

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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WORDS OF CHEER.

ONWARD, onward in the pathway
Which the pure and good have trod,
Never weary, never faltering,
Resting on the arm of God;
Wheresoever duty calls thee,
Where the truth demands thy aid,
Go thou to the mighty battle,
Firmly, boldly, undismayed.

With the flag of justice o'er thee,
And thine own true heart within,
With the hosts of wrong before thee,
Firmly stand amid the din.
As of old, lo! unseen legions
Help thee in the mighty fray.
And the smiles of God's approval,
Like the sunbeams round thee play.

In the ranks of error are there
Legions, gainst the little band,
Who for justice, truth and mercy,
Scoffed, despised, insulted, stand.
Heed it not; but i alone
Be thy banner still unfurled,
God and thou at length shall conquer,
Though arrayed against the world.—Sol.

THE ATONING BLOOD OF CHRIST.

WHILE reading a letter in the *Review*, Vol. xiii, No. 1, I was forcibly struck by a question asked by the writer, in the following language: "O, is there power in the atoning blood of Christ to cleanse from sin here on earth?" And while meditating upon the power of that atoning blood to save, and the purpose for which it was shed, I seemed to hear a voice saying, Hath Christ died in vain? No! It is a faithful saying and worthy of all acceptance, that Christ came into the world to save sinners. He died to save them, thereby offering himself a perfect sacrifice for sin. Hear the promises God has given to us: "I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you," &c. Eze. xxxvi, 25, 29. And to this the Apostle plainly refers in that exhortation, "Having these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1. And in Eph. iii, 14, he prays that they may be rooted and grounded in love, and be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, and be filled with all the fullness of God.

Again, 1 Thess. v, 23, "The very God of peace sanctify you wholly," &c. Jesus says, "Be ye perfect, as your Father in heaven is perfect." Matt. v, 48. Again he says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii, 37.

The Scripture is full of proof on this point, and so plain, that were it not for the habit men have of following the traditions of the fathers, instead of reading and understanding for themselves, we should easily learn the way of life and salvation.

Many teachers tell us we cannot be perfect until death. Then why did Christ command it? and why did he leave his holy habitation to come to this sin-cursed earth, and suffer the ignominious death of the cross? Was it not to save his people from their sins? to purify unto himself a peculiar people zealous of good works? Thank God! he fulfilled the mission for which he came. He opened a fountain in the house of David, for sin and uncleanness, and returned to his Father to make intercession for those for whom he died. The Father looks down with pitying eye upon poor fallen man, and for his Son's sake saves all who come to him, pleading the merits of his blood, and by simple faith, lay hold on him as their Saviour.

Brethren and sisters, have we complied with the requisites of the gospel? Have we presented ourselves a living sacrifice, holy and acceptable unto God? Do we all believe in a present and full salvation? that the blood of Christ can cleanse from all sin here? Or do we imagine that we must carry about with us, the body of this death, as Paul expresses it, and when we would do good, to have evil present with us, sinning and repenting all our days; sometimes on the mountain's top, then again mourning over our sinful hearts, filled with inward corruption? May God help us to examine our hearts; and if sin is remaining in them, come to the fountain open for uncleanness, have faith in God, believe him when he says, "I will sprinkle clean water upon you, and will cleanse you from all your uncleanness. He has begotten the desire in our hearts for holiness, and will he not gratify that desire? Most assuredly he will, if we believe his word; for he is not only just and faithful to forgive us our sins, but also to cleanse us from all unrighteousness. Then, says one, why are there so few that enjoy a present salvation. I answer, Because so few seek for it.

Some prefer to carry a few darling sins about them, while they live, (thinking that they can get rid of them just before they die,) than to forsake all for Christ. It is so humiliating to become as little children, and to live good, humble christians, especially in this age of reform, when a form of godliness passes with the majority for good christianity! If one happens to have the power as well as the form, he is considered fanatical.

There are others who have a strong desire to be freed from all sin, but are taught that they must wait until death comes to free them. They struggle along in sin, and if they do not give up religion entirely, they live a cold, formal life, alike comfortless to themselves, and useless to others.

But there is another class, who are continually panting for holiness of heart, and are often heard to say, I want a deeper work of grace in my heart, but have been so instructed that they do not know what to do to be made free. Some tell them they must do certain works, to inherit eternal life. O, that I could explain to them the way of life and salvation as I can see it. I can enjoy that perfect love in my own soul; I can have that atoning blood applied to my poor heart and feel its cleansing power; but I cannot put my feelings into words; and I feel incompetent to teach others. But while I see so many that need instruction, I am of-

ten led to cry out, Where are the watchmen that should stand on Zion's wall? Where are those that God has called to proclaim the good news of salvation to dying men? O that their tongues might be touched with a live coal from off God's altar, that they might be as flaming torches as they run to and fro through the land. Thank God there are some that are proclaiming the last message of mercy. O may they ever give the trumpet a certain sound, that all who hear may flee to Christ.

But there is need of all God's children being at work. There is much to be done. We must exhort and rebuke and instruct, while the day lasts. I want to see more written on the subject of holiness. May God inspire the hearts of his dear children that they may write more on this important subject.

The substance of the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul." How important this command! I do not know that I can give any light on this subject, but I will give my views, hoping that I may drop some word that will assist some humble enquirer after truth.

In the first place the question is asked, How shall I come to God to have this work wrought in my heart? I answer, in the same way that the sick came to Christ to be healed. They saw themselves diseased in body, and incapable of curing themselves. They believed that Christ had the power to heal. They applied to him. The faith of one was so strong, as we read, that she believed if she but touched the hem of his garment, she should be healed; and she was made whole. O, what an example of faith! Can we not follow it?

When we were far from God by wicked works, transgressors of his holy law, he showed us our situation. We were lost and undone forever, unless we came to him, and had our sins forgiven. We were led to the Lamb of God that taketh away the sin of the world. His blood was applied to our hearts; our sins were forgiven; we were made happy in a Saviour's love; we rejoiced for a season; and then we made another discovery in our hearts; there remained some of the carnal mind that had not been rooted out; it seemed to us that all was corruption within us; sin yet had dominion over us; we sometimes doubted as to our conversion; the light still shines into our hearts; and we see that we are diseased throughout, and cry out, Create within me a clean heart, O God, and renew a right spirit within me; restore unto me the joys of thy salvation. God has now enlightened our minds, and shows us that he wills even our sanctification.

Now let us come to him to be healed, believing that he is willing to save us, and fill us right early with his love. Lay all upon the altar. Do not keep back part of the price, but give yourself up, your will, your all, saying, Here Lord I am, sinful and polluted, but I cannot make myself better. I come to thee. Thou hast begotten these desires in my heart, and now as I comply with thy requirements, I believe that according to thy promise, thou wilt accept of me and make me wholly thine. This moment, Lord, let refining fire go through my heart, and sanctify the whole.

And while you thus dedicate yourself to God, exercise faith in him; rely upon him; and if you do not feel the assurance of being accepted immediately, calmly trust in and wait for him, and you will be enabled to say, I believe, the work is done, I am the

Lord's and he is mine. Your offering is accepted. O what peace flows into the soul; gratitude springs up in the heart; you feel like shouting forth praises to God, or perhaps you feel

"That sacred awe that dares not move,
And all the silent heaven of love."

Your will is submitted. You have no will but his. Love takes possession of the heart; glory fills the soul. You drink from the well of salvation, and feed on heavenly food. You have laid hold on Christ, and had a fresh application of his blood to your heart. You have obtained present and full salvation, by simple faith.

Now begin to reckon yourself dead indeed unto sin and alive unto God. You can look up and cry, Abba, Father.

But O, how humble you feel before God. You have done nothing to merit your salvation: it is a free gift; and faith was the channel through which you received it. You do not feel like taking any praise to yourself, as you might reasonably had you done some mighty work; but you simply relied on God's word, and he made you free. And while heretofore you have been led to cry out, O wretched man that I am, who shall deliver me from the body of this death, you can now say, I thank God who hath given me deliverance through Jesus Christ our Lord. You can now say with Paul, There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

But now having been made free from sin, can we always remain so? Yes, if we walk by faith and are led by the Spirit; for they that are led by the Spirit of God, are the sons of God. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him who hath loved us, says Paul; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Having this assurance, then, go on. The Devil will tell you that you will fall; and you will if you listen to him. He will tell you that although you have received a great blessing, you had better not say anything about it, until you see whether you can live or not. But fear not to declare what God hath done for your soul. His grace is sufficient for you. In the Lord Jehovah is everlasting strength. He will be your rock and strong fortress, into which you may run and be safe. You will find him a sure hiding place in time of trouble. God dwells in you and you in him. Yes, Christ is formed in the heart the hope of glory. And while he is in the heart, no sin is there; and although you once felt that you had inward foes to contend with, they are now cast out; and, having on the whole armor of God, you will be enabled to withstand all the power which the enemy shall bring against you. Your foes being outward, will be easily overcome, if you fight in the strength of Israel's God. Your temptations will be great, no doubt; but he will not suffer you to be tempted above what ye are able to bear.

