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AND SABBATH HERALD.

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

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

WHERE IS REST?

"There remaineth therefore a rest for the people of God."
Heb. iv, 9.

Rest is not here, but pain, and toil, and woe,
Though many mercies mark the path we go,
We are but pilgrims to a land above;
There is our home of everlasting love.

Rest is not here. The weary stricken-heart
Feels it hath here no sure abiding part;
Sunshine and storm is all at best that's here;
Eternal radiance gilds a higher sphere.

Rest is not here. But Jesus can bestow,
Faith, patience, hope, while yet we toil below;
Faith to believe He doeth all things right,
Patience and hope, to lend our pathway light.

Rest is not here. Each has his own due share
Of suffering and sorrow here to bear;
Yet each may lighten somewhat of the load
Of those that tarry near him on the road.

Rest is not here. So may we softly speak
To cheer a brother, weary, worn and weak;
Sweet christian kindness, for our Master's love,
May smooth the rugged road to rest above.

Rest is in heaven; and e'en the weakest saint
May safely struggle on, nor feebly faint—
May wage and win the war in Jesus' strength,
In "certain hope" through him of rest at length.

Rest is in heaven, whence comes no grief nor care;
And pilgrims of the cross must seek it there,
Who that hath reached that safe bright shore at last,
Would count the stormy billows he had passed?
[Sol.]

VIEWS AND EXPERIENCE IN RELATION To Entire Consecration and the Second Advent.

Addressed to the Ministers of the Portsmouth,
N. H., Baptist Association.

BY F. G. BROWN.

(Concluded)

Having given the book of Daniel a thorough investigation, which I had never before done—supposing if that or any other book of the Bible really taught the doctrine of Christ's speedy coming, those who were more aged, learned and pious than myself, would be likely to ascertain it; and that when they sounded the note of alarm it would be time enough for me to awake,—I was astonished to find the mass of Scripture testimony in favor of this doctrine. My mind had seemed to sympathize with that of Daniel throughout the whole vision; and I waited in fearful suspense for every word of explanation and revelation which the angel gave him; and when his last words were uttered, as contained in the last verse of the last chapter of Daniel, my interest was overwhelming; and I asked, what do these things mean? They cannot have but a very

partial reference to Daniel's people after the flesh. Daniel could not have understood them thus. Had they been a plain, literal account of what was to befall his own people, he could not have been so amazed and astonished; he would have more readily comprehended the meaning of the angel's instructions. Besides, there are things in the book which cannot be interpreted as having a mere reference to the Jews; there is a mist, a veil, drawn over the whole book when such an application is made of it. On the other hand, all is clear and harmonious, when it is applied to teach mainly the captivity and the deliverance of the children of God, together with the setting up of the kingdom of Christ.

I accordingly found that if I was still resolved on making the Bible my chart in these perilous times, I must believe that the book of Daniel contains a full description of the kingdoms of this world down to the present hour—that it introduces the kingdom of the Messiah, which is just ready to be set up, the consummation of all things, the coming of Christ in the clouds of heaven, to receive his dear disciples home to everlasting habitations, the burning of the earth, and the destruction of the wicked.

When I found it admitted, on all hands, that the seventy weeks were weeks of years, and that near the expiration of 490 years, Messiah the Prince was cut off according to the vision; the inference appeared both natural and necessary, that the *days* should be considered as prophetic days or solar years; but finding that events corresponding exactly to those referred to in the vision, were engraved on the broad page of history, and harmonized perfectly with those in the vision; and seeing that if the last chapter of Daniel did not teach the final resurrection and judgment, no chapter of the New Testament did; that the *days* in the last verse of that chapter included the occurrence of those great events which Daniel himself was to witness; and that if it were allowed that this chapter does refer to the final judgment, (and before this controversy, it has always been supposed to,) then it seemed to me to be a very strange appendage to affix to the vision which included events which had transpired centuries ago—a wonderful leaping from 164 B. C., when Antiochus died, or 68 A. D., when Nero died, to the time of the judgment, &c. I accordingly felt that I must give way to the clear and sober convictions not only of my understanding, but to the more solemn convictions of my soul, to which the truth was now applied with unspeakable power. Still I sought for additional evidence, by comparing the contents of the book of Daniel with other portions of God's word, by the signs of the times in the natural, political, the commercial, the moral and religious world; and I thought that if we had not, and were not witnessing these *signs* at the present day, then my imagination could not conceive of what those signs spoken of by our Saviour could possibly be, and it would relieve my mind much to see an individual sit down, and with pencil and brush delineate them any better than they had already been exhibited.

