

# Advent Review, AND SABBATH HERALD.

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

VOL. XIII.

BATTLE CREEK, MICH., FIFTH-DAY, DECEMBER 30, 1858.

No. 6.

## THE REVIEW AND HERALD IS PUBLISHED WEEKLY AT BATTLE CREEK, MICH.,

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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'S SYMPATHY.

"For we have not an High Priest which cannot be touched  
with the feeling of our infirmities; but was in all points tempt-  
ed like as we are, yet without sin." Heb. iv, 15.

As oft, with worn and weary feet,  
We tread earth's rugged valley o'er,  
The thought,—now comforting and sweet!—  
Christ trod this very path before;  
Our wants and weaknesses he knows,  
From life's first dawning to its close.

Do sickness, feebleness, or pain,  
Or sorrow in our path appear,  
The recollection will remain,  
More deeply did he suffer here.  
His life, how truly sad and brief,  
Filled up with suffering and with grief!

If Satan tempt your heart to stray,  
And whisper evil things within,  
So did he, in the desert way.  
Assail our Lord with thoughts of sin;  
When weak, and in a feeble hour,  
The tempter came with all his power.

Just such as I, this earth he trod,  
With every human ill but sin;  
And though indeed the Son of God,  
As I am now, so he has been.  
My God, my Saviour, look on me,  
With pity, love, and sympathy.

### What must I Do to be Saved?

This question is often asked by the honest in heart, who love life and shudder at the thoughts of death. Their disease is death, but they feel that there must be a cure in something. Ancient alchemists searched all the precious metals for a life giving property and failed to find it. Religion seems to be the only thing that offers eternal life to its votaries, consequently we search in her temples for the boon. Christian nations seem to be nearer the prize than others. They are more enlightened in many respects than those who worship stocks and stones, consequently they are selected by the poor pilgrim as the ones among whom to search. They profess to believe the teachings of the Bible, saying, if we obey the divine teachings of this book we shall get eternal life. Come, say they, believe on the Lord Jesus Christ and you shall be saved. The sufferings and death of our Saviour are held up before him; he is told that Christ died to reconcile God to man, and that if we have faith in Jesus we shall be saved. He goes away happy, for he believes he has the faith that is necessary.

Again, another mysterious temple is entered that he may hear more of that precious doctrine; for he has been told that this book is to be explained by a learned man set apart for this purpose. He listens, eager to catch every word that promises him life, and hears that we are justified by grace; again, he goes to another Babylonish school, and

learns that we are saved by faith and baptism; to another, and hears salvation by works preached; another says we are saved by the blood of Christ. Sometimes the ingredients of salvation are a little mixed, so that he soon finds over six hundred different mixtures. He turns away in disgust from this tangled mass of confusion, and as a last resort he concludes to study the Bible himself and see what God does teach him to do. Let us go with him and search the sacred pages that we may learn the way also. We wish to learn our whole duty to God and man, knowing that he promises to save us if we obey his directions.

We soon learn that to "fear God and keep his commandments" is the whole duty of man. We now rejoice; but let us be certain that these commandments will give us eternal life, so that there can be no mistake in so important a matter. "My son, forget not my law, but let thine heart keep my commandments; for length of days, and long life, and peace shall they add to thee." Prov. iii, 1, 2. See also Eze. xx, 11, 21, 25; Lev. xviii, 5; Deut. iv, 1; vi, 24; xi, 21; Luke x, 25-28; Rev. xxii, 14; Matt. xxv, 46; Isa. lvi, 4-6; Rom. vi, 22; Matt. xix, 17. "My son, keep my words, and lay up my commandments with thee; keep my commandments and live; and my law as the apple of thine eye." Prov. vii, 1, 2.

These precious commandments were written on the door-posts and gates of the houses of God's chosen people. Deut. vi. "Blessed are they that keep my ways. Blessed is the man that heareth me, watching daily (where? in the place they were commanded to write them) at my gates, waiting at the posts of my doors; for whoso findeth me findeth life." Prov. viii, 33-35. Obedience to these commands is called righteousness. Matt. v, 19, 20; Deut. vi, 25. Righteousness is the opposite of unrighteousness. All unrighteousness is sin; [1 John v, 17;] but sin is the transgression of the law, [1 John iii, 4; Rom. vii, 7;] therefore righteousness must be obedience to that law. "In the way of righteousness is life; in the pathway thereof there is no death." Prov. xii, 28. The wages of sin is death, an eternal death; for it is the second, or last death; and as there is no promise of a resurrection from this death, it is everlasting. Rev. xxi, 8. But sin and obedience are opposites, therefore the wages of obedience is eternal life.

Thus we find that we get eternal life by obedience to God's holy law. But by Gal. iii, 21 we learn that no law can give life; i. e., to the dead; therefore we understand that the law gives us length of days, or perpetuates the life of the living, but cannot give life to the dead. But the righteous and the wicked are alike laid in the grave; why is this? We learn that by one man came death, so by one man came the resurrection of the dead. How? By Adam eating poisonous fruit, and his posterity inheriting the seeds of death. For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv, 22; Rom. v, 18; John v, 28, 29; Acts xxiv, 15. Christ is the great Lifegiver. John vi, 33. He having conquered him who had the power of death, which is the devil. Heb. ii, 14. He has obtained the keys of the grave; (the devil's prison house;) he will set the prisoners free. See Rev. i, 18; Isa. xlii, 7; xlix, 9; Ps. cvii, 10-14. Thus Christ is the one that gives life to the dead, while obedience to the law gives length of days, or eternal life. But we have all broken the law; [Rom. iii, 23;] we have all sinned; [1 John i, 8;] consequently we must all die the second death unless we can produce a substitute. If a man should kill another, the law says he shall die. It demands his life. If he produces a substitute to die in his place, and the judge agrees to accept of that substitute, the guilty man is free from the claims of the law, while his friend suffers the penalty, death. The judge is not bound to accept of any but the guilty man; but if he should be gracious enough to accept of an innocent man in place of the guilty; it is an act of grace in the judge.

Our substitute is Jesus Christ. We must have faith in his life (or blood, which is the life) offered in our place. God has agreed to accept of him. This was an act of grace in him, for he was not compelled to accept the offering. But faith is necessary before Christ will plead his own life (or blood) in our behalf. If we say we have faith, what does it profit us? Our saying so does not make it so; for our hearts may deceive us. Prov. xxviii, 26; Jer. xvii, 9. But faith without works is dead. Jas. ii, 17. Why? Because by our works we manifest a living faith; actions speak louder than words; by our actions we manifest our faith. When our faith is thus manifested, Christ our High Priest remits . . . our sins; i. e., offers to suffer the penalty of a violated law in our place. But how has he told us to manifest our faith in order to get remission of sins? "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Acts ii, 38.

Christ acknowledges baptism as the sign of faith, and our past sins are remitted. We are then esteemed as a chaste virgin espoused to Christ, washed and cleansed from our old sins, having died to sin, (or having crucified our old man,) we are then buried in a typical grave, and rising in a typical resurrection, we then put on the new man, Christ Jesus, or are married to another, [Rom. vi, vii, 4;] our first husband, the old man of sin, being dead, or we being dead to him. Now if we let sin work and reign in us after having been married to Christ, we thereby show that we have been married to another before the death of the old man; consequently we are adulterers and adulteresses in the sight of God. But the law is what convicts of sin, or slays the old man of sin; therefore if we, professing to be married to Christ, are found transgressing the law, we are guilty of adultery. No wonder then that James saw a people in the last days whom he called adulterers. James iv, 4.

Thus we see that we are saved, 1. By faith in the blood of Christ. 2. By the grace of God. 3. By the blood of Christ. 4. By works to manifest our faith. All of them are essential to salvation. By these means we can obtain remission of past sins, substitute Christ in our place to satisfy the demands of a violated law. Thus we accept of God's righteousness for past offences, instead of trying to establish our own righteousness. By this means we get eternal life through Christ indirectly; but all get life through him directly. The wicked not having kept the law, have no means of perpetuating that life eternally, consequently must die the second death. But the righteous will get everlasting life because Christ is the means by which they are made righteous, consequently their righteousness is imputed, not real.

Thus we see a cure has been provided for the disease, death. Christ is the Physician; let us go to him and be healed. Let us follow his prescrip-

tion to the letter, or we may not recover. Do not fear the bath of baptism, and try to evade it in the Physician's absence by wetting the crown of our heads; nor must we in the absence of our spouse commit adultery with our old man of sin, but follow the prescription of Jesus, and we will be healed of this dreadful malady. E. B. SAUNDERS.