But do not expect that you can ever be so perfect that you will not be liable to mistakes; for you may err in judgment; for none can attain perfection in this respect, in this life. Some may be continually filled with the love of God, their motives all good, and their souls continually uplifted to God, and yet, says Wesley, "they may have shattered bodies, and be so pressed down thereby that they cannot always exert themselves as they would, by thinking, speaking, or acting exactly right. For want of better bodily organs, they must at times think, speak, or act wrong; not indeed through defect of love, but through a defect of knowledge. And while this is the case, notwithstanding that defect and its consequences, they fulfil the law of love. Yet as even in this case there is not a full conformity to the perfect law; so the most perfect do on this account need the blood of the atonement, and

may properly for themselves as well as for their brethren, say, Forgive us our trespasses." *Wesley on Christian Perfection*, p. 116.

Christ is continually interceding for us, knowing our many infirmities, and there is an abiding merit in his death, which frees us from the condemnation of the law. And being freed from condemnation, we have peace with God, and the Spirit witnesses with our spirit that we are accepted of him.

While the corruption of the heart remained, sin had dominion over us; but now being made free from sin and becoming the servants of God, we shall have our fruit unto holiness, and the end will be everlasting life. Having yielded ourselves up as servants to God, we render perfect obedience to his will; when tempted, we feel no inclination to sin; we see our inability to resist temptation in our own strength; we feel humbled before God; our hearts flow out in gratitude to him for the grace he gives us, which enables us to overcome; we have no pleasure in sin; we delight to do the will of God; yes, we can sing with the Psalmist, that we "delight in the law of God after the inward man."

Now what has wrought this mighty change? Is it anything we have done? No: "Thy faith hath made thee whole." This was said to those who were healed of their bodily diseases when they came to Christ; and I believe it can be said to the weary pilgrim when he ends his toilsome journey at the gates of the golden city. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

What! Is faith the sole condition of salvation? I believe it is. By faith we are led to see our own sinful situation. By faith we see the plan that God has laid for our salvation. By faith we see the fountain opened for sin and uncleanness. By faith we plunge into that fountain and wash away the stains that sin has made; and then by faith strive to walk in all of the ordinances of the Lord's house blameless. Living faith produces good works. I know some say that there are stepping-stones towards heaven; that faith is but one step, and that works is another. But if we never reach heaven until we have some good works to bring that have merit in themselves, pleading our own merit instead of the merits of Christ, I fear we should stop outside the gates. If we have faith in God, we shall keep his commandments; but we shall not be saved for keeping his commandments; and yet in keeping his commandments there is great reward.

O let us examine ourselves and see whether we be in the faith. Let us contend earnestly for the faith that was once delivered to the saints, looking for that blessed hope, and the glorious appearing of our Lord and Saviour Jesus Christ. Let us have our lamps trimmed and burning, and oil in our vessels. Let us be sober and watch unto prayer. It is a time of severe trial to many of the little flock, but praise God! if we will walk in the way that is cast up for the ransomed of the Lord to walk in, the highway of holiness, Israel's God will go with us and guide our feet, that we step not out by the way. O that we may all struggle on a little longer, seeking to be pure and holy, a peculiar people unto the Lord, and may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord and Saviour Jesus Christ, is the prayer of your unworthy brother in Christ,

S. C. WELCOME.

Almond, Wis, Dec, 5th, 1858.

No-Sabbath Investigation.

Nor long since, I sought an opportunity to converse with an Anti-Sabbatarian in whom I had considerable confidence.

Brother, said I, have you investigated the Sabbath question? Well, yes, I have given the subject a candid investigation. I have examined the Bible upon the subject some, and have read several publications where the subject was ably handled.

What are your conclusions after having weighed the subject, as you profess to have done?

I think they who keep the old Jewish Sabbath are fallen from grace.

Permit me then to ask you a few questions, as perhaps you have looked deeper into the subject

than I have. What books have you read on that subject?

I have read several, I cannot name them now.

Have you read Henry Grew's pamphlet?

Yes I have read that; and I have read O. R. L. Crozier, Marsh, Seymour, Reed, Stephenson, and a number of others.

Well, have you read the *Review*?

Well—no, I don't see the *Review*. Where is it published? I have heard of it; I guess it is rather a slanderous sheet. I have seen some things about it in the *Expositor*; and more than that, I am informed that the publishing committee "are a set of fiends."

I am not here to defend the *Review*, or any man, or set of men. I want to pry into your investigations. Have you read Bro. Waggoner's work on the law?

Waggoner—Waggoner—let me see, I've heard of him. No, I have not had an opportunity of reading his book.

Have you read Bro. Andrew's "Review of O. R. L. Crozier?"

No, I have not.

Have you read the "The Nature and Obligation of the Sabbath," Truth Found," or any thing on the opposite side of the question?

No.

Of course by this time I had arrived at the conclusion that he had candidly investigated the (No) Sabbath question.

I then handed him a small tract, asking him if he would read it. "No, (said he,) I think I'll read my Bible. Your books are only human productions. I don't think I can take time to read them. I am perfectly satisfied with my position any how."

Reader, don't think this case is one of uncommon occurrence. I would that it were. But in nine cases out of ten, where persons undertake to oppose us, they find that they had better look at the other side of the question before pitching battle. They find that their best arguments are but poor evasions—miserable subterfuges.

M. HULL.

Russiaville, Ind, Dec. 5th, 1858.

I Have Decided.

We hear people say often of late, I have decided upon the Sabbath, I have investigated the subject, and am decided; but when we ask them what conclusion they have come to, we can scarcely find any two that have come to the same conclusion, or reason from the same premises; but all seem willing, yea, anxious, to believe the observance of the seventh day as a Sabbath is no part of a christian's duty. It does appear that if there is more of the wine of the wrath of Babylon's fornication in one of her abominations than another, she has mixed more in the Sunday institution than any other. Such reeling, staggering, zigzagging, crooking, and twisting we have never witnessed on any other subject; and all to excuse themselves from obeying one of the plainest and most necessary precepts of the law of God. Do such realize that it is in vain to worship God while teaching for doctrine the commandments of men? Do such realize that Jesus has said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," and that the Father's will is learned out of the law? Rom. ii, 18.

How solemn the thought that people will decide with so little reference to the future, on subjects where eternal consequences hang upon their decisions. But this is nothing new. The antediluvians all decided; but how few decided in such a manner as to save themselves from the impending destruction. The inhabitants of the cities of the plain all decided; but only three made such a decision as saved them from the wrath of God. The Jews decided when Jesus and the apostles preached to them; but alas! how few decided so as to save themselves from the ruin that hung over them and their city. And almost all the inhabitants of the earth have decided, and most of them deliberately decided, in matters of eternal consequences;

but if the Bible is to be the standard by which the world is to be judged, how few have made such a decision as they will wish they had when their future destiny is made known to them! Oh! that people would manifest more of wisdom and the fear of God in their decisions on subjects where fatal consequences are to result from a wrong decision.

Plumb River, Ills.

S. MYERS.

The Blessed Hope.

THE hope of the body is one. The true hope of every creature is to attain its perfection. All long and strive for that which shall complete and crown their being. There is amongst all ranks of living things an instinctive or intelligent reaching forward towards that maturity which shall consummate the end for which they exist. So the hope of the church stretches onward to her perfect standing, when her Lord will present her to himself without spot, or wrinkle, or any such thing, and give to her the inheritance of the kingdom. Nothing short of that event, by which the "one body" shall attain its predestined power and glory, can satisfy the desire which His promise would kindle in her heart. Death is not the perfecting of the saint. If it is the deliverance of the spirit from sin and sorrow, it is the consummation of the curse unto the body. A disembodied spirit is not a perfect man, and cannot perform the work of a perfect man. The dead must be raised in the likeness of their Lord, before they can receive their inheritance, or serve him in the ministries of his kingdom. They rest from their labors—from all labors—and wait for their crown. Their hope is the redemption of the body, when Jesus shall bring them with him at his coming, and clothe them with their house which is from heaven—the body of incorruption—in which, being like him, they shall see him as he is, and be ready to be used by him in the eternal administration of his government. From beneath the altar they ever cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. vi, 10. They look forward with joyful desire to the time when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ," when "he shall give reward unto his servants, the prophets, and to the saints, and them that fear his name;" and "the meek shall inherit the earth." The rest and peace in which they are now abiding, is not the glory of the kingdom when their reward shall be the fellowship of Christ's throne; and as he could not be seated at God's right hand, till first he had triumphed over death, so neither can his members reign with him so long as they lie bound under the captivity of the grave. It must be remembered, too, that the hope of the body is one, common to all, and to be obtained by all at once. Of the holy men of old, who obtained a good report through faith, the Apostle says: "these all received not the promise; God having provided some better thing for us, that they without us should not be made perfect." They have not received the promise yet, nor can the dead be made perfect till the number of the elect has been completed, and all are prepared to take their places in that polity which consummates and crowns all the works of God.