Humbling and mortifying as it would have been to me six months ago to have taken my seat at the feet of brother Miller, brother Hersey and brother Himes, I could do it now without a struggle. Light began to break in upon my mind by degrees, until the conflict of old and long-cherished prejudices and errors with pure truth ended forever, and was succeeded with indescribable peace and glory, and yet

with dreadful solemnity of mind; and whereas for the past two months, although I had received great light on the doctrine of holiness, yet, as remarked, I had felt as though some undiscovered truth was still to be perceived, not even supposing that it was the doctrine of the Advent near; and whereas I had felt as though the firmament of my mind was yet bedotted with a few remaining clouds, I could now look up to the natural heavens, which were then as clear as crystal, and feel that my mind was just like those heavens; all was like the blazing sun in yon azure blue. I now found that I stood where I could run and read; that I had obtained the mystical key, by which I could open at pleasure and lay my hand on each and all the sparkling gems and precious pearls of the holy treasury; that the Holy Spirit had conferred upon me the white stone, with the new name written thereon, which no man knoweth save he that receiveth it. I seemed to stand on a rock which hell could not shake, and to be armed with ten thousand weapons with which to meet all the hosts of darkness.

On the next Sunday I preached the blessed doctrine of Christ at the door; and O, the power of God which came down upon me! I was amazed and confounded at the words which God poured from my lips; for I can call God to witness that it was not *me* that spoke, it was the Holy Ghost that spake by me! The awful solemnity of that day, of that place, and of that audience, can never be forgotten. After the close of the afternoon services, I feared to open even the lids of the Bible, for the truth came almost independent of the Bible, rushing and streaming, and blazing into my mind like waves of light; God's Holy Spirit still continued to increase upon me, until my body was entirely prostrated, my strength gone, and I was compelled to cry out after the example of my Master, "Father, if it be possible, let this cup pass from me; nevertheless not my will, but thine be done."

Yes, singular, and almost blasphemous as it might appear to some, I could but pray that light might be in a measure withdrawn from my mind, and glory from my soul, if agreeable to God's will. Nevertheless, without the divine will, I felt ready to die under it. Before retiring to rest, God heard; and my soul, that had been like the destructive tempest of the ocean, settled down into the calm and quiet of the rivulet of the valley, and I gave myself to slumber as though nothing had happened, and slept sweetly until morning.

And now, dear brethren, I feel so confident that the judgment is just at hand, that the great moral drama of earth is just over, and that in a very few more months, at least, I shall see my Jesus descending from the skies, that I feel as though I could stand up alone in the face of all christendom in defense of these things. God has wrought it into my very soul; he has given me the evidence of it there. Ah! that is significant language! O that I had seen these things years ago! How have I been in such a dungeon all my life! What a Babylon, what a Babylon I have been inhabiting; like the feet and the toes of the image, which were part of clay and part of iron, so the world, our country, philosophy, religion, are a perfect compound. Religious truth has become curiously complicated, and distributed and divided around among all the different sects of professing Christians, each having a portion of the truth; while Christians, in general, have the sacred truth of Christ as our only ground of hope and salvation; but what denomination has