#### God's Law a Law of Liberty.

We often hear it remarked by individuals that the law of ten commandments is a law of bondage, and he who survives under the gospel dispensation to be governed by that law has fallen from grace; and further in order to enjoy the freedom and liberty of the gospel, we are now to be under the law of Christ, God's law being abolished, or having ceased at the cross. That there have been two distinct laws given, one by God, and the other by his Son Jesus Christ, by which to govern the human family, yet remains to be proved. And to demonstrate the fact before us that God's law is the only one given as a rule of faith and practice, I will cite the reader to a few texts of Scripture; for says the Prophet, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The apostle James in speaking of the law, [chap. iv, 12.] says, "There is one Lawgiver, who is able to save, and to destroy." That God is this Lawgiver, is shown in Ex. xx, xxxi, 18; Deut. iv, 13; Deut. ix, 10; Gen. xxi, 5.

Again, the work of Christ is to "magnify the law and make it honorable." And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John ii, 1. Hence Christ steps in and establishes the law that man has broken, and carries it out in all its points. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. Matt. v, 17.

God instituted the great principle of love as the foundation of his moral government, an attribute of his own character, for "God is love." We find the same principle extending through the gospel dispensation. The Lord in speaking of the commandments, says, And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. vi, 5; Lev. xix, 18. Here we find are the two great commandments, love to God, and man.

Now let us look into the New Testament and see what great things Christ has revealed unto us out of God's law. The question being asked by a lawyer, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets. Matt. xxii, 36-40. Whosoever therefore shall break one of these least commandments, (one of the ten which hang on love) and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

The apostle Paul some thirty years this side of the cross taught that love was the fulfilling of the law, and then repeats part of the decalogue to explain what he meant. Rom. xiii, 8-10. He was well qualified to teach to others the law of God perfectly, being slain by it, and then brought to life; wherefore he says, The law is holy, and the commandment holy, and just, and good. Rom. vii, 12. John in his first epistle [chap. v, 3] seems to comprehend the whole subject, and throw light upon it. For this is the love of God that we keep his commandments, and his commandments are not grievous. If then the ten commandments ceased at the cross, love ceased also, and we Gentiles are left without chart or compass, and without any hope of salvation.

Again, if by keeping God's ten moral precepts we are brought into bondage, then the testimony of holy men of old, of Christ, and the apostles, and the experience of all commandment-keepers under the last message of mercy, is not valid. Says David, So shall I keep thy law forever and ever. And

I will walk at liberty; for I seek thy precepts. Ps. cxix, 44, 45. Here David goes forth with perfect freedom and liberty while he sought to keep God's precepts. I will bring a simple illustration. Suppose a man should break some of the laws of the land, and by so doing in order to answer the demands of the law, he should be put in prison or close confinement. It shows conclusively that he is brought into bondage by being a law-breaker, until the demands of the law are satisfied. But when a man keeps the laws of the land in every respect, he then runs at large, "walks at liberty," and enjoys true freedom in all the departments of life where he is called to act. It is so with those who keep the commandments of God. The law has no claims against them, they walk forth with perfect freedom, enjoying the smiles of God's countenance continually, knowing that the faithful and true Witness has said, Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii, 14.

He that continues to break God's law is in bondage, and will ere long suffer its penalty, which is the second death. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Eccl. viii, 11. The law of liberty is brought to view in John viii, 32; James ii, 12. And I would say in the language of Paul, Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Gal. v, 1. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James i, 25.

F. GOULD.

Brookfield, Vt.

#### Philosophy of the Affections.

[Bro. SMITH: The following is from the pen of James B. Walker, author of the "Philosophy of the Plan of Salvation." I so love to read the "Philosophy of the Plan of Salvation," that I would like to give some extracts from it, hoping that others may also enjoy the feast. ALMIRA C. HUDSON.]

Concerning the necessity of affectionate obedience to God; and the manner of producing that obedience in the hearts of the Israelites. The following principles in relation to the affections will be recognized by consciousness as true in the experience of man. They lie at the foundation of the moral exercises of the soul, and relate to the sources and central principles of all true religion.

1. The affections of the soul move in view of certain objects, or in view of certain qualities believed to exist in those objects. The heart never loves, unless love be produced by seeing, or by believing that we see some lovely and excellent qualities in the object. When the soul believes those good qualities to be possessed by another, and especially when they are exercised towards us, the heart, like a magnetized needle, trembles with life, and turns towards its object.

2. The affections are not subject to the will; neither our own will nor any other will can directly control them. I cannot will to love a being who does not appear to me lovely, and who does not exhibit the qualities adapted to move the affections; nor can I, by command, or by any other effort of the will, cause another being to love me. The affections are not subject to command. You cannot force another to love, or respect, or even from the heart to obey. Such an attitude assumed to produce affection would invariably produce disaffection rather than love. No one (as a matter of fact) thinks the affections subject to the will, and therefore men never endeavor to obtain the affections of others solely by command, but by exhibiting such a character, and conferring such favors as they know are adapted to move the heart. An effect could as easily exist without a cause, as affection in the bosom of any human being, which was not produced by goodness or excellences seen, or believed to exist in some other being.

3. The affections, although not governed by the will, do themselves greatly influence the will. All acts of will produced entirely by pure affection for

another, are disinterested. Cases of the affection influencing the will are common in the experience of every one. There is probably no one living who has not, at some time of his life, had affection for another, so that it gave more to please the object of his love than to please himself. *Love for another always influences the will to act in such a way as will please the object loved.* The individual loving acts in view of the desires of the loved object, and such acts are *disinterested*, not being done with any selfish end in view, but for the sake of another. So soon as the affections move towards an object, the will is proportionably influenced to please and benefit that object; or if a superior being, to obey his will and secure his favor.

4. All happy obedience must arise from affection. Affectionate obedience blesses the spirit which yields it, if the conscience approve the object loved and obeyed: while, on the contrary, no happiness can be experienced from obedience to any being that we do not love. To obey externally either God, or a parent, from no other than interested motives would be sin. The devil might be obeyed from the same reasons. Love must therefore constitute an essential element in all proper obedience to God.

5. When the affections of two beings are reciprocally fixed upon each other, they constitute a bond of union peculiarly strong and tender: those things that affect the one affecting the other in proportion to the strength of affection existing between them. One conforms to the will of the other, not from a sense of obligation merely, but from choice; and the constitution of the soul is such that the sweetest enjoyment of which it is capable arises from the exercise of reciprocal affection.

6. When the circumstances of an individual are such that he is exposed to constant suffering and great danger, the more afflictive his situation the more grateful love will he feel for affection and benefits received under such circumstances. If his circumstances were such that he could not relieve himself, and such that he must suffer greatly or perish; and while in this condition, if another, moved by benevolent regard for him, should come to aid and save him, his affection for his deliverer would be increased by a sense of the danger from which he was rescued.

7. It is an admitted principle that protracted and close attention always fixes the fact attended to deeply in the memory, and the longer and more intensely the mind attends to any subject, other subjects proportionably lose their power to interest. The same is true in relation to the affections. The longer and more intensely we contemplate an object in that relation which is adapted to draw out the affections, the more deeply will the impression be made upon the heart, as well as upon the memory. The most favorable circumstances possible to fix an impression deeply upon the heart and memory are, first, that there should be protracted and earnest attention, and second, that at the same time the impression is made, the emotions of the soul should be alive with excitement. Without these an impression made upon the heart and memory would be slight and easily effaced; while on the contrary, an impression made during intense attention and excited feelings, will be engraven as with a pen of steel upon the tables of the soul.

Now with these principles in mind, mark the means used to fix the attention and excite the susceptibilities of the Israelites, and while in that state of attention and excitement to draw their affections to God.

The children of Israel were suffering the most grievous bondage, which had arrived at almost an intolerable degree of cruelty and injustice. Just at this crisis, the God of their fathers appears as their deliverer, and Moses is commissioned as his prophet. When the people are convened, and their minds aroused by the hopes of deliverance, their attention is turned to two parties: one, Pharaoh their oppressor and the slayer of their first-born, and the other, the God of Abraham, who now appeared as their deliverer, espousing their cause and condescending personally to oppose himself to their oppressor. Then a scene ensues adapted in all its circumstances to make a deep impression upon their

memory and their heart. The God of Abraham seems by his judgments to have forced the oppressor to relent, and to let the people go. Now their oppressor's heart is hardened, and he renews his cruelty; but while their hopes are sinking they are again revived and strengthened, in that God continues to use means to induce Pharaoh to release the captives. Thus for a considerable length of time all the powers of excitability in their nature are aroused to activity. Towards that being who had so graciously interposed in their behalf, they felt emotions of hope, gratitude, love, and admiration. Toward their oppressor, feelings of an opposite character must have been engendered; and this state of excited suspense—the emotions vacillating between love and hatred, hope and fear—was continued until the impression became fixed deep in their souls.