And as the hope of the sleeping saints is the resurrection of the body, so the hope of the living is, not to be unclothed in death, but to be clothed upon in the translation, when mortality shall be swallowed up of life. Enoch and Elijah were types of the faithful who shall survive unto the coming of the Lord, in whom the change from the corruptible into the incorruptible shall be accomplished without tasting of the bitterness of death. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This is the hope of our calling—the living hope unto which we are begotten by the resurrection of Jesus Christ from the dead—the hope of life, not of death. And if the faithful who sleep in Jesus, sheltered from the storms, and freed from the pollutions of this evil world, think it long till their

Lord appears to raise their bodies out of the dust; how earnestly should we stretch forth the head to catch the sound of his approaching footsteps—we, to whom the battle is fierce, and the burden heavy, and the stain of sin deep in the soul! Oh, how has the church ceased to war against death, yielding herself in passive hopelessness to its usurped dominion, and accounting its rest her chief reward, instead of pressing forward to that manifestation of the sons of God, in the glory of the resurrection, for which even the earnest expectation of the creation waits!

And not for our own sakes alone, nor for the sake alone of the sleeping saints should we long for the return of our Lord and Saviour; but that the earth, now groaning and travailing in pain, may be delivered from the curse. For the promise that the seed of the woman shall bruise the serpent's head, includes in its large reach of blessings the redemption of man's inheritance by the casting out of him who usurped it, and the purging away of all the evil with which his slimy presence has defiled and infected it. The earth was made for the revealing of God's glory, through the possession and enjoyment of its manifold treasures, free from all curse, by man standing in his allegiance to his Maker; and though the purpose was frustrated by the fall of the first Adam, it shall be accomplished in the second, who will cause the Father's will to be done forevermore. He has already in his own person, triumphed over the seductions of the serpent, and proved himself against all temptation, the obedient Son, worthy to take up the forfeited scepter of man's dominion, and rule in righteousness for God; and he now waits only for the completion of the company of joint heirs that shall rule with him, to come forth to redeem and purify and bless his purchased inheritance. They are right who are looking for righteousness and peace to fill the earth, and make glad the obedient nations; but they are wrong who look for it, before the Man who is the heir shall come forth to make it his own eternal dwelling place. He was made a little lower than the angels, for the suffering of death, to pay the price of the redemption; and then crowned with glory and honor, and invested with the right of dominion over all the works of God's hand; "but now we see not yet all things put under him," and the next step shall be his actual and visible government of the creatures. It is an idle dream which now possesses so many that the church is to bring in the kingdom in the absence of the King. There is not one word for it in all the Scriptures. It contradicts the exhortations for continual watchfulness for Him—not for death, but for Him who is the conqueror of death,—which imply the possibility of his coming in any generation, and therefore the certainty of his coming before the long, fixed period of the millennium, which is the time for rest, not for watching—it is inconsistent with the foretold humiliation and sorrow of the church during the whole of this dispensation, in which she is to walk in his footsteps, and be perfected by the fellowship of his sufferings; it robs her of the blessed hope by which alone she can be purified, and towards which the Apostles ever struggled to lead her—the hope of being like him and seeing him as he is; and it entangles her in worldly schemes and alliances, and so eats out all faith in the heavenly citizenship. The nations are to be blessed, and the earth, unto the uttermost parts of it, is to see the salvation of God, but it shall be when the time comes that the saints possess the kingdom; [Dan. vii, 22:] which is not during the Bridegroom's absence, for the church is the desolate widow called to fasting and mourning, and the word to her ever is, "Be patient unto the coming of the Lord." The last temptation by which Jesus was assailed when he was led up into the wilderness is now spreading its cunning seductions all around us, and we are looking to gain the kingdoms of the world, and the glory of them, before the time that the Father shall give them to his Son.

The one great hope for the whole creation, towards which, blindly and unconsciously, if not with intelligent desire, all are reaching forward, is the "marriage of the Lamb." It is the hope of the church who shall then be one with the Lord in all

his glory, and power, and fullness of blessing. It is the hope of the nations, who shall then know the blessedness of righteous rule. It is the hope of the sore-burthened earth, which longs to be delivered from the bondage of corruption into the glorious liberty of the sons of God. And it is the hope of the Lord himself, whose heart yearns over his church, purchased with his own blood, but still lying in the desolateness of death, or amidst the defilements of this evil world, and whose word of promise is, "Surely I come quickly." Let our response ever be, "Even so, come Lord Jesus." Let our hearts be broken through our sympathy with the burdens and sorrows of all, and let us utter in His ear continually the cry that shall hasten the common deliverance—William W. Andrews.

Soul.

THE following is from Elias Smith's New Testament Dictionary: "SOUL, signifies, 1 The man Adam. 1 Cor. xv, 45, 'And so it is written, the first man Adam was made a LIVING SOUL.' Gen. ii, 7, 'And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.' 2. It signifies men in general. Acts ii, 43; xxvii, 37; Rom. xiii, 1; 1 Pet. iii, 20. Wicked men are called unstable souls. 2 Pet. ii, 14. We read of souls slain for the word of God, and the testimony of Jesus. Rev. vi, 9. These were men. 3. The word soul signifies the mind, or all the powers of the man. Acts iv, 32; Heb. iv 12; vi, 19, 2 Pet. ii, 8; Acts xiv, 22; xv, 24; 1 Pet. i, 22. 4. The word signifies the life. Soul, and body, is the same as the life and body. Jesus Christ considered the life and soul to be the same. Matt. xvi, 25, 26. First he says, 'For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.' Here he mentions the life; in the next verse he calls it the soul. 'For what is a man profited, if he shall gain the whole world and lose his own soul?' This is the same as losing his life. In one place he speaks of the life and body. 'Is not the life more than meat, and the body than raiment? Matt. vi, 25. In another he mentions the soul and body. Matt. x, 28, 'And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.' This is the account of the soul in the New Testament. It is the life of the man, and that which can die; and the soul and body of the wicked will be destroyed in hell, unless they repent. 'The soul that sinneth, it shall die.' Eze. xviii, 4. What is said of the immortal soul, the never dying soul, &c., is unscriptural. There is no such thing mentioned or intimated in all the Scriptures of truth. The reader has here what the Scriptures saith; I dare not add, nor diminish."

Rom. viii, 35, 37. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay in all these things we are more than conquerors, through him that loved us."

Stars shine brightest in the darkest night; torches are better for beating; grapes come not to the press, till they come to the press; spices smell best when bruised; young trees root the faster for shaking; gold looks brighter for scouring; juniper smells sweetest in the fire; the palm-tree proves the better for pressing; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children: they are then most triumphant, when most tempted; most glorious, when most afflicted; most in favor with God, when least in man's and their own; as their conflicts, so their conquests; as their tribulations, so their triumphs; true salamander, that live best in the furnace of persecution; so that heavy afflictions are the best benefactors to heavenly affections; and where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in nature as sweet water in the rose leaves, is then the most fragrant when the fire of afflictions is put under to distill it out.

[Golden Treas.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, DEC. 23, 1878.

WE WILL DO THEE GOOD.

"We are journeying unto the place of which the Lord said, I will give it you. Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." Num. x. 29. Such was the language of Moses to his father-in-law, while journeying to the promised land, the earthly Canaan. Just as appropriately, and with ten-fold more inducement may we hold forth to those around us, the same language, as we are completing the last stages of our journey to the Mt. Zion and the glorious Jerusalem of the heavenly Canaan. To draw a comparison between our situation and that of Moses and his brethren, would be almost needless. It would be but bringing out through the tardy medium of words, those ideas and comparisons which will suggest themselves with the quickness of thought to every mind, in their native force and beauty. Was he making his way from a land of darkness and thralldom? So are we. Was he buffeting the cares, perplexities and fatigues of a wearisome journey and an unfriendly wilderness? So are we. Who has not sung, and felt, too! that

"This world of cares is a wilderness state?"

Was his mind ever going forward, in pleasant anticipation, to the promised land and to a day of rest? So is ours; for the Lord will recompense rest to us in the day of his revelation. 2 Thess. i, 6, 7.

Was he journeying to a better country? So are we. There is this difference only: his country was an earthly one, but ours a heavenly; for we trust to have joined that long catalogue of patriarchs, prophets and apostles who confessed themselves but pilgrims and strangers upon the earth, and looked for a better country, even an heavenly. So great is the privilege which the favor of God bestows upon us, while granting, also, that they without us should not be made perfect. Heb. xi, 40.

Had the Lord said of that land which Moses sought, I will give it you? So has he said of ours; for "the meek shall inherit the earth" [made new]—the antitypical promised land of the true Israel of God. The saints shall take the kingdom under the the whole heaven and possess it forever, even forever and ever; and that too, when the glory of Lebanon shall be given to it, and the excellency of Carmel and Sharon spread thereon. Isa. xxxv, 2.

Could Moses say to those about him, Come with us, and we will do you good? With infinitely better reason can we say the same. He spoke only of the type; we can speak of the antitype: he only of the shadow; we of the substance.

"Come with us and we will do thee good." What was the good which Moses proposed? It could be no higher in its nature than that which he himself was seeking; and that was earthly and temporal. What is the good that is now proposed? It is as high in its nature as that which we aim to reach; and that is heavenly and eternal.

