Oct. 8th, 1858.

SISTER E. A. ROLLINS writes from Nevada, Mower Co., Minn., Sept. 28th, 1858: "It has been about two years and four months since I have had the privilege of meeting with those who love God and keep his commandments. I am very lonesome, and often feel as though I would give almost anything to meet with the children of God. O that those who have the privilege might know better how to esteem it. Were it not for the *Review*, I should hardly know how to get along. When I read of the meetings in Iowa, my prayer to God was that he might send some of his servants this way. I believe there might be some good done here. We live two miles and a half from the State line."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. OCT. 21, 1858.

WE would say to the citizens (?) of Crane's Grove, Ills., that their document is received. We will hold it for Bro. White's consideration when he returns, he being now absent. Meanwhile they will allow us to remark how much it reminds us of a similar epistle received some years since from a community of disorganizers, when upon investigation, it was found that quite a portion of the signers were "babes," not in understanding only, but in years also. In the present instance it is quite remarkable that so many of the "citizens" of Crane's Grove should write precisely the same hand! We hope no citizen of that place is incapable of writing his own name.

The Cause in Ohio.

BRO. SMITH: I sit down to write you a line in haste to let you, and the readers of the *Review*, know that the truth is still onward in Ohio. The Third Angel still speeds its flight; its message continues to salute the ear, enlighten the understanding, and engage the heart and affections of many.

I have just received a note from Bro. Loughborough, stating the triumph of the truth in Republic, the place where we held our last tent-meeting. The message continues to act there like the leaven which was hid in the measure of meal; and some are even disposed to brave the tide of opposition, and come out on the Lord's side.

I have just returned from Ayresville, Defiance Co., where I have been holding a short series of meetings. After giving five lectures on the setting up of God's everlasting kingdom, and the conditions of inheritance in that kingdom, we repaired to the Maumee River, where we had the privilege of burying nine penitent believers in the likeness of Christ's death, and hope that as they arose again, it was to walk in newness of life.

There are some fifteen in that vicinity who have heartily engaged in the work. Others are investigating with interest and great seriousness. May God assist in their investigations by his Holy Spirit, until they shall arrive at that truth which is able to save their souls.

Yours in love. T. J. BUTLER.
Gibbs, O., Sept. 1858.

Letter from Bro. Wheeler.

BRO. SMITH: While we are led to rejoice as we hear through the *Review* of the prosperity of the Cause in the West, I wish to say that the Lord has not altogether forgotten his remnant people in New York. I recently spent a few weeks in the western part of this State. Had some interesting meetings with the brethren in different places. At Carlton, Orleans Co., I gave fifteen lectures in a school-house near Bro. Buckland's. The congregations were not large, but they listened with interest to the truth. One young woman, a daughter of Bro. Buckland, embraced the Message of the Third Angel, and was baptized. Others were much interested, and were stirred up to investigate. And by a letter recently received, I learn that the interest to investigate increases, and that they are anxious to hear more on present truth.

I returned home last evening, having spent about a week at Glenmore, Oneida Co., with Bro. Preston and family. I held meetings several evenings, also on Sabbath and First-day. Several became deeply interested in the truth. One decided fully to keep the Sabbath. Others confessed that the seventh day is the Sabbath of the Lord, and I trust will soon be found keeping it. Bro. Preston and family have stood alone in that place in the present truth for a number of years. But the Lord has kept them by his grace amid the darkness that has surrounded them. They are firm in the truth, and resolved to overcome and gain eternal life. They have felt very anxious that some around them might embrace the truth. And I think the prospect now is that God will raise up a company to walk with them in the light of the Third Angel's Message.

I have freedom in presenting the truth, and rejoice to see the interest that is manifest to hear. I would that the church were fully awake and alive to the interest and the work of this last Message. They should be in a place where they can unite fully in this great work. God has long been waiting for his people to arise and come up to this work. But if they do not, the Message will pass on; and if those who have been long in the truth do not fill their place, God will raise up others to do their work and receive their reward.

Brethren, let us seek to be deeply imbued with the Spirit of Jesus: the spirit of the Message. While the churches have a religion to be saved by Christ without obedience to the commandments of God, may not some be in danger of trusting too much in an outward obedience to the law, without the Spirit of Christ? There is no salvation out of Christ. In him we can keep the commandments of God acceptably. But "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Let us then seek for "grace whereby we may serve God acceptably with reverence and godly fear."

Yours in hope of rest.

F. WHEELER.

Hubbardsville, N. Y., Oct. 6th, 1858.

APPOINTMENTS.

BRO. and Sr. White design spending Oct. 23d and 24th at Buck's Bridge; the evening of the 26th near Rouse's Point, where Brn. Taylor and Whipple may appoint; the 30th and 31st, in Vermont, where Brn. Bingham and Churchill may appoint; Nov. 6th and 7th, near Washington, N. H., where Brn. may appoint: 13th and 14th, at Worcester, Mass.

If brethren in New England desire meetings as above, they will please give appointment of the definite place in the *Review* immediately, and address us at Hubbard's Corners, Madison Co., N. Y. If they wish the labors of Bro. J. N. Loughborough, they will please address him at the same place, and he will probably accompany us to the above named places.

J. W.

PROVIDENCE permitting, there will be public lectures given at Clinton, Mass., on Sabbath and First day of the week, Nov. 13th and 14th.

Brethren from abroad are invited to attend. Brother and sister White will be present. Bro. Loughborough is also expected to accompany brother and sister White on their Eastern tour.

In behalf of brethren of the church at Clinton and vicinity.

O. NICHOLS.

By the request of brethren, a special meeting of the church is appointed at Clinton, on First day, Nov. 12th, at one o'clock, P. M., for the adjustment of whatever differences may exist. A general attendance of the brethren of the church in the vicinity of Clinton, and others from abroad that are implicated, is desired. By request.

Clinton is situated on the Worcester and Nashua Railroad.

O. N.

PROVIDENCE permitting Bro. M. E. Cornell will meet with the churches as follows:

Gilboa, Sabbath and First-day, Oct. 23d and 24th.
Lovett's Grove, Oct. 30th, commencing Friday evening and holding over Sabbath and First-day.
Portage, Nov. 2d.

Providence permitting, there will be a General Conference of the Advent church at Wolcott, Vt., on Sabbath and First-day, Oct. 30th and 31st. Bro. and Sr. White will attend.

It is hoped there may be a general attendance from all parts of the State. Those who can, will please bring bedding and food. Brethren, may the Lord help us to come up to this feast of tabernacles prepared to labor for him.

For the church.

H. BINGHAM.

There will be a General Conference at Washington, N. H., Nov. 6th and 7th, to be held in the Christian meeting-house. Bro. and Sr. White and others are expected to attend.

In behalf of the church.

N. MEAD.

Business Items.

THE P. O. address of Bro. A. S. Hutchins, is Battle Creek, Mich., for the present.

Sarah Sargent.—Your present remittance pays your paper to No. 19 of next volume.

M. H.—The price of Hymn Book and Supplement bound together is \$1.00. As our book-binder is gone we have no means of putting names on the cover.

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 for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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