Keeping in mind the fact that the more we need a benefactor, and feel that need, the stronger will be our feelings of gratitude and love for the being who interposes in our behalf—notice further, when through the interposition of the Almighty, the Israelites were delivered, and had advanced as far as the Red Sea, another appeal was made to their affections which was most thrilling, and adapted to call, by one grand interposition, all their powers of gratitude and love into immediate and full exercise. The army of Israelites lay encamped on the margin of the Red Sea, when suddenly they were surprised by the approaching host of Pharaoh. Before them was the sea, and behind them an advancing hostile army. If they went forward, they would find death in the waves; if they returned backward it would be to the swords of their pursuers. A rescue by earthly means from death or bondage more severe than they had ever borne was impossible. Just at this crisis of extremity, Jehovah appears as their deliverer. The bosom of the pathless sea is cleft by the power of God. The stricken waters recoil upon themselves on either side. The Israelites pass over in safety. The Egyptian host enters and are overwhelmed in the water.

Now, it may be affirmed without qualification that in view of the nature and circumstances of the Israelites, no combination of means, not including the self-sacrifice of the benefactor himself, could be so well adapted to elicit and absorb all the affections of the soul, as this wonderful series of events. That this result was accomplished by these means, is authenticated by the history given in the Bible. When the people were thus delivered they stood upon the other side of the sea, and their affections, in answer to the call that God had made upon them, gushed forth in thanksgiving and praise. Hear the response of their hearts, and their allusion to the cause that produced that response.

"O sing unto the Lord, for he hath triumphed gloriously: the horse and his rider he hath thrown into the sea. The Lord is my strength and my shield, and has become my SALVATION. He is my God, and I will prepare him an habitation; my father's God, and I will exalt him." Ex. xv, 1, 2.

Thus was the attention of the whole nation turned to the true God. An impression of his goodness was fixed deeply in their memory, and their affections were drawn out and fastened upon the true object of worship. Now this, as was shown, was necessary before they could offer worship either honorable or acceptable to God. The end was accomplished by means adapted to the nature of the human soul, and to the circumstances of the Israelites; and by means which no being in the universe but the maker of the soul could use. The demonstration is therefore perfect, that the scripture narrative is true, and that no other narrative differing materially from this in principle could be true.

TO PRAY, A GLORIOUS THING.—As John Foster approached the close of life, and felt his strength gradually stealing away, he remarked on his increasing weakness, and added, "But I can pray, and that is a glorious thing." Truly a glorious thing—more glorious than an atheist or pantheist can ever pretend to. To look up to an omnipotent Father, to speak to him, to love him; to stretch upward as a babe from the cradle, that he may lift his child in his everlasting arms to the resting-place

of his own bosom—this is the portion of the dying Christian.

#### The Solemn Warning.

CHURCH of the living God! hast thou heard the voice that spoke from heaven, "Surely I come quickly?" And hast thou responded to it gladly, "Even so come, Lord Jesus." Does the promise of his return cheer thee? And is the thought of his speedy coming a most welcome hope in these days, when men's hearts are failing them for fear? Then how is this prospect operating? Is it full of quickening, animating, stimulating power? Is it kindling up your love into greater warmth? Is it increasing the intensity of your earnestness? Is it making the separation between you and the world a more decided thing? Is it imparting a deeper solemnity to your deportment, and attaching an unutterable importance to every word and action? Is it rebuking idleness, and sloth, and vanity, and frivolity, and levity, and selfishness? Has it uprooted and destroyed in you covetousness and worldliness, those two master-sins of the evil age? And has it made you liberal and generous, enlarging your heart to give—to give with no sparing hand so long as the time remaineth? Ah! brethren in Christ, we are surely far behind! Our religion is a poor, second-rate, ineffective thing! We are dreaming when we should be working; we are pleasing and indulging the flesh when we should be serving the Lord. We are indolent and yielding when we should be energetic and indomitable. We are shrinking and fastidious when we should be resolute and hardy. We sit idly in our tents, with weapons sheathed and banners folded, when we should be in the thickest of the fight; for the world's last conflict is begun, and the armies are mustering for the battle of the great day of God Almighty.

And you, ye men of the earth, whose portion is not among the things unseen, have you heard the voice that speaks to you from heaven, "Fear God, and give glory to him, for the hour of his judgment is come?" Has the warning pierced your ears and broken your mad security? How long do you count it safe to remain unreconciled? And what sort of reconciliation with God will avail you in the day when he ariseth to shake terribly the earth? And when is he to arise? Have you ascertained the time, that you sit so easy and unalarmed? The long pent-up winds are beginning to break loose; and the sudden bursts of tempest that have swept over Europe these few years past are precursors of the world's last desolating storm. At present there is a lull, but it will be brief; and behind that lull there is the more terrible tempest; and behind that tempest there is the Judge of the quick and the dead; and behind the Judge are the everlasting burnings. Has this prospect no terrors for you, and have these terrors no urgency to compel you to consider the overwhelming necessity of betaking yourselves to the provided shelter, ere another day, with all its gloomy uncertainties, shall have dawned upon you?

The warfare has now begun in our land, which will not be ended save by the arrival of the King himself. How far the assault may prevail, or how long the tide of war may flow and reflow, we do not pretend to say. Let us prepare for the worst.

And what, if behind and above all these, there be heard a shout and a trumpet more awful and unearthly than these—the announcement of the coming Judge in flaming fire? Are you ready? Are you hidden in the clefts of that rock to which no weapon, no storm, no fire can reach? He alone is safe who has reached the hiding-place; and that hiding-place stands with its unfolded gates ready to receive you now. Will you enter? Or will you remain without? Remain without, and perish in the fiery storm! "For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." It is now, in these last days, as in the days of Noah. God's purpose of vengeance has been declared, the warning has come, and the judgment is making haste to follow. But the ark is still open, and the preacher of righteousness beckons you in.

For one hundred and twenty years Noah preached, but the unheeding world heard him not. Then he entered the ark, and, for seven days, he remained there before the deluge came, and standing at the open door of the ark he delivered God's last message of grace, entreating men to come in. It seems as if we were now in the period corresponding to these seven last days—proclaiming God's last loving message to long-resisting man! For what, then, are you waiting? Are you lingering in the hope that the Millennial day will softly steal in upon the world, and that then you will be converted with all the rest? Alas for you! Do you not know that between you and that glory there lies a region as dark as midnight, and strewn with terrors such as earth has not yet witnessed? Why, then, do you wait without? There is room enough within, and will you not go in and occupy it? There is love enough, and will you not go in and taste it? There is blessedness enough, and will you not go in and enjoy it? It will cost you nothing; and you are welcome! The Father bids you welcome; and the Son bids you welcome; and the Spirit bids you welcome; and angels bid you welcome; and with so many welcomes will you hesitate or delay—preferring death to life, shame to honor, wrath to love, the horrors of the outer darkness to the glory of that city where they need no light of the sun?—*London Quarterly Journal of Prophecy.*

#### Christ.

UNQUESTIONABLY, the moral image of Jesus, even if regarded as nothing more than an idea, is the noblest and dearest possession of humanity: a thing surely for which a man might be willing to live or to die. For this idea is the noblest to which, in religion or in morals, the mind of man has ever attained. It is the crown and glory of the race; it is the holy place in which the moral consciousness may find refuge from the corruption of every-day life. The man who would knowingly stain or becloud this idea, would be a blasphemer against the majesty of the divinely-begotten human spirit, in its fairest and purest manifestation. Even if we were to regard the image of Jesus as an invention, we should have to confess it to be the sublimest fiction that the mind of man has ever conceived. We should have to own that as a romance, it far transcends every common experience, and that in its world-transforming power it has proved itself more mighty and more efficacious than the whole range of actual facts, of whose reality history gives us unquestionable evidence. But just because it does so transcend alike all the romance and all the reality in the world besides, it is impossible for us to regard it as a fiction; just because it is so deeply and indissolubly interwoven with the whole development of the human race, and because, more particularly, the origin of the Christian faith, in its peculiar features, would be utterly inexplicable if it be not true—we must of necessity view it as historical and real.—*Dr. C. Ullman's "Sinlessness of Jesus an Evidence for Christianity."*

A WRONG CONSCIENCE.—We never do evil so thoroughly and cordially as when we are led to it by a false principle of conscience.—*Pascal.*

BLESSINGS FROM GOD, MUST BE USED FOR GOD.—As the rivers which flow from the sea, run back again into the sea, so those blessings which come from God must always be employed for God. What I have received from him in his mercy, he must have again in his glory: therefore, Lord! whatever I enjoy, let me find thee in it, and serve thee with it.

A TEST. How can I tell whether I am a real christian? He who can truly say that he seeks the favor of God above every earthly good; that he delights in his service more than in any thing else; that to obey him here, and to enjoy his presence hereafter, is the prevailing desire of his heart; that his chief sorrow is, that he loves him no more, and serves him no better—such a person needs no other evidence that his heart is changed, and his sins forgiven.



## THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."  
BATTLE CREEK, FIFTH DAY, DEC. 30, 1858.

## THE THIRD COMMANDMENT—A QUERY.

BRO. SMITH: I have read your remarks on the Third Commandment with much interest. It is a subject on which I have thought considerable, and since I embraced the message I have looked upon it as unlawful to swear, in or out of court.