Come then, we say to any who have not yet turned their steps into the way of life, Come with us and we will do thee good. Not that we of ourselves can bestow the good proposed: we can only join our voices with the invitation of the Spirit and the Bride, as they bid you come, and while pointing heavenward, endeavor also to lead the way. We are journeying to the land of which the Lord has said, I will give it you. The Lord has spoken good concerning Israel; and faithful is he who has promised, who also will perform. Would you share the good? Then join the Israel.

We are journeying to that good land. Be this your encouragement, brethren, amid the toils and hardships of the way. Remember that the Lord hath said, I will give it you. Can you think of this and be discouraged? Can you think of this and murmur or complain? Can you think of this, and yet lose

heart, or turn again with longing eyes towards the flesh-pots of Egypt? We shall yet reach the reaping time, if no fainting by the way prevents us. We shall soon realize what it is to be counted Abraham's seed, and heirs according to the promise, unless we choose to be aliens from the commonwealth of Israel.

EASTERN TOUR.

Our long silence has not been because we have had nothing of interest to say to the readers of the REVIEW; but because we have not had time to write what we wished to say. In company with Bro. Loughborough we held conferences at Rochester, Roosevelt, Brookfield, Mannsville, Buck's Bridge, and Rouse's Point, N. Y.; Wolcott, Vt.; Washington, N. H.; Clinton and Boston, Mass., and Portland, Me. In all these places we were happily disappointed. Our meetings were free, spiritual, and interesting. The brethren east all stand firm. There has been some increase of numbers, with an advance in unity and spirituality. Be it known throughout the western field, that the old friends in the East are still the warm friends of the cause of Bible truth. We sold about \$300 worth of books. Our wants were all cared for, our traveling expenses met, and we received the most affectionate and courteous attention. We reached home the 14th in good spirits, but much worn with constant labor. We are happy to be again in the midst of this dear people, who have advanced in spirituality, and have had several additions, in our absence, of those who had never before professed faith in Christ. Here we must remain most of the time for four months.

Further account of Eastern Tour hereafter.

J. W.

Did Jesus Wash the Disciples' Feet before, or after, the Institution of the Supper?

SOME think the washing took place after the supper was eaten. They come to this conclusion from the words, "Supper being ended." Dr. Clarke in his commentary, gives the following rendering of this passage: "While supper was preparing." And on verse 4 he remarks, "He riseth from supper. Not from eating, as Bishop Pearce has well observed; but from his place at table; probably the dishes were not as yet laid down, though the guests were seated. According to the custom of the Jews and other Asiatics, this washing must have taken place before the supper."

The following is from the notes in the Cottage Bible:

"Supper being ended—rather come! So Drs. Hammond, Doddridge, Guise, and Jennings; but Campbell reads 'while they were at supper,' which is to the same effect."

Judas was present at the time of the washing of feet, therefore Jesus said, "Ye are not all clean." After this Jesus sat down again, or as Campbell expresses it, "replaced himself at the table." And it is evident that they were reclining at table, and John was leaning on Jesus' breast, when the inquiry went around, who it was that should betray him. To point out the traitor, Jesus (while yet at table) dipped the sop and gave it to Judas. "He then, having received the sop went immediately out." After this, they sung an hymn and went out.

These things carefully considered, make it clearly evident that the washing of feet preceded the eating of the supper.

R. F. C.

"NO TRUST."

WHEREVER we go, all over the land, the words, "no trust," are prominently posted up. When we enter stores, mechanics' shops, or mills, generally the first thing that greets our eye is the significant words, "No Trust." But what a commentary is this upon the character of the times! Men will solemnly promise to pay at a certain time, and then as though the obligation was discharged, have no more care about it. This kind of lying has become fashionable. It

has become a "matter of course." Nearly all confidence in fellow-man is gone. There are so few honest people, that business men have decided to have but one rule, namely, "Deal with an honest man as you would with a rogue;" or in other words, "Take it for granted that all men are rogues, and treat them accordingly." To distrust men is now so common that it is no longer attended with embarrassment; and the cards of "No Trust," "No Trust," "No Trust," all around the premises have become fashionable ornaments.

This then is now so prominent a characteristic that it is no wonder if it be a matter of prophecy and a sign of the times. Most religious people admit, theoretically, that we are living in the last days. Be it so, the apostle Paul speaking of these days, [2 Tim. iii, 1-4.] says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, unthankful, truce-breakers, traitors," &c. But while there is "no trust" for fellow man, there is but little confidence in God. Behold that meeting-house! They have professedly dedicated it to God. The eloquent minister prayed that God would preserve the house they had built for his name, and there meet with his people. But as if there was doubt whether the prayer was heard, forth with a lightning-rod is raised above the very summit of the sky-piercing steeple; and, as though there was still doubt whether the dedication prayers and the lightning-rod were sufficient to preserve the Lord's property, they go and have it insured by the most reliable insurance company known. In some instances the lightning has overleaped their rods, and the steeple has been shivered to atoms. And one case is reported where a very high steeple, which a spirit of strife had run up about twenty-five feet higher than any other in "town" was wrung off and hurled upward by a furious whirlwind; and when it came down, as if directed by an avenging power, came point first, driving the twenty-five feet of their superiority through the roof to be admired only by themselves. Thus for once that monumental pile of pride, vain show, and aristocracy, which they professed was to represent their "upward tendency," was suddenly reversed, and made to represent the facts in the case. This happening on the night before their day of worship, they were compelled to assemble and silently view their boasted twenty-five feet, as a solemn index, faithfully pointing whither they with all their pride and superfluity were fast hastening. But the day is soon coming when the Lord will aim his fury at all the high towers of Babylon, when the buildings and builders shall perish together. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon every high tower," &c. Isa. ii, 12, 15. The prophet also speaks of "the day of the great slaughter when the towers shall fall." Isa. xxx, 25. And Ezekiel in describing the same, says, "The mountains shall be thrown down, and the steep places (towers, margin) shall fall, and every wall shall fall to the ground." Eze. xxxviii, 20.

The prophecy of Amos (chap. vi) undoubtedly has reference more or less to the present time, and how truly applicable such as the following: "Woe to them that are at ease in Zion," "Ye that put far away the evil day," "That chant to the sound of the viol, and invent to themselves instruments of music like David. That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the afflictions of Joseph." "Ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our strength."

How often do we hear the churches, in referring to their boasted progress, say, "We now count our spires (horns) by thousands." These steeples, spires, or towers, are now the pride and glory of the daughters of Babylon, and it is no wonder that God should single them out as the especial objects of his vengeance in the day of his wrath. See Amos iii, 13, 14. There is one church in Detroit, Mich., that has (altogether large and small) about thirty of these. They

stand out before the world as an extra number of the real emblems of pride and vanity. The proud king of Babylon said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. iv, 30. To transpose this so as to represent the haughtiness and pride manifested by some of the latter day ministers, when they have gathered their flock, and superintended the building of the highest steeple in the city, it would read somewhat as follows: "Is not this the high steeple that I have built for the house of my church, by the might of my power, and for the honor of my majesty?"

A popular minister in Mich. might say, as he enters his pulpit on Sunday morning, and casts his eyes upon the gold-covered Bible before him, "Is not this the great golden Bible that took the premium at the World's Fair, and cost three hundred dollars, which my church has purchased for the honor of our majesty?" But the time is coming when they will say of the great God as did king Nebuchadnezzar, "those that walk in pride he is able to abase."

Oh! how much of haughtiness, pride and love of popularity, and how little of Christ-like simplicity and humility, and "trust" in God, do we see in the churches of the present day. The present general rush after the world, heaping up treasures on the earth, with the pretense of "preparing against a rainy day," the lightning-rods and insurances on churches, together with the cold, formal prayers of the age, all are signifying with sad and fearful certainty that on these premises there is "No Trust." Nevertheless, when the Son of man cometh shall he find faith on the earth?

M. E. CORNELL.

Wakeman, O., Dec., 13th, 1858.

Meetings in Mich.

BRO. SMITH: After leaving Lapeer, Nov. 22d, we held two meetings by appointment in Orion, a district where our position had not before been given. Although it stormed both evenings, it did not prevent the people from coming out to hear, and giving good attention to the word proclaimed. One of the congregation stated at the close of the meeting that he heard this same Advent doctrine proclaimed in his country (Sweden), when he was nine years old. Gladly would we have staid longer; but we had an appointment for the next evening some thirty miles distant. We hope Bro. Lawrence will visit them soon, and spread the present truth before them.

Nov. 24th, we commenced a series of meetings in a very commodious school-house in Hartland, Livingston Co., and continued until Dec. 1st. Brn. Lockwood and Stone were the only families of Sabbath-keepers in the place. They were much refreshed and cheered to see the general attention their neighbors gave to the explanation of our position, and their increasing desire to be at the meetings, until the Methodist minister in charge came to preach, the seventh evening after we had commenced. He lived some distance from this district, and had not attended any of our meetings. The only time he came to preach to his flock, I was told, was once in four weeks, on First-days. From the tenor of his preaching it was evident he had learned with respect to the subjects we had been preaching to his hearers, for he endeavored to cover up, and smooth over so that they might not be troubled about present truth. He said some people were curious to pry into the prophecies, which was not necessary, &c. His preaching seemed to operate on the majority of his hearers much like an opiate administered to a person in distress, to relieve pain and procure rest. However, we trust that our labor was not all lost. Four were baptized in obedience to their Lord and Master, after which the church assembled at Bro. I. Cornell's, at Tyrone, and were made happy in attending to the ordinances of the Lord's house.

Sabbath, Dec. 4th, we spent with the church in Jackson. It was a refreshing season from the presence of the Lord. Both speaker and hearers enjoyed freedom of spirit from the Lord. Thanks to his holy and blessed name.

JOSEPH BATES.

Battle Creek, Dec., 1858.

Letter from Wisconsin.

BRO. SMITH: It is with thankfulness to my heavenly Father that I write to let the friends know that the Lord is still blessing us here in Koskonong. The leaven of the Third Angel's Message is still working here, and the truth is separating the precious from the vile, and purifying a peculiar people, zealous of good works. This has been a stronghold of the Future-age doctrine; but the Lord has been overturning things in some measure here, and I pray that he may continue to work, and overturn, and overturn, till he shall gather the last jewel from among the rubbish.

We have been receiving a few drops of the latter rain recently, and I pray God that we may all be prepared to share in the great refreshing when it comes. Joel ii, 28, 29; Acts ii, 16-18.

I know not how to praise God enough for his goodness to me, in saving me from the delusions of the Future-age belief before I had gone so far that I could not be helped. I believe that doctrine is the best calculated to deceive the unwary of any that the Devil has ever invented. There is nothing about it that will lead to a close walk with God; but on the contrary, it has led many so far away from God that they have rejected his Commandments and the Faith of Jesus, and are left with a theory in the head, and nothing to affect the heart, or reform the life.

The Third Angel's Message never looked more precious to me than it does now. I long for the time to come when it shall go with power. Then the servants of God will be sealed in their foreheads, and prepared to stand on mount Zion with the Lamb. I feel that there is a necessity of our humbling ourselves before the Lord, and getting into a position where he can own, and pour out his holy Spirit upon us. Then he can use us in his glorious cause. We cannot do too much. There must be an entire consecration. It will take all to buy the field, and it will be cheap enough in the end. Some even now begin to realize it. May the Lord still work for his people.

W. PHELPS.

Et, Atkinson, Wis., Nov. 28th 1858.

CHARITY AT HOME.

In looking over the *Review* I see that Bro. Cornell has favored us with a discourse on the text, "Charity begins at home." I have long seen and felt the necessity of an exposition of that text. Since I have been trying to proclaim the truth, I have received over \$1000 per year in "God bless you," "Praise the Lord for sending Bro. Hull this way," &c., and at the same time those who were thus lavishing their benedictions upon me, would do nothing towards helping me, or those who are dependent upon me for support.

I do not know of any brother or sister who cannot see my duty. "O yes, Bro. Hull, it is your duty to go with the message; let come what will, you must be in the field." So I think. But I can see your duty, too. It is just as much your duty to spread the message as it is mine.

"But I don't feel that I have a call," says one. But I feel, see and hear a call to you, which is, to hold up the hands of the messengers, by administering to their temporal necessities. The messengers and their families must have something to eat, drink, and wear, and if it is their duty to administer spiritual things to you, it certainly is your duty to administer to their temporal necessities.

I once asked a rich brother, to lend me money to pay my expenses to an appointment. Said he, "I can lend you the money. Bro. Hull; but I think it is your duty to go out without purse or scrip." Well, it might have been, as the poor brother only had one farm of 160 acres, with two tenants upon it, besides a store, village-house and lot, two span of horses, one yoke of oxen, and three or four cows! But the poor man has learned "the deceitfulness of riches," and that they "that will be rich fall into divers temptations." He has concluded to try to climb up some other way.

Brethren, shall we try to awake and cast off the works of darkness? We all have a duty to do. When it shall be said, "Go to now ye rich men, weep and howl for your miseries that shall come upon you," when your gold and silver begins to "eat your flesh as it were fire," then you will be glad to give up some of your wealth. But, alas for you! your sacrifices will not be accepted. May the Lord root covetousness out from among us.

M. HULL.

Russiaville, Ind., Nov. 20th, 1858.

There was no Open Vision. 1 Sam. iii, 1.

ISRAEL had sinned and become corrupt; had strayed far from their God; had forgotten his law, and turned aside to idolatry. Even the priests of the Lord's house had departed from God, for the sons of Eli, the high priest, had made themselves vile, and yet Eli was mild with them, and did not restrain them.

Bad as they were, there were those who valued the word of God. It was precious because there was no open vision. Yes, low as Eli had fallen, he was ready to receive the word of the Lord, even though given first to a little boy.

But now, O how different! Hand to your brother Methodist, or Baptist, or Presbyterian, or to almost any of the members of the so-called churches, a vision, and they will probably say, "This is all humbug." How fallen! if that vile age of Eli was so far in advance of this, Alas! it is just so. Here we are. We cannot deny it. Here are signs of the last days. The prophecies, like rich clusters of grapes just ripe, hang directly over us, within reach. Every day the clusters drop at our feet, and yet the noble, the wise, the gifted, trample them under foot, and mix the sweet juice with the dust.

A few despised ones pick up these grapes, and find them life-giving and refreshing, and then the Lord of the vineyard causes other clusters to shoot forth, unexpectedly and kindly, and then these despised ones reach forth and pluck them, and are inspired anew, and as they travel onward their steps are quicker and more firm, for there is life in the clusters. They are just what they need, "meat in due season," and so they thank God and take courage to ask for more.

J. CLAPKE.

Nor Charged God Foolishly. Job i, 22.

JOB had endured great trials: his children torn from him suddenly, and to aggravate his calamity, the treasures of a life of care and industry were swept away in a moment; then he was smitten with sore boils from head to foot, while his three friends reproached him as some vile criminal which the earth was too good to bear up.

In all this sea of calamity, Job retained his uprightness, and continued to put his confidence in God. Though it was inexplicable to him why he should be the object of such severe rebukes, he expresses his unshaken hope in God, saying, "Though he slay me yet will I trust in him."

Though he wept and groaned in intensest agony of body and mind, bereaved of every earthly blessing except his wife, (and it may be doubted whether she was a blessing, for she exhorted him to curse God and die,) suspected by his friends of hidden crime, and left by God in a degree to Satan, truly his situation was deplorable; but through it all he saw the gleam of hope, for faith lighted up the gloom.

By thus enduring his trials with patience and composure, and thus exercising faith in adverse times, he pleased God, and came forth from the furnace seven times purified, purged from the dross of the world, and so was fitted for far greater happiness and usefulness.

The child of God who murmurs and frets under trials, does thus entirely frustrate the object designed, and thus renders necessary severer tests, and more excruciating pains, to cause the image of the Redeemer to shine forth; for faith must be exercised in the darkest night of trial; then it is most needed, and then it shines brightest, and it is then the strongest assurance and liveliest hope is experienced.

J. CLARKE.

LIFE'S WORK.

ALL around thee, fair with flowers
Fields of beauty sleeping lie;
All around thee, clarion voices
Call to duty stern and high.

Be thou thankful, and rejoice in
All the beauty God has given;
But beware, it does not win thee
From the work ordained of heaven.

To remove the wide-spread darkness,
That the light of truth may shine;
And recall the child of error,
To Jehovah's holy shrine.

To encourage suffering virtue,
Lest despairing, it shall die,
And the light of hope re-ignite
In the darkened, vacant eye.

Cheerfully of thine abundance
To the sick and poor impart;
Thus the weight of sorrow lifting
From the crushed and wounded heart.

Now, to-day, and not to-morrow,
Work, O work, with all thy might,
Lest the wretched faint and perish
In the coming, stormy night.

Now, to-day, and not to-morrow,
Lest, ere to-morrow's setting sun,
Thou too, mournfully departing,
Shalt have left thy work undone.—*Sel.*

Crown Him Lord of All.

For your encouragement, dear brethren and sisters, permit me to relate to you, in few words, a little of this morning's experience. It is that precious day we are taught to remember and keep holy.

Having of late been more than usual engaged in secular business, I have been induced, in a few instances, to neglect, or abbreviate, my regular, private devotions: a thing for which I always lament, but never apologize. The over-action and exposure produced a temporary illness and depression of spirits, that seemed to unfit me for that sweet employment. However, I retired as usual this morning to my closet, and as a rebuke to my delinquency, expected little favor, but was happily disappointed; for in the sequel, was permitted, as 't were, to approach the cross, and take from that sacred head the thorny crown of shameful honor, placed there by wicked hands, and substitute therefor the royal diadem of love supreme, set with pearls of heavenly hue, and price untold! Besides, the amaranth, the rose of Sharon, the lily of the valley, and every sweet thing was there. This crown, I need not say, was placed upon that brow of majestic sweetness with willing hands and swimming eyes. No coronation of an earthly prince, methinks, was ever attended with deeper devotion, or warmer enthusiasm! *All for love so amazing!* O for this love, let rocks and hills, floods and fields, their lasting honors pay!