If I apprehend your position, it is that the swearing, prohibited by our Saviour in Matt. v, and by James, relates solely to vows or oaths of performance. On this I would inquire,

1. Do not the words of the Saviour in Matt. v, 37 show that he refers to all manner of oaths? "But let your communication be, Yea, yea; Nay, nay; for WHATSOEVER is more than these, cometh of evil."

2. Are not all judicial oaths of the nature of vows of performance? As, oaths of office, to faithfully perform the duties of; or, oaths of testimony or witness. These you exclude from this class, but I think improperly, as in these the deponent solemnly swears that *he will* tell the truth, or truly answer, &c.

It has been, and is, my desire that the light on this subject may yet be so clear that we shall all see "eye to eye," wherever the truth is. J. H. W.

REMARKS.—We place the swearing mentioned by the Saviour, as will be seen by a reference to the articles on the Third Commandment, in a different vocabulary from that mentioned by James: the former referring to oaths of performance, the latter being brought to view in James iii, 10.

To the question, Do not the words of the Saviour in Matt. v, 37, show that he refers to all manner of oaths? with our present view of the subject, we must reply in the negative. We aver then that the Saviour in the language of Matt. v, 37, does not refer to all manner of oaths; because,

1. He only introduces as the *subject* of his remarks a particular kind; namely, oaths of performance. It had been said by them of old time, that a person should not forswear himself; that is, swear to perform certain things, and not do them; he might swear if he would perform. But says the Saviour, *I say unto you, Swear not at all.* In what way? Before a court of justice? We have no reason to infer this, since this is not the subject of his remarks; but, swear not at all, in the manner in which they of old time permitted people to swear; which was to swear to do. This appears to us to be the only legitimate and reasonable inference that can be drawn from the language.

2. There was, under the former dispensation, a plain distinction kept up between judicial oaths, and oaths of performance. The one was simply permitted; [Deut. xxiii, 21, 22;] the other was positively commanded. Deut. vi, 13. If the Saviour had added to what he did say, a declaration something like this: Ye have heard that it hath been said by them of old time, thou *shalt swear* by God's name; but I say unto you, Swear not, &c., then would the prohibition have been complete. But the sin which he takes up is, forswearing one's self on oaths of performance. He would have his disciples free from this also; and to effectually accomplish this, he extends his prohibition to the swearing itself. Of course, then, if they did not swear at all in this manner, there would be no chance for them to thus forswear themselves. Thus he guards against the sin, by taking away its occasion.

3. The swearing referred to by the Saviour, is connected with our "communication;" doubtless meaning the common intercourse of life. In this connection the Jews were notoriously guilty of common swearing, and that, too, by the very objects specified in our Saviour's language, according to the quotation we gave on this subject in Review, Vol. xii, No. 20. We confidently submit that this language can have no reference to the testimony (not communication) which a person gives in a court of justice.

4. Words apparently universal in their application, are sometimes limited by the scope of the declarations in which they are used. And we confidently believe, and as readily assert, that the word "whatsoever," in the passage under consideration, according to the connection in which it stands, can no more include judicial oath-taking than the words "every day" in Rom. xiv, 5, can include the Sabbath. Every Sabbath-keeper contends, and justly, too, for a limitation of this phrase, every day, so as to exclude the weekly Sabbath. Why? Because, say they, the weekly Sabbath is not connected with the subject of the Apostle's discourse. So we now contend for a limitation of the word, whatsoever, in Matt. v, 37, so as to exclude judicial oath-taking, for the very same reason; namely, that it is not included in the subject of the Saviour's remarks. The two instances are exactly parallel; whatever would break down the limitation in one case, would in the other; if it will stand in the one case, so will it in the other.

This may seem to forestall an answer to the second of the queries above proposed; viz., "Are not all judicial oaths of the nature of vows of performance?" We are ready to admit that whatever can be shown to be of the nature of vows of performance, as in use among the Jews, comes within the prohibition of the Saviour's language; but we must still claim a wide distinction between the latter and oaths of a judicial nature. Oaths of evidence are appeals to God as witness to the truth of what we affirm. Such is the definition of an oath. All can see the difference between calling God to witness to the truth of what we say, and vowing to do some act in the future. But the above query, ingeniously, it must be confessed, puts the question in a different light. It says, "Deponent solemnly swears that *he will* tell the truth, &c., that is, do some act. Does this differ from oaths of performance? Materially. In the latter we pledge ourselves to do some future act which we are not certain of ever being able to perform. Circumstances over which we can have no control may prevent our accomplishing what we would do. It is this uncertainty, this hazard which we run, which, if we mistake not the import of the Saviour's words, makes these oaths unlawful in their nature. But can any circumstance transpire to prevent our telling the truth? By no means: no one will be willing to admit that any combination of circumstances can compel a man to lie. Concerning things which have come within our personal observation, we have absolute knowledge. The truth of the declarations we make concerning them, we know with unwavering certainty; and therefore when we appeal to God as witness of their truth, and imprecate his vengeance in case of their falsity, we incur no hazard. There is this difference then between oaths of testimony and performance: in the one case we have perfect knowledge of the truth of the declarations we utter; in the other we have no knowledge that we shall be able to perform the acts we vow to do: in the one case we run no risk; in the other we do.

But the querist would probably be ready with the declaration here, that though a man may know the truth, he does not know that he *will be able* to tell it. We reply, *He does not swear that he will tell it!* This may seem like a strange and contradictory assertion; but let us analyze a judicial oath, and see if it will stand. When a person takes his oath that he will "tell the truth, the whole truth, and nothing but the truth," how far does he involve himself? Does he bind himself to tell *everything* he knows concerning the matter on which he is called to testify? He might talk perhaps for six hours, and tell a thousand things, all true, but irrelevant to the evidence. It cannot mean this. All that is required of him is to give an impartial answer to the questions proposed. This only, then, is the latitude of the phrase "whole truth." Therefore the obligation which a person imposes upon himself by a judicial oath, is simply this: he binds himself, *so far as he does testify*, to speak in accordance with the truth. The oath relates to the truth in the abstract, and not to any particular saying or declaration which he is

going to utter. He swears that whatever he speaks, shall be in accordance with truth. Now suppose it should so happen that the witness, after taking his oath, should not utter a single syllable; would he break his oath? Not at all. Should he be struck dumb, or the court be dispersed, without his giving in his testimony; would he break his oath? No: because he did not bind himself certainly to say something or that he would positively give in some testimony, but only that *what he did say*, (if he said anything,) should be in accordance with truth. This shows that he comes within the limits of his oath, *when* he begins to testify, and not before. Therefore it is not of the nature of oaths of performance, which relate to future actions. We wish all to hear in mind this plain distinction; and we are willing to expose ourself to the charge of redundancy, for the sake of repeating it. We say again, then, that if a judicial oath is of the nature of an oath of performance, an individual must bind himself by it to positively make such and such declarations, at a future time: this however he does *not* do; but only that his declarations *so far* as he makes any, shall be in accordance with truth. Therefore the two are essentially different in their nature.

The same distinction applies, in a less degree perhaps, to oaths of office. Not considering it probable that the remnant would hold any civil offices under the jurisdiction of the Two-horned beast, we have not felt called upon to take into special consideration oaths relating thereto. We do not think, however, that they come under the head of oaths of performance mentioned by the Saviour. An oath of office, is an oath to perform the duties of the office, whatever they may be, *according to the constitution of the United States.* The oath relates rather to the agreement of the acts with the constitution, than to the acts themselves.

In the desire expressed by the writer of the above queries, "that the light on this subject may yet be so clear, that we shall all see 'eye to eye,' wherever the truth is," we heartily join; we may also add the comforting belief that this desire will yet be realized.

## EASTERN TOUR.

THE friends of the cause everywhere must feel a deep interest in the prosperity of the cause East, as that is the oldest field, where brethren have longest borne the cross of present truth, and have endured trials, and have sacrificed of their means to send light and truth throughout the wide field. And it will be expected that we should report something of the state of the cause East, so far as we can judge from our recent visit.

In the State of New York we had six meetings. At Rochester we met with a few friends of the cause, and enjoyed much freedom with them. Here, (where Satan's seat is,) the head-quarters of Spiritualism, No-Law, No-Sabbath, Age-to-come, and their consequent evils, are a few who are striving for eternal life. Here we were blessed far beyond our expectations. What a contrast between our feelings, and the scenes of trial there in past years, while suffering under toil, care, embarrassments, ill health, and great depression of spirits. Praise God for deliverance from the cruel burdens under which we then suffered.

At Roosevelt we had great freedom in endeavoring to feed the sheep and the lambs. Bro. Loughborough spoke on the Saints' Inheritance, which greatly cheered and encouraged the church, and deeply interested the entire congregation. It reminded us of what the Prophet hath said. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. lviii, 13, 14.