"Were the whole realm of nature mine,
And could I call the stars my own,
This were a present far too small:
Love so amazing, so divine,
Demands my heart, my life, my all."

Dear brethren and sisters, do you at times feel like this? Then lift up your heads and look up! Behold your coming King, robed in majesty and loveliness "fairer than all the fair who fill the heavenly train," and wipe your weeping eyes. Soon, soon, Jesus will come, in power and great glory, to take his waiting children home, and to be crowned by countless hosts, with one acclaim, saying, "Worthy, worthy is the Lamb, Lord of all, Lord of all! Even so, come Lord Jesus, come quickly.

C. MONROE.

Waldo, Me., Nov. 20th, 1858.

UGLY FORGIVENESS.—There is a kind of ugly forgiveness in this world—a kind of hedge-hog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.

Letters.

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

From Bro. Colcord.

BRO. SMITH: Thirteen or fourteen years ago when I was a member of the Methodist Protestant church, while meditating on the plan of salvation, and searching the Scriptures, I was led to wonder why we were keeping the first day of the week as a Sabbath. But our preachers would say, It is the *Christian Sabbath*. I could not find the proof in the Bible; yet I supposed the preachers knew, probably better than I. Besides, they said that the law was nailed to the cross, and we must expect salvation through faith alone; also that the seventh day was the Jewish Sabbath, and came to an end with their dispensation. So I was lulled to sleep again on that subject. Yet I had my doubts about this repealing and re-enacting a part of God's holy law.

About two years ago Bro. Lathrop (formerly of N. Y.) gave me a short lecture on the Sabbath question, and I could not show any fight against his arguments, because he had *all* the Bible on his side. Soon after, I was invited to go and hear Bro. White, at Clyde. I went, and was confirmed in my belief in respect to the Sabbath, and the immutability of God's holy law. I then began to visit and receive visits from the dear brethren and sisters of like precious faith. O how cheering for those who fear the Lord to speak often one to another, knowing that there is a book written for them, and that they will be the Lord's when he makes up his jewels, and he will spare them as a man spareth his own son that serveth him.

After a while Bro. Loughborough came here, and gave a full course of lectures on the prophecies, the Sabbath, and the state of the dead, mortality and immortality, &c. He labored faithfully, and was "valiant for the truth," and well received by the "little flock," but violently opposed by Babylon and her daughters. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

When I first heard that there was a strange kind of people come from the East. (Bro. Everts, Hart, &c.) who taught that we had no immortal souls. I shuddered at the thought; but said I, I will give the subject an impartial investigation by the standard. So I took my Bible, and other helps, and soon found that God was true, and that some, yea many men were liars; and that they were blind guides, and dishonored the great Father "who so loved the world that he gave his dear Son to die for them that they might have eternal life (immortality) through him;" but not so as to make void God's holy law through faith, God forbid!

And now, dear brethren and sisters, I can say, O how love I thy law, the commandments, the statutes and the faith of Jesus, and also the remnant, or little flock! How reasonable the plan of salvation looks to me now; yea, how glorious! The attributes of God all seem to harmonize; and his law is holy, just and good, although it slew me. But being justified by faith, we have peace with God through our Lord Jesus Christ.

IVORY COLCORD.

Geneseo, Ills., Dec., 1858.

From Bro. Daniels.

BRO. SMITH: Since I last wrote to you I have been called to attend a funeral, where I endeavored to show the Bible view of the mortality of man, and the resurrection from the dead. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. Rev. xx, 6.

I have held a few meetings, and four have decided to keep God's holy Sabbath, while others are investigating. They are, I believe, honest in heart, and if so they will not long resist the truth. The ire of the dragon can be seen in this part of the land; but God has had his hand to the work, and the Third Angel's Message will go on. Thank the Lord for his goodness towards us! He is good, and will deliver all them that put their trust in him. I feel like going

on. The Third Angel's Message is all to me. The only hope I have of escaping the mark of the beast or his image, is in keeping the Commandments of God and the Faith of Jesus. I believe the time has come that God's people should work. I acknowledge I have been too slack, but I am resolved to commence anew and remove every stumbling-stone out of the way, where it is in my power to do so. The time is short, and the night cometh when no man can work. I need the prayers of God's dear children to sustain me in this place. There are others that want to hear, and I intend to visit them as soon as I can. The four which I spoke of have started prayer-meetings on the Sabbath. I have met with them once or twice, but it is too far; so we have to keep the Sabbath where no eye can see, and no ear hear but his who made heaven and earth.

How truly is this message calling the honest out of Babylon. I wish Bro. Phelps would come out here. I know he can do a great deal of good, and there are some here that have become dead to the law, and want to be buried with Christ by baptism. If Bro. Phelps will come we will try and do what is right, if we can get anything to do with; and if he can come I wish he would send me word when. As I do not want to move too fast, I dare not take the privilege of baptizing yet. My prayer is that we may all wake up, forgetting those things which are behind and reaching forth unto those things which are before, looking for him who is coming to free us from this corruption, and bring us to that glorious land, where

"No chilling winds nor poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

A. H. DANIELS.

Sumner, Wis., Dec. 4th, 1858.

From Bro. Lay.

BRO. SMITH: I can say that the Lord is working for his people in this place. He is pleased to meet with us by his good Spirit when we assemble for his worship. Two have recently been added to our number, and a healthy state of things seems to exist.

Bro. Rhodes tarried with us a short time on his way to Battle Creek. The Lord gave him much of his Spirit, and his labors here have been instrumental in accomplishing much good, and will prove, I trust, a lasting blessing to us all. I think I never saw the necessity any more than I do now of making untiring efforts to secure eternal life. I feel determined by God's assisting grace to make my calling and election sure, and to stand with the redeemed on mount Zion.

Yours striving to overcome.

H. S. LAY.

Allegan, Mich., Dec. 9th, 1858.

From Sister Locke.

DEAR BRETHREN AND SISTERS: I have for some time felt it my duty to address a few lines to you, for my heart is often made glad when I read the communications from you in the *Review*. I do rejoice that I have been permitted to hear the Third Angel's Message, and also the message of the faithful and true Witness to the Laodiceans; and truly I feel more and more the importance of being pure and holy in heart, that every thought, word and action may be in accordance with the will of God. When I think of the great goodness of God toward us, in giving us the Scriptures of eternal truth, to show unto us the way of life and salvation through the merits of our blessed Redeemer, and how he has enabled us to see many of the precious truths of his word, that have long been covered up by tradition, and also the beauties of his law, my heart is filled with wonder and admiration; and I feel to say as did the beloved disciple, God is love.

O my dear brethren and sisters, let us be faithful, watch and pray always, for we are indeed living in perilous times. But the grace of God is sufficient in every time of need. Therefore let us keep our hearts

with all diligence, looking earnestly unto Jesus the author and finisher of our faith, that we may finally come off conquerors through him that loved us.

Your unworthy sister.

LYDIA M. LOCKE.

Salem, Ind., Nov. 25th, 1858.

From Bro. Baker.

BRO. SMITH: It has been about eight months since I first embraced the Advent doctrine, and have been trying to keep all the commandments of God. Since that time, until within about three weeks I have been favored with the privilege of meeting from Sabbath to Sabbath with those of my brethren at Mackford who are of like precious faith, for the purpose of worshipping God. The Lord has met with us and we have had many precious seasons, for which I feel very thankful. I would to God that I could enjoy them now; but I have removed to Fox Lake, a distance of about twelve miles, where I am surrounded by those who hold the truth in unrighteousness. I do not know that there is a single person nearer than Mackford, with the exception of myself, who is in the present truth. I feel that I am truly a pilgrim and a stranger, that here I have no continuing city; yet I seek one to come. I am looking for that city which Abraham looked for, which hath foundations, a permanent and enduring city. I am willing to labor and toil, and even to suffer with Christ if I may be permitted to reign in his kingdom.

O how precious the truth looks to me, and how thankful I feel for the Third Angel's Message, the last saving truth which this world is ever to hear. How kind our heavenly Father has been to us in giving us a warning against the worship of the beast and his image, that we may be enabled to flee from the storm which is gathering over the world, and lay hold on eternal life.

RUFUS BAKER.

Fox Lake, Wis., Dec., 1858.

From Sister Streeter.

BRO. SMITH: I am sorry to say that I still stand alone in this place; no one to converse with of like precious faith. Sometimes a brother and sister call on us, and it seems almost like angels' visits. I get refreshed and strengthened. O, how I have longed and prayed for some messenger to come this way and present the truth before the people. It does seem to me there are some honest ones in Pulaski. Remember, dear brethren, that there is more rejoicing in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance; and O how my drooping spirits would be refreshed to hear a Second Advent preacher once more! I have not heard one for several years, or been to any meeting. I have many dark hours, and am sometimes tempted to give up the truth. Satan says the way is so hard, but the blessed Saviour beckons me onward, and I must go. I am bound for that city above, and none shall stop me as long as I have the Saviour for my friend. I often think of the words of sister White, that if we ever get to heaven our afflictions here will not be worth naming; heaven will be cheap enough, even if we lose this life to gain it.

Dear brethren and sisters, pray for me. I do desire to so live that I may meet you all at the great feast, when the blessed Saviour will gird himself and serve his saints. My heart has been encouraged since I have been writing. My way is onward and upward.

Yours waiting for the coming of our Lord and Saviour.

MATILDA A. STREETER.

Pulaski, N. Y., Dec. 1st, 1858.

From Sister Sims.

BRO. SMITH: I cheerfully improve this opportunity to say to you and to those scattered abroad, how dearly I prize the little, welcome sheet. (*Review and Herald*.) which makes its weekly visits at our humble home, away in these western wilds, so remote from the noble, self-sacrificing band who are laboring to keep all the commandments, and to "teach men so."

I learn through the columns of the *Review* that there are a goodly number of the brethren about fifty miles from us, in Mauston. It is cheering indeed to know that truth is spreading so rapidly, and is nearing this section of country. We would not ask a richer soil, a milder climate, more fertile plains or lovelier vales; but we are not quite contented. We would that the lot of some of the ministering brethren might be cast among us awhile, that the word may be spoken among this people also. Many a lonely hour have I experienced during the five years that I have been striving to keep all the commandments of God. And as I wend my way alone, yes, alone, save One, often does my faith seem to wane. But the week wears away, the holy Sabbath is ushered in, then this comforting and enlightening messenger of truth and salvation is brought to us. It cheers and encourages us to go onward, knowing it will not be long ere He will come whose right it is to reign, and will not tarry. I feel that the chariot wheels of time are carrying us rapidly onward. Soon, very soon will the last sands have run out, and earth have performed her last revolutions. O then that we may be ready for the great day of the Lord, is my prayer. May we be kept in the faith and so escape the seven last plagues.

Yours in hope of heaven.

LUCINDA W. SIMS.

Melrose, Wis., Dec. 5th, 1858.

From Bro. Rogers.

BRO. SMITH: I have been for about seven or eight months past trying to keep all the commandments of God. When Bro. Waggouer was here last Spring I heard him with great interest, determined if he had the truth to present I would hear it; but when I first heard him I must acknowledge that I thought it was very singular that he should believe the seventh day was the day to keep as the Sabbath at this enlightened age of the world; neither could I believe that the Jewish laws were binding upon the Gentiles. I thought on this point I was firm as the hills, having the Bible to sustain me; but when I heard him the second night after he came back to our place with Bro. M. Welcome, I found my strong tower tottering and about to fall, because the foundation was sandy. I praise God that I was awakened to a sense of my situation, and I determined to seek the truth as revealed in the Bible, which I began to read more carefully, and more prayerfully, too, with my mind open to conviction, determined to know for myself; and I could scarcely open it but my eyes would meet some passage about the Sabbath or the law; indeed I almost despaired of finding anything to justify First-day-keeping, till after a while I thought I had found something in Galatians with regard to the law that was enough to satisfy me. But after examining it carefully, I became convinced on that Scripture also, and yielded the point. Then light and liberty broke in upon my mind, and I began keeping the Sabbath of the Lord; and although I met with some opposition, yet, praise the Lord, I feel that my way is onward and upward. I am endeavoring to live by faith on the Son of God. My companion is also striving with me to keep the commandments of God, but it was hard work for her to give up the traditions of men for the Lord's Sabbath. After a while she saw the truth of God as revealed in his word, renounced her former opinions, and is now striving to live in the light of the truth.

Our brethren and sisters in the Christian church here in this place have almost all disowned us, and tell us we are a poor, deluded set, seeking to be justified by the deeds of the law. But we believe that by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin; and whosoever is justified by the deeds of the law is fallen from grace.

Our little band of Sabbath-keepers are living by faith, and striving to be ready for the glorious appearing of our Lord and Saviour Jesus Christ, that it may be said when he appears, Here are they that keep the commandments of God and the faith of Je-

sus. We have some very interesting meetings on the Sabbath, and the prayer-meetings at Bro. P. S. Thurston's on Sabbath eve are generally attended with much interest. The Lord is good and gracious unto me, and I feel that I am willing to endure all for his sake. Brethren, pray for me, that my faith fail not.

Yours in hope of a glorious life beyond the grave.

C. L. ROGERS.

Deerfield, Wis., Dec., 1858.

Extracts from Letters.

Bro. E. S. Faxon writes from Mattison, Mich., Dec. 3d, 1858: "I do rejoice in the present truth, and a foundation for faith to rest upon, even the Commandments of God and the Faith of Jesus. Now I trust no more to be led away by cunningly devised fables. I think I can say with the apostle Paul, I was alive without the law once, but when the commandment came, sin revived and I died. Let me have David's resolve, Depart from me, ye evil doers; for I will keep the commandments of my God; also his dependence, Uphold me according to thy word, that I may live; and let me not be ashamed of my hope. Ps. cxix, 115, 116.

"After a christian profession of forty years, in which I had trials, (one especially in regard to singing, as I was a leader for a number of years in that department, and felt that to keep pace with fashionable singing, the worship with the Spirit and the understanding was lost, and I found this a sore trial.) I feel that I can say,

"Now rest, my long divided heart,
Fixed on this blissful center, rest;
Nor ever from thy Lord depart,
With him of every good possessed!"

Bro. S. E. Edwards writes from Shunk, Henry Co., Ohio, Nov. 28th, 1858: "I desire to say to the brethren that my pathway is growing brighter and brighter. Our little band here are still in possession of the christian's hope, and willing to take up their cross and follow Christ through tribulation. I feel thankful that the present truth has not been confined to large cities and towns, but has found me here in the woods. I have been to the eastern part of this State, and found dear friends that were willing to receive the truth. The Methodists opened their meeting houses for the word of God to be preached in. I talked the truth to the people in Washington Co., and many acknowledged the Sabbath and wanted to hear more. I am very weak in the knowledge of the Bible, but by the help of God's Spirit to guide me into all truth, I was enabled to give the word of God which no man could gainsay. When I saw so many precious souls willing to receive the truth, I felt inspired with zeal and courage to do what I could. I commenced meetings on Sixth-day evening, and closed the evening of the next Third-day. I feel well assured that the truth will prosper with them. I think that Bro. Cornell will go there this winter. May God bless his labors in Ohio. Thank God, the truth is prevailing."

Sister E. Hutchins writes: "I love the truths the *Review* advocates. This world has no charms for me. It is full of sickness, sorrow, sin and woe; but bless the dear Saviour, there is a world soon to be revealed that will be full of joy, peace and love. I sigh for that bright world to come. O let us go forward. Behind us is a waste, howling wilderness, before us is tribulation; but the Saviour has promised to be with us even to the end of the world. Blessed promise! if he is for us, who can be against us?"

The river of God is full of water; but there is not one drop of it that takes its rise in earthly springs. God will have no strength used in his own battles but the strength which he himself imparts: and I would not have you that are now distressed in the least discouraged by it. Your emptiness is but the preparation for your being filled; and your casting down is but the making ready for your lifting up.—*Spurgeon.*

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. DEC. 23, 1858.

A Forlorn Hope.

We find the following desperate source of consolation going the rounds of our exchanges:

"THE GOSPEL TRIUMPHING. It is true that we often take desponding views of christianity. It is aggressive and it is progressing. Here is an abstract statement, showing the advance the church has made. There were of christian communicants in the

Table with 2 columns: Century, Number of communicants. Rows: First century (500,000), Fifth century (15,000,000), Tenth century (50,000,000), Fifteenth century (100,000,000), Eighteenth century (200,000,000).

True, there was one century during the madness of the crusades, and the locking up of the Bible, when there was a decrease. But to take the past, and you have an advance of 50,000 000 each century, of 140 every day. Is there not something really inspiring in such a view? Let it go on a little longer, and we may well say, 'From the tops of the rocks I see them, and from the hills I behold them; who can count the dust of Jacob and number the fourth part of Israel?'"

If the human race was all the while decreasing, and the nominal converts to christianity still increasing, there might be some ground to hope that the world would eventually become christian. Or if crime and depravity, taking the world as a whole, were on the decrease, instead of growing more and more prevalent, there might then be some ground upon which to rest a hope. Or if christianity itself was not continually degenerating, so that even now the standard is trailed in the dust, there would be more reason to hope. But when the human race is increasing faster than the converts to christianity; when vice is counting an increase of its votaries by hundreds day by day; and when, in such enlightened lands as our own, which are confessedly all the hope the world has, the degree of depravity is so great, that one evangelical denomination, has to appoint a day of fasting on account of the sins of another, (according to the quotation in last week's REVIEW.)—in view of all these things, we say, where is there room for hope? There is none. Men may shut their eyes to all but one side of the subject if they wish, and delude themselves into the belief that all the tares are becoming wheat; but the Lord has given his immutable word that wheat and tares shall grow together until the harvest.