In times past the church in this vicinity has suf-

ferred much in consequence of those having large beams in their eyes, endeavoring to remove motes from the eyes of their brethren. This has been carried on till some have well-nigh had their eyes put out. But they are learning better. They now think the very best way for the whole church to get right, is for every one to be sure to get right himself. Then they will all be able to see clearly. Amen.

At Brookfield, Madison Co., our conference was held in the Christian chapel, a few rods from the house of Bro. Ira Abbey. On Sabbath the house was quite well filled. We did not expect to find half so many Sabbath-keepers in this vicinity, holding to the Third Message. We trust this meeting will prove a lasting blessing to the dear brethren in that vicinity. We had the pleasure of planting in the water, in the likeness of Christ's death, Bro. and Sr. Wheeler, Bro. and Sr. Cook, and another. E. W. Waters was present at this meeting, one who joined the Messenger spirits, and acted a part in that campaign of accusing, slandering and misrepresenting the true friends of the cause. The subject of the unity and gifts of the church seemed to break his spirit of opposition, and as far as we could judge, he began to feel his sins, and give evidence of a desire to retrace his steps. We hope the work is genuine. If God can let his Spirit strive with him, and bring him fully back to the fold, to again hold sweet communion with the saints, and be fitted for the association of Christ, angels, and the redeemed, those who are acquainted with his aggravating case will have great reason to praise and extol the grace of God. We speak plainly of his wrong course, while we feel deeply his condition, and would do all in our power to help such an one. Brethren, see his confession in this paper. Pray for him, and help him if you can. His only hope is in making thorough work. Lord help.

At Mannsville we had a precious season. Here are a few living souls. Here we were impressed with the words, "My sheep hear my voice, and I know them, and they follow me." John x, 27. Jesus leads the way and calls. He does not go behind and drive the sheep. The under-shepherds who speak instead of the Chief Shepherd, should lead the way and call the sheep. Some of our best, most sacrificing, and zealous brethren have erred here. They should keep in the love of God, full of the Spirit of their Master, then call. Blessed be God, the sheep will hear and understand. They should be very careful not to get behind the sheep to drive them, lest the flock be scattered, and some dear lambs be lost. The Lord bless them; they are learning better.

At Buck's Bridge the saints assembled in the House of Prayer, where a goodly number seemed to be greatly benefitted by the preaching of the Word, and exhortations. A number have joined the ranks in that part of the State. And while some have been leaving for the West, the Lord has been making others strong to hold up the standard.

At Rouse's Point we met with a few friends at Bro. C. O. Taylor's. There we were happy to meet with Bro. D. T. Taylor and wife, and Bro. C. F. Hudson, for the first time. Bro. Hudson had just closed his lectures on the immortality theme in that place, and Bro. Taylor in consequence of ill health had left his charge at Worcester, Mass., and was staying with his brother. These brethren heard four discourses, which we trust will induce them to fully investigate the subjects of the Law of God and Sanctuary. Bro. M. B. Czechowski and family were present, with several French brethren who have embraced the Sabbath under his labors. Bro. C. is well, and very active. He has a hard field of labor, but rejoices greatly in the truth, and has some success.

At Wolcott, Vt., we met a large assembly from different parts of the State. This was an excellent meeting. There was freedom in preaching the Word, also in social meetings. We were happy to meet with the Bros. Bourdeaux, their parents, and several others of the French brethren. The Lord is moving quite a number of this people out into the present truth. We shall long remember the Wolcott meet-

ing, the meeting and parting with the old and tried friends of the precious cause of truth. Bro. Loughborough's testimony was fully appreciated by them. A change of gifts is evidently beneficial to the cause everywhere.

At Washington, N. H., we were greatly disappointed. A scattering influence had been among them, and we feared a dark season of labor. The weather was bad, and we feared a lack of interest would detain the brethren at home. But no; at the time appointed the Christian chapel was quite well filled with Sabbath-keepers. The Word preached seemed to search every heart, and the meeting closed with the best prospects of unity and harmony for time to come.

Our meeting at Clinton, Mass., resulted much like the one at Washington, only here we met with greater darkness; but the Lord worked mightily for his people. The erring were reproved, and the distracted and fainting ones were greatly encouraged. This meeting had a cheering influence on the friends of the cause.

At Portland, Me., our meetings were held in the City Hall. Quite a number of brethren came in from abroad. Several in the city have recently embraced the Sabbath. After our meeting closed in the hall, the Adventists opened their hall, where Bro. Loughborough gave two lectures, and led a Bible class on the Sanctuary question. Bro. Lunt writes that the interest continues.

We look back upon this tour with the greatest pleasure. As the burden of labor is evidently West, we feared that this long tour on old ground would be tedious and discouraging. But we were greatly disappointed. The Lord has great care for the old, faithful friends of the cause, and met with us at every appointment. We were astonished to find them all firm in the present truth. Not a man of any moral worth has left the ranks. Preachers had left them to labor in the West, and discouragements had pressed in on every hand, yet there they were, standing upon the rock of truth. And O, how sweet was communion with such steadfast souls. Those little differences which have existed between brethren East and West in relation to the added law, &c., seem to be nearly lost sight of, and we are happy to say that there exists great respect for each other's honest views. In this position and spirit, the God of truth can lead us all by the Spirit of truth into all truth, on this point as well as all others. Some of our eastern brethren have lacked interest for the cause West, and a spirit of opposition has arisen against brethren moving West to labor. This has looked too much like sitting down and having a good time eating up the loaf while many poor children in the West were really starving. But we are happy to report a good missionary spirit in the East. They feel that the good cause is one, and are ready to come up to the help of the Lord. This is as it should be; while we trust that the churches West greatly respect the old friends and supporters of the cause East. J. W.

#### REPORT FROM BRO. COTTELL.

BRO. SMITH: Since my last report I have visited the brethren at Westfield, Pa., and Wileyville, and Nile, N. Y. The little church at Westfield are striving to hold on and endure, notwithstanding discouragements and opposition. May the Lord bless them, build them up in their most holy faith, and add to their number such as shall be saved. Preached eight times while with them, and found more interest to hear than formerly there has been. Some are convicted of the truth, but are not ready to obey. This is the case almost everywhere the truth is preached. Alas! to how many will the preaching of the truth prove a savor of death unto death!

At West Union I spent thirteen days, with the brethren at Wileyville and in an adjoining neighborhood. It happened here, as it frequently does in other places, that the professed Christians generally did not manifest an interest to hear the Bible evidences of the near coming of Him they profess to love. Some of them however, and some "sinners of

of the Gentiles" came in, and gave a most attentive and respectable hearing, and some of the latter class were ready to confess the truth as far as they had learned. The Lord help them to obey, that their hearts may be converted as well as their heads.

The church at Wileyville are growing strong in the truth, and I hope, not without reason I think, that their number will soon be increased. Yet some members are backward to realize that God requires their undivided affections. I hope they will see that a secondary interest in the cause of the Lord, which serves him after their own interest and convenience is served, will not be accepted. If this is the cause of the Lord, we can afford to put all on board; if it is not, we should have nothing to do with it.

At Nile the heaven of truth is at work. Prejudice has been removed, and a humble, teachable spirit, which, in the sight of God, is of great price, has taken its place. We had a refreshing season with the brethren that met. I regretted that Eld. Robbins of Friendship was not able to meet with us, on account of an injury received by a fall. On First-day we had a precious season at the water, where two were buried in the likeness of Christ's death. The one was an aged sister, who had long rested on a spurious ceremony, which has no likeness to a burial and resurrection; the other, a youthful daughter of Bro. and sister Lanphear, who thus put on Christ in his own appointed way. The Lord help her to walk in newness of life by keeping the commandments of God.

From Nile I returned to Mill Grove. Found my family and the church in health. Two had been added to the church in my absence. Bro. Ingraham baptized them, as he passed that way on his return to the West. The Lord is still at work, reclaiming the wanderers, and we hope others of the young among us will give themselves to the Lord. The beloved disciple said, "I rejoiced greatly that I found of thy children walking in truth." And what can be greater joy to the remnant, than to see their children doing the same?

I remained at home only four days, when I came to this place by request of Bro. Lebbeus Drew. Sister Drew was taken with bleeding at the lungs, and her life was despaired of, but the Lord has been merciful, and she is fast recovering, we hope. May the Lord bless this affliction to the family; and may the unconverted children be admonished to seek the Lord while he may be found. R. F. C.

S. Putney, Steuben Co., N. Y., Dec. 17th, 1858.

#### GOOD MANNERS.

MANY suppose that it is of no consequence whether one is agreeable or not.

Now this is in fact a great mistake, for ill manners are a disadvantage to any cause, or to any individual, while good manners are a help, an auxiliary; and men of the world understand this, and employ every art to win and please, in order to carry out their designs.

Should not those whom God employs, act as consistently in this as men of the world? Should not they be wise to win souls? How very refined and polished was Paul, Isaiah, David, and John; in fact the Bible is a book of refinement, and good manners. Do you think that Jesus Christ ever gaped or yawned while brethren were praying or exhorting? Do you suppose that Paul was turning over the leaves of some book listlessly, while Barnabas was preaching?

Do you think that John the beloved, was tainted in his clothes, and body, and breath, with tobacco, as he rested upon Jesus' bosom?

Do you think that the prophet Isaiah, or Daniel, or Moses, neglected to wash their bodies for months, until their person smelt as strong as a Russian soldier, or a cossack?

My opinion is, that these good men were true gentlemen at heart, and sought to be acceptable to all. I do not think that any of these good men filled their stomachs with grease, and then smoked to keep it down. No! they were gentlemen as well as saints.

J. CLARKE.

## "THE BOND OF PEACE."

When love unites the saints,  
There'll be no sad complaints,  
Against each other;  
No bitter root will spring,  
A wrong report to bring,  
Against a brother:

Each will delight to see  
Sweet peace and harmony,  
And long for more;  
God's love the heart will fill,  
And selfish motives kill,  
As never before.

In union there'll be strength,  
Through all the breadth and length.  
Of this grand host;  
Armed for the battle field,  
No point of truth they'll yield,  
Firm at their post.

And when the battle's o'er,  
They're safe forevermore,  
With Christ their King;  
Through him they gain their crown,  
And lay their weapons down,  
And victory sing.

West Willon, N. H.

Mrs. R. SMITH.

## "To Him that Overcometh." Rev. iii, 21.

MY BRETHREN AND SISTERS: We have reached an important point of time, wherein we must overcome or be overcome, and that shortly. It is now more than two years since the faithful and true Witness warned us of our lukewarmness, and great danger of being spued out of his mouth, unless we zealously repented. The promise is, if we do repent we shall have the gold tried in the fire, the white raiment and the eye-salve, and the rich supper with Jesus, and finally sit down with him on his throne, as he has overcome and set down with his Father on his throne. Some may be led to think that their lot is harder than the hardest, therefore they cannot overcome. We find in testimony No. 3, these words: "We can overcome, yes, entirely. Jesus died to make a way of escape for us, that we may overcome every evil temper, every sin, every temptation, and sit down at last with him." Brethren and sisters, do we believe this? that if we are faithful to confess and forsake our sins, we can completely and entirely overcome everything that is wrong, and finally the wicked one himself, and be as free and happy as though we had never sinned? Do we all believe this? O may the Lord help us to believe, and take hold anew, and never give over until we overcome, and be of the 144,000, and with the Lamb stand on the Mount Zion, and have the Father's name written in our foreheads. Rev. xiv 1.

Read the account given by the Evangelists, of the dreadful sufferings of Jesus to overcome; how he was mocked, derided, spit upon, and scourged, and then compelled to carry his own cross until he fainted. Then they laid hold on one Simon, one of his followers and compelled him to bear the cross to the fatal spot.

Now read chapter ix, of the Great Controversy, and I am very sure that we shall be careful how we murmur and complain of the trials and roughness of the way that leads to eternal life. We ought to be exceedingly thankful that our Lord does not require us to pass through as much as he himself did; but if we should be called like the martyrs, to suffer, his grace would be sufficient for every emergency. In Rev. xxi, 7, we find a glorious promise: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This is an extensive promise made to the overcomer; not only to sit with Jesus on his throne, but to inherit all things. Yes brethren, the glorious city will be ours, and the earth made new with all its primeval beauty and glory, and we permitted to be for ever there, "wherein dwelleth righteousness." D. HEWITT.

Battle Creek, Mich., Dec., 13th, 1858.

## A Confession.

I CONFESS that I am in a very dark state of mind, and have so little sense of my true condition that I

hardly dare undertake so important a work. O the lack I feel of that brokenness of heart and deep contrition of spirit that I so much need. I do confess that when the cause of God was suffering, and its true friends were few, I turned my back upon it, and exercised what little influence I had against the commandments of God and the testimony of Jesus, and on the side of the enemies of truth; and in this way I partook of their spirit, and became an enemy to the truths I once hoped to be sanctified through, and saved. When the so-called "Messenger of Truth" was published, I vainly thought it might be right; but I confess, in lending my influence to that slanderous sheet, the *Messenger*, I have done incalculable mischief. I realize but very faintly the deep anguish of soul I have caused all the lovers of the cause of truth, especially the sorrow of heart of those entrusted with the advancement of this cause, as Bro. and sister White, and the publishers, and preachers and defenders of the law of God, and of the testimony of Jesus Christ. I dare not pretend that I have any just sense of what the above named class have suffered from my unholy influence; but I am truly sorry that my influence was exercised against this cause and against those that were trying to hold it up. I know the cause has been wounded, and I know every one that loves it has been wounded also by my course, as far as it has been known to them, and my desire is that all these wounds may be healed at my expense. The price cannot be too great required at my hand. Whether I am able to cancel the debt or not, my desire is that the honor and advancement of this injured cause may take the lead of every mind in regard to myself. While under this unholy influence I was active, and thought I could see great things, and became possessed with an exalted spirit. I thought I could see many errors among the leaders, and vainly thought I could stand alone; but my shame and nakedness was discovered to me when at the Brookfield conference, Oct. 16th, 17th. Then the subject of present truth by Brn. Loughborough and White was made so plain that I could not but rejoice to see such consistency, and such harmony; and the testimony of Jesus was so clearly presented, that I could see that by my opposition to the visions, I was rejecting the Spirit. I now see that the commandments of God and the testimony of Jesus, (which testimony embraces all the gifts of the Holy Spirit ever given to man,) are a sure and immovable foundation, and will triumph in spite of all the unbelief of men or rage of Devils. And to all the wounded ones by me, from the slanderous sheet or otherwise, I do not feel that I have even approached the merits of my just deserts. All that I can ask at your hands is, that you will ask for me a spirit of heart-felt repentance, and then it may be I shall be prepared to seek your pardon. I am dark and lonely, sad and tried.

E. W. WATERS.

Norwich, N. Y., Nov. 1858.

## Letters.

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

From Bro. Miller.

BRO. SMITH: There are a few of us here striving to heed the Third Angel's Message; and although we are surrounded by those that are opposed to the truth, we feel like putting our trust in the Lord, for we believe if we are faithful he will bring us off conquerors at last, and crown us with eternal life. Jesus says, Fear not little flock: it is your Father's good pleasure to give you the kingdom. And again the Psalmist says, Great peace have they that love thy law, and (margin) they shall have no stumbling-block.

Dear brethren and sisters, let us strive to live so that we may have peace with God while we are sojourners and pilgrims here in this mortal life, that when Christ comes to make up his jewels we may have fullness of joy, even to the satisfaction of our souls.

Brn. Holt and Rhodes came here a year ago this

fall, and preached a number of times on the Third Angel's Message, and the result was, two embraced the truth. We would rejoice to have some one come this way again and preach the truths of the Bible; for wickedness abounds, and the truths of God word go unheeded by the sects, but still we have hope that some might embrace the truth.

In hope of eternal life.

HICKMAN MILLER.

Oneida Mills, Ohio.

From Sister Bean.

BRO. SMITH: I would write a little on past experience, hoping it will do no harm. I am now seeking to get just right before the Lord, feeling that to delay is dangerous. I long to be made pure in heart. I once enjoyed what I call the blessing of loving God with all the heart; every root of evil entirely eradicated; and having no self-will or way. This blessing was as much greater than my previous enjoyment, as the light of the sun is greater than the light of the moon. But through ignorance, young in years and in experience, I lost the witness of the Spirit, and went through deep trials for months. The waves of temptation often ran mountain high over me, and like Jonah, I went to the bottom; though often God brought me up and I saw his smiling face. Since that time I have often been permitted to enjoy much of the presence of God, and many times felt that my heart was pure, at least I felt nothing to the contrary. Years past on, and just before I heard the first message, my soul was longing to be fed. When I heard that Jesus was soon coming, I loved it, and strove as others did to get ready; and as the time past and our hope was deferred, I still believed the work was of God.