Note from Bro. Cornell.

Bro. SMITH: I have no evil report to bring from this section. The church at Republic are getting established, several have thrown away their tobacco, and seem to desire to walk in the light. The Universalist house is now closed against us, and the friends are talking about making preparations to build a house in the spring. I go next to Townsend, and then I trust my work in the churches is about finished, for the winter at least. New places must be opened, and the glad news spread abroad. I learn that Spiritualism is breaking out anew in this State. At Sandusky city, I am told the clergy have all they can do to keep their members. The spirits speak through trumpets, and give such proofs of their presence, that great excitement prevails. You will doubtless see reports of it through the Spiritual press.

"As Jannes and Jambres withstood Moses, so do these also resist the truth." Men are now boldly advertising to do this here in Ohio. Large, flaming handbills are posted, from which I copy the following: "A brilliant display of Egyptian magic," "Mr. Hinchey, during the entertainment will introduce two of the great magical feats performed by Jannes, the distinguished opponent of Moses before Pharaoh." "Wonderful performance." "Most splendid and sublime feats ever performed in the world." These words and sentences were displayed in large, colored letters, and presented a very striking appearance, yet those who witnessed the performance, said that it was really wonderful. But the people are so accustomed to wonders, that these things are but little noticed; they know not that these are signs and fulfillments of prophecy in the last days. But few realize the solemnity of this time. Satan's work is advancing, and O, may the message soon go in power, and the remnant be gathered. Amen. M. E. CORNELL, Milan, Huron Co., Ohio, Dec. 3d, 1858.

APPOINTMENTS.

PROVIDENCE permitting I intend to meet with the church in Jefferson Co., N. Y., at their next monthly meeting, Jan. 7th, and remain with them over Sabbath

and First-day. The brethren can arrange for meetings as they think best.

Also by request a general meeting of the church is appointed at Bro. Ira Abbey's, North Brookfield, Madison Co., N. Y., Sabbath, Jan. 15th, 1859, to continue over First-day. It is expected the ordinances will be administered at this meeting. Brethren in different localities in the vicinity are invited to meet with us. F. WHEELER.

Business Department.

Business Notes.

Jno. Clarke: Bro. Loughborough received the box, all right. Geo. Wright: The amount of the Youth's Hymn Books sent is \$1.00. A. Stone: We make it right in this number. A. N. Curtis: There was only \$1.00 in your first letter, that of the 13th. Wm. H. Tyler: Your present remittance pays your paper up to the commencement of the present volume. C. F. Worthen: We give you credit for \$3.00 in this number.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

D. Chase, H. Gardner, J. Y. Wilcox, H. S. Gurney, F. Kittle, Geo. Wright, J. B. Frisbie, R. Decker, M. A. Dennis, C. L. Rogers, N. N. Anway, M. Hull, B. S. Brooks, A. N. Curtis 2, C. E. Potter, L. M. Locke, I. Bartlett, A. T. Wilkinson, M. E. Cornell, Wm. G. Kendall, A. Stone, R. F. Cottrell, S. A. Jessip, I. Abbey, A. H. Daniels, A. S. Tuttle, R. Baker, P. F. V. Strong, F. Wheeler, E. Hutchins, M. L. Priest, H. O. Hutman, A. I. Rockwell, P. Vedder, D. Chase, J. Smith, A. H. Robinson, S. G. Gardner, M. A. Newbury, H. D. Bruce, A. A. Gregory, Geo. Leighton, T. Inman, R. Hitchcock, M. Hawley, Wm. H. Tyler, L. M. Bodwell, J. Bostwick, Wm. Wedge, S. Gerould, H. Grover, M. H., G. W. Perry, J. H. Waggoner, L. M. Locke, C. F. Worthen, F. A. Russ, M. Edson, F. A. Cooper, C. Gazin, Thos. W. Potter, E. B. Saunders.

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

FOR REVIEW AND HERALD.

G. Landon 1,00,xiii,1. L. Eggleston 1,00,xiv,1. D. Chase 1,00,xiv,14. M. S. North 2,00,xiv,1. C. N. Russell (for S. Fenton 0,25,xiii,14; for A. Fenton 0,25,xiii,14) 0,50. B. S. Brooks 2,00,xv,1. J. L. Locke 1,00,xiv,1. Rufus Baker 2,00,xv,1. N. N. Anway 1,00,xiv,1. W. W. Farmer 0,25,xiii,14. R. Griffin 0,25,xiii,14. L. Tomlinson 0,25,xiii,14. E. A. Noble 0,25,xiii,14. A. S. Smith 1,00,xiii,4. D. Pike 0,75,xiii,20. W. A. Jackson 0,50,xiii,14. H. Miller 1,00,xiii,14. N. Poss 0,25,xiii,7. F. Kittle 0,50,xiii,4. J. R. Towle 1,60,xiv,7. J. Stowell 1,00,xv,1. R. R. Cochran 1,40,xiv,1. L. Gould 2,00,xv,1. H. W. Dodge 2,00,xv,1. L. Hobart 1,00,xiii,30. J. S. Farnsworth 2,00,xv,1. Wm Farnsworth 3 00,xiii,1. N. Mead 2,00,xiv,1. C. K. Farnsworth 1 00,xiv,1. J. G. Smith 2,00,xvi,1. R. M. Pierce 1,00,xvi,1. I. Camp 1,00,xv,1. H. P. Gould 1,00,xiv,7. H. P. Gould (0,50, each for H. Smith and D. Paul each to xiv,1) 1 00. J. Jones 0,50,xiii,14. A. H. Huntley 1,00,xiv,1. E. Stowe 1,00,xiv,1. T. Hale 1,00,xvii,1. J. Newton 1 00,xv,1. Wm. Bates 1,00,xii,1. M. D. Farnsworth 3 00,xiii,1. G. W. Farnsworth (for A. A. Farnsworth) 1 00,xv,1. L. Farnsworth 1,00,xiii,1. H. K. W. Eastman 1,00,xiv,1. W. L. Saxby (for H. Pratt) 0,50,xiv,1. H. Barr 0,50,xiv,14. D. W. Johnson 2,00,xiii,1. J. Stone 2,00,xiv,1. C. Davis 1,00,xiv,1. S. P. Wilson 2,00,xiv,1. Wm. Bryant 1,00,xv,1. T. Bryant 1,00,xiv,1. E. Bartlett 1,00,xiv,1. S. W. Chase 2,00,xiv,8. S. Howland 1,00,xiv,1. Geo. Cobb 1,00,xiv,1. L. M. Howland (for M. A. Sylvester) 1,00,xiv,11. N. N. Lunt 2,00 (2 copies) 1,00,xiv,1. A. Wiley 1,00,xiii,17. Wm Peabody (for O Dewitt) 1,00,xv,1. S. O. Hitchcock 1,00,xv,1. Wm. Hyatt 2,00,xiv,1. A. G. Smith 2,00,xv,1. Jona. Lamson 2,00,xv,14. L. Smith 0,25,xiii,18. Wm. Pratt 0,25,xiii,18. D. Hart 0,25,xiii,18. P. Boyle 0,25,xiii,18. S. A. Allen 1,50,xiv,14. A friend (for B. F. Robbins) 0,50,xiv,18. H. Curtiss (for Mrs. R. Spencer) 0,50,xiv,1. A. N. Curtiss 1,00,xiv,1. A. Stone 1,00,xv,1. M. Dennis 1,00,xii,1. A. I. Rockwell 1,57,xiv,1. L. Priest 1,00,xiv,1. S. Peckham 1,00,xiv,1. D. Arnold 1,00,xiv,1. J. Smith 2,00,xv,1. J. S. Sawyer 1,00,xiii,9. P. Vedder 1,00,xiv,6. F. Hutchins 1,00,xiii,16. M. Hutchins 1,75,xiv,20. H. D. Brace 2,00,xiv,6. Wm. H. Tyler 1,00,xiii,1. I. Gardner 1,00,xii,14. L. M. Bodwell 4,00,xiv,1. Wm. P. Rathban (for L. Rathban) 0,50,xiv,1. C. F. Worthen 2,00,xiv,23. N. H. Satterlee (for H. H. Satterlee) 0,50, xiv,1. Mrs. E. Aldrich 2,00,xiv,12. A. A. Marks (for L. Marks 0,50,xiv,1; for A. G. Allen 0,50,xiv,1; for A. J. Allen 0,50,xiv,1; for P. Allen 0,50,xiv,1.) A. A. Marks 1,50,xiv,14. B. Gazin 1,00,xiv,1. C. Sweet 0,25,xiii,20. D. Carver 0,25,xiii,18. W. Edson 1,00,xv,1. D. Scott 0,25,xiii,18. Jas. Corey 0,25,xiii,18. J. S. Mills and G. W. Perry (for Eld. N. A. Perry) 1,00,xv,1.

FOR POWER PRESS. A. Belden \$5, M. Smith \$10

FOR REVIEW TO POOR. A. N. Curtiss \$1.00. Jno. Smith 0,41.

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