I left the church, and received a great blessing in so doing. In 1849, the Lord showed me in spirit, before being enlightened by hearing from any one, a great blessing for those who would embrace the truth, and keep God's holy Sabbath. My letter in the *Review* in 1857 tells a small part of my trials and deliverance, after six years bondage. Suffice it to say, after my deliverance I was so blessed of the Lord I had not much else to do but to praise him night and day for his great mercy to me, and for the blessed truth which I had seen. Now I had embraced and did enjoy it in my soul. I was all wonder, love and praise, for a number of months. At length I began to feel a lack in my soul; felt I was called upon to open the door of my heart and let the Saviour in. I have looked, and longed, and prayed, and at times been much encouraged but not satisfied. I know that I am not yet a Bible christian, though I love God, and feel that I am his child. I know he hears me pray and often blesses my poor soul; and I feel in a great measure to put my trust in God, yet after all I am lacking, and am quite dissatisfied with my state. I do feel that I must have victory over self, be crucified to the world and the world to me. I ardently long to have every power and faculty of my soul given to God. Without holiness no man shall see God. He has said, "Be ye holy for I am holy." And for our encouragement he has said if we confess and forsake our sins, he is faithful and just to forgive, and cleanse from all unrighteousness. He is a rewarder of those who diligently seek him. I do feel in my soul that we are being brought to a point where it is life or death with us; and my heart has been melted down of late and I felt humble before the Lord, when I thought he had waited so long for me to get ready, and was still waiting to be gracious to me. I feel now there is no drawing back; we must come up to our high privilege, take God at his word, grieve him no more with our unbelief.

When the saints get on the whole armor, stand side to side and shoulder to shoulder, they will be fair as the moon, clear as the sun, and terrible as an army with banners. It is then we can stand in the evil day, and having done all, we shall stand. Brethren pray, that I with you may overcome.

Yours hoping to go through.

M. BEAN.

Brookfield, Vt., Dec. 5th, 1858.



From Sister Buckland.

BRO. SMITH: I have looked for the last two years upon what is termed "present truth," as one of the delusions of the last days, of which we are warned in John ii, 18, 19; iv, 3, and opposed it as such. Last August, the Lord in his kind providence sent brother Wheeler here to labor with the people. He set the light of the Sabbath, man not immortal, &c., before us in such a clear light, that it carried conviction to my heart, and showed me what a sandy foundation my former hopes were built upon. After a struggle with the enemy, I set about keeping all of God's commandments in earnest. I do thank the Lord that he ever had thoughts of mercy towards me, and gave me strength to obey his will. Praise his holy name for what he has done and is still doing for us in Western New York. I fully believe this to be the last message of mercy to fallen man, and soon mercy will cease to invite us to come to Jesus. I am determined by the grace of God to overcome all sin and temptation, that I may at last stand with you on the Mount Zion.

Your unworthy sister,  
Carlton, Dec. 18th, 1858. A. E. BUCKLAND.

From Sister Sharpe.

DEAR BRETHREN AND SISTERS: I am trying in my feeble way to keep all the commandments of God, and I feel to thank and praise his name that he has led me in a way that I knew not of, and constrained me to turn from my evil ways, before it was everlastingly too late. I often mourn over my own lukewarmness and unfaithfulness, and in the bitterness of my heart exclaim with the Psalmist, O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. If it was not for the precious promises, I should feel almost discouraged at times, the darkness presses so heavily upon me, and the temptations of the enemy are so strong. But I think of what Christ has promised to them that overcome, and I know his grace is sufficient for me. And then I think what he has suffered for me, how he left the glory he had with the Father, and came here and led a life of suffering. He was a man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. Isa. liii, 5. Dear brethren and sisters, it encourages me when I think of these things. It makes trials and temptations seem as nothing. I feel willing to suffer with Christ if I may at last reign with him. I want to go live, that when Jesus comes to make up his jewels, I may be among them, and be permitted with all the faithful to hear the welcome words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then I shall be satisfied."

I mean to try and hold out faithful,  
Be purified, made white, and tried;  
And gain an entrance to Christ's kingdom,  
O then I shall be satisfied!

I want to keep God's ten commandments,  
And fully in his word confide.  
And with his chosen, faithful children,  
In heaven at last be satisfied!

I want to stand upon Mount Zion,  
With the meek Lamb once crucified;  
And shout and sing his praise for ever,  
O then I shall be satisfied!

Green Spring, Ohio, Dec. 19th, 1858. SARAH F. SHARPE.

From A. A. Gregory.

BRO. SMITH: I feel thankful that I ever heard the Third Angel's Message, and have in some degree had my eyes opened to see the beauty and harmony there is in the Bible. It seems plainer than it ever did before. We are living in a solemn time. I desire the prayers of God's children for myself and the church at Lovett's Grove, that we may come up higher and enjoy what is the privilege of the church. I feel very thankful for the privilege of hearing from those who are keeping the Commandments of God and have the witness of Jesus. Though a stranger to the most of them, yet I trust we are made nigh

by the blood of Christ. May his precious blood cleanse us from all sin.

Striving to overcome,  
Lovett's Grove, Ohio, Dec. 20th, 1858. A. A. GREGORY.

From Sister Hawley.

BRO. SMITH: It has never been my privilege to listen to a messenger who advocated the truths taught in the *Review*, but I have been a reader of the paper for the past three months, and esteem it very highly, as I think it is calculated to accomplish much good. I am a believer in holiness of heart, as I learned from my Bible, that without holiness no man shall see the Lord; and entire sanctification is what I am seeking. Still there are some things contained in the *Review* which I do not understand, though I would like to. Many have welcomed the Third Angel's Message, which is yet sealed to me, though I would like to be able to appreciate it. I believe that the brethren and sisters who write for the *Review* are striving to overcome, that they may have the tried gold and the white raiment. God grant that we may all have our lamps trimmed and burning, ready to enter in to the marriage supper of the Lamb.

Yours in hope of the resurrection.

Clermont, Iowa, Dec. 13th, 1858. MARY HAWLEY.

From Sister Hodges.

BRO. SMITH: I would inform the saints scattered abroad that there are a few of us here who are endeavoring to let our light shine before the world; but the torrent of opposition which we have to encounter is very great, and we sometimes feel that we are forsaken by the messengers, and all who might give us an encouraging word. Yet we rejoice that the saints are not all left in our circumstances; and when we read in the *Review* of God's dealings with his people in different places, and of the success of the gospel, our hearts leap with joy.

I find the gate leading to eternal life to be indeed strait, and narrow; but brethren and sisters, let us lift our eyes above the cares and perplexities of life, and fix them upon the prize that awaits us if we prove faithful unto the end. Our pilgrimage here will soon end, and the joys that await us will much more than overbalance all our trials and afflictions. I would like to ask those who are competent to answer the question, if it is not the duty of the disciples of Christ to celebrate his death and sufferings more frequently than many of them do?

Our Lord, indeed, gave no directions as to how often we should do it; but he says, "As oft as ye do it, ye do show forth the Lord's death till he come." And again, "Except ye eat of my body, and drink of my blood, ye cannot enter the kingdom of heaven. Is it not the duty of those whose prerogative it is to administer the sacrament, to see to it that the little flocks scattered here and there, have opportunity to celebrate this essential ordinance?"

In hope of the rest that remains for the people of God,

Portland, Mich., Dec. 1858. MARY HODGES.

From Bro. Hull.

DEAR BRETHREN: While traveling through this vale of affliction we need encouragement, and we can help to each other by relating our hopes and fears, our joys and sorrows, and administering once in a while a word of consolation to the remnant.

I rejoice to know that notwithstanding our trials and sorrows, God will give us grace to overcome, and finally crown us with glory, honor, and immortality in the kingdom of God. I have fightings without and trials within; yet I am determined (God being my helper) to see the inside of the city.

We all have trials and temptations. My prayer is not that God may keep temptations from crossing my path, but that I may be able to overcome them all. I am willing to suffer, knowing that "If we suffer we shall also reign with him;" "but if we deny him he also will deny us." When we realize that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not

ashamed," we are ready to say, "let patience have her perfect work," and to count it all joy when we fall into divers temptations. We can take joyfully the spoiling of our goods, as we realize that we are appointed to these things, and believe that these light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory. Notwithstanding our deprivations and trials are severe, we reckon that our sufferings here are not worthy to be compared with the glory which shall be revealed in us. And though we are sometimes in heaviness through manifold temptations, yet we rejoice, knowing that the trial of our faith being much more precious than gold that perisheth, might be found unto praise, and honor, and glory at the appearing of Jesus.

We do not think our fiery trials strange, as though some strange thing had happened unto us; but we rejoice, inasmuch as we are partakers of Christ's sufferings, that when his glory shall be revealed, we may be glad also with exceeding joy. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." Then let us rejoice that we are worthy to bear reproach, and suffer shame for the sake of Jesus. I often fear that after I have warned others, I myself shall become a cast away. Yet I shall ever bless God that there are great and eternal blessings for those who overcome; that God is not a respecter of persons, but will impart grace to those who walk worthy of it. In all of our temptations and trials here, let us look to that One who has said "My grace is sufficient for you." Let us keep our eyes upon the ark of God's covenant, and pray for him to send the angels which excel in strength, to our rescue.

Russiaville, Ind., Nov. 21st, 1858. M. HULL.

Sister M. C. Trembly writes from Sanford, Mich., Dec. 14th, 1858: "We have not heard any preaching since Bro. Cornell and Holt were here two years ago. Cannot some of the messengers come to Okemos? There are some in this place that would like to hear."

#### OBITUARY.

My mother-in-law, Rebecca West, fell asleep in Jesus, April 6th, 1858, after an illness of five months. Her sufferings were great, but she endured them with the greatest patience. She had been keeping the Lord's Sabbath for one year, and had a strong hope of being rewarded at the resurrection of the just. She leaves a husband and a large circle of friends to mourn her loss; but they mourn not as those who have no hope.

Also, Mary Marledge, who had been living with us for six years, fell asleep Aug. 19th, 1858, aged, nearly fifteen years. Her disease was bilious fever, and of short duration. She had many trials to undergo while keeping the Sabbath of the Lord; but she rejoiced on her death bed, that she had kept it, and entreated her relatives to keep it also; telling them if they would read the Bible, they would there learn that the seventh day was the Sabbath. We have hope that she will be rewarded with the just.

Oneida Mills, Ohio. H. MILLER.

THE WORLDLING'S GOD. Who would part with his God? I will part with my life rather than with my God. No wonder then that the covetous man so hugs his gold; it is his god. If you take that from him, he may cry with Micah when he lost his God, What have I more? His heaven is gone, his happiness is gone; his all is gone, if God be gone: I will not therefore wonder so much at the closeness of his hand, at the vainness of his heart. We count it singular wisdom, to keep that God we choose: but that is absolute folly, to choose that god we cannot keep.

How shall I stand in this storm, bear this burden or overcome these foes? By looking to Jesus, and trusting in him.

## THE REVIEW AND HERALD

BATTLE CREEK, MICH. DEC. 30, 1858.

Bro. M. B. Czechowski.

THIS brother feels very grateful to the friends who have assisted him. Bro. Taylor and Whipple have done much for him, considering their circumstances, for which Bro. C. is very grateful. It is fortunate for Bro. C. that he is near those brethren who have a care for him, and are well qualified to counsel with him in matters pertaining to his mission. We left with Bro. C. \$80 to raise a mortgage from his place, and repair his house. A part of this has been handed to us by the brethren. Bro. C. needs help now to meet the daily wants of his family. Those who esteem it a pleasure to assist him in his mission, and help make up the sum we have advanced, can send means to this Office, or to C. O. Taylor, Rouse's Point, N. Y.

Brethren, you will not forget this Polish brother. Once he stood high as a priest in the church of Rome. For endeavoring to reform that corrupt church he suffered two years' imprisonment, was obliged to flee to England. He came to this country penniless, and in this land of plenty has felt pinching hunger, and has suffered for clothing. Yet he has labored cheerfully and zealously to teach the French people, and lead them to Christ. Providence has placed him with us. We will have a care for him. Be assured, dear brethren, that Bro. C. has great confidence in you, and rejoices greatly that he has at last found the true church. He is fully decided to go with this people. He believes that God is leading them, and feels safest in going with the body, rather than to follow his own judgment. This is a safe position for us all. Here is Bro. C.'s safety. May he ever keep in this position, lest his active mind, and zeal for the Lord, lead him too far. Others may be ungrateful for what the brethren do for them; but be assured that Bro. C. feels the deepest gratitude. When you enjoy plenty and peace of mind, remember that your brother may be in want, and great anxiety how he shall do his duty to his family, and fulfill his mission. Pray for him, and of your abundance send along something to supply his wants.

JAMES WHITE.

## The Youth's Instructor

Is published monthly, at the REVIEW AND HERALD Office. Terms, in advance,

Single copy,	36 cts.
From 5 to 10 copies directed to one person,	25 cts.
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Those unable to pay,	Free.

Address URIAH SMITH, Battle Creek, Mich.

Fifteen hundred copies of this little visitor go out monthly to greet its anxiously waiting readers. This must be regarded as a great circulation for so youthful a sheet, sent out to but few besides the children of Sabbath-keepers.

We much regret the necessity of putting the price above twenty-five cents a year. It costs \$20 each number to edit, print, and mail this little paper, putting the labor of one capable to this task at \$1 a day, allowing nothing for the use of type, office-rent, stationery, books, wood, lights, &c. At \$20 a month it would cost \$240 a year. The receipts for past year have been \$238.89. The amount necessary to cover the real expense of the Instructor is not less than \$300 a year. If 1200 would pay 25 cents each, the amount would be \$300, the sum necessary to do justice to the Office, and to those who work on the paper. Then 300 copies could be sent to poor children free.

It is a pity to put the Instructor higher than twenty-five cents a year. Perhaps you may inquire, How can the matter be helped? Answer. Let every one who takes the paper (designing to pay for it) promptly pay in advance.

We have marked the amount due on the margin of the January number; and if those who are in debt will pay the sums due, and 25 cents for Vol. vii immediately, we will change the terms in the next month's paper to 25 cents. It cannot be expected that in every case the accounts have been kept perfectly correct. We hope to be pardoned for any mistake, and shall be pleased to be corrected. Those who send the Instructor to their friends should pay for next volume immediately, or order it discontinued.

Those who wish to make a fine present to their young

friends, can send them the Instructor for one year for 25 cents. It is rather late to talk about New Year's presents, but it is not too late to send your friends a fine present each month in the year. Come, friends, help us in extending the circulation of this little sheet. Every Sabbath-keeping family should have it. Now is the time to subscribe that you may get all the numbers as they are issued.

JAMES WHITE.

## Visit to Hillsdale.

LAST Sabbath, the 11th, I spent with the church in Hillsdale. I found most of the church walking by sight and not by faith, looking at the things that are seen instead of the things that are unseen. It seems hard for some to realize that "tribulation worketh patience, and patience experience."

I had considerable freedom in presenting the truth, and exhorting to obedience; but, contrary to the expectation of the church, I did not hold any meeting for the transaction of business, as I consider it better for the erring to make their confession to the church, and to be held to a confession, when a wrong spirit is manifested, rather than to bear the disagreeable burden of a tedious trial, wherein the Spirit is often grieved away, and many leave more dark and tried than when they came together. The churches need to learn that they have something to do when trials arise, beside burdening the messengers with scenes of strife and contention. I was gratified to see indications of a better state of things before I left.

On First-day morning two were baptized, one of them having lately embraced the message.

J. H. W.

LARGE CHARTS.—Having collected a quantity of our large lithographed Charts on our eastern tour, we can now send them to those who order for \$2, and pay postage.

J. W.

We hope to hear from those who owe us, or the Office, for books, at their earliest convenience.

J. W.

## 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.

PROVIDENCE permitting there will be a conference at Wright, Ottawa Co., Mich., commencing Jan. 21st, at 1 o'clock p. m., and hold over Sabbath and First-day.

Bro. and sister White and Bro. Loughborough may be expected.

J. B. FRISBIE.

## Business Department.

## Business Notes.

J. Y. Wilcox: If your chart is on rollers, take them off, and send it by mail. Its value will be returned to you in the publications you name, or applied on your paper.

D. E. Gibson: We send the papers to the persons you mention.

M. Harlow: The P. O. address you inquire is East Braintree, Vt.

Mrs. H. Watkins: Your paper has been continued up to this date. We send again back numbers of the present volume.

## 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.

M. E. Darling, J. Walter, M. C. Trembly, J. Pomfret, J. N. Andrews, S. F. Sharpe, R. L. Lockwood, A. E. Buckland, B. Hall, Wm. Potter, B. A. Porter, M. A. Tilden, D. E. Gibson, R. Cowles, Mrs. U. Bucklin, Mrs. L. M. Gates, R. F. Cottrell, T. L. Waters, J. H. Waggoner, E. P. Sumner, D. R. Palmer, J. Davis, P. D. Lawrence, Z. Marsh, E. Degarmo, H. C. Watkins, C. Pangburn, J. Owen, E. L. Barr, I. C. Vaughan, M. W. Rathbun, J. Clarke, J. P. Rathbun, C. Prindle, Geo. Wright, M. Harlow, G. S. Ray, L. Lathrop, D. T. Shireman, F. Walter, E. Green, D. Hildreth, M. A. Gibson, S. Lawton.

## 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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J. H. Darling 1.00, xii.1. M. C. Trembly 1.00, xiv.1. S. L. Hyde 3.00, xv.9. A. Fanner 1.00, xiv.1. T. L. Waters 1.00, xii.1. S. Adams 1.00, xiv.1. J. P. Rathbun 1.00, xiv.1. N. Dixon 0.25, xiii.19. H. M. Smith 0.25, xiii.7. J. H. Hicks 0.25, xiii.7. J. L. Sam 1.00, xiv.1. E. Walworth 1.00, xiii.14. H. E. Carver 1.00, xii.16. Mrs. L. M. Gates 1.00, xiv.1. E. Degarmo 0.75. (for M. Fritts) xiii.6. Mrs. H. Watkins 2.00, xiii.14. S. D. Sinclair 1.00, xiii.1. S. D. Hall 2.00, xiv.1. Sr. Bracket 1.00, xiv.8. S. Hinman 0.25, xiii.18. H. F. Robinson 0.25, xiii.18.

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