most of the love of Jesus—most of vital godliness, I know not: this seems to be like the blood which is not confined to any one portion, but spreads and diffuses its vital power throughout the whole body. I must say that the religion of Protestants, as it is now held, is, to use the weakest language, tinctured with a little atheism, and deism, and Unitarianism, and Universalism, and philosophy, and mysticism. I am grieved to say it, but it is even so. Many of our dear brethren almost deny the doctrine of the resurrection of the dead—the body is to rise, if at all, in some ethereal, invisible form; and heaven, and Jesus, and all holy intelligences are of the same subtle nature. With many, the judgment, to a great extent, was at the destruction of Jerusalem. And then, too, Christ comes the *second* time, as he comes to every man the second time when he *dies*. Whereas Paul says that he shall appear the second time, when he comes, “without sin unto salvation.” O, I am confounded at our past ignorance of the word of God, and at our awful abuse of its doctrines. We have spiritualized them all away, until our holy religion has neither life nor tangibility, and there is hardly a solitary motive left to use in inspiring to a life of holiness, and in drawing the poor soul up to heaven! Where is the Christian's God, the Christian's Saviour, the Christian's Comforter, the Christian's Bible? O, to weep tears of blood! The Bible, the Bible! The *Old* Testament we have all, long since, thrown over to the carnal Jew: and as to the *New* Testament, we have given him a good proportion of that too, and the rest is distributed among Christians, philosophers, and scoffers. O, what a pity! How it has pained my very soul for the past few months! Where is the Christian's Bible?

And now, where are the watchmen upon the walls, that have dared to speak the truth FEARLESSLY, without any regard to popular opinion, station, and at the peril of their idol—reputation and influence? Come down into the streets of this blazing Babylon; enter the houses of merchandise, and the gorgeous palaces of the professed disciples of our dear Master, who had not where to lay his head: and then look abroad and see a heathen world plunging down to hell! O, is this, is this primitive Christianity? and yet we are told that Christians are going to convert the world! Why, the energies of the Christian church are all paralyzed, and there are hardly the least signs of life in the spiritual body as a whole; and yet some tell us that the temporal millennium is to commence this very year, or hereabouts; and perhaps in the next breath, that the treasury is exhausted, that candidates for the field have withdrawn their names, that the missionary has settled down in utter *despair*, finding it worse than useless to cry out, “Come over and help us!” while it is boldly confessed that we need a “*History of Moral Stagnation*.” And it is verily so.

O, why do not the dear disciples see that Jehovah is reigning in the chariot steeds of earth, and shouting, “Thus far and no farther?” Where are the means, but above all, where is the *disposition* to convert the world to Christ! Where is the Christian nation that will be the first to advance in this enterprise? England, according to her own confession, is fast going back to heathenism. America, I fear, is in danger of a like predicament; she is exporting Bibles and missionaries to Germany, and importing, in exchange, German neology, the direct tendency of which is to rob the Bible of its inspiration, miracles, and divine authority. She is quite in the arms of the papal hierarchy; the tramp of the iron foot of the Pope already breaks upon our ear from over the hills and valleys of the great West. I am truly confounded, as I look and behold the death-like slumbers of the church: and I do solemnly believe that there is nothing that can save us but the interposition of his arm who is the Almighty. Unless the Prince, the mighty Conqueror, Jesus Christ, the Son of God, does speedily appear, all is lost. But for myself, I entertain no fears. Christ will come, and deliver us according to the word of God, ere such a crisis shall occur. I believe it with all my soul. I believe it with as much confidence as I believe that the doctrine of regeneration is a doctrine of the Bible; with us

much, and perhaps more assurance than I believe that I have a personal interest in the blood of Christ. I am willing to peril everything on it. In thus proclaiming, I am well aware that I incur a most tremendous responsibility. Granted; so did Noah, and Jonah. But hear, beloved brethren; God has made me take upon myself this awful responsibility; and you *must* feel that I should be the last man to bear it, had not God himself laid it upon me. Once I should have trembled to have stood up in the face of the world and the church, feeble as I am, to preach this startling, awful, and yet, to the Christian, glorious truth. But God has ordered; God is on my side; and God is witness to what I write. O, that I had been more diligent for my Master; that I had labored more faithfully for souls; that I had more frequently denied self, and made greater sacrifices for him who died for me, and who is now coming to take me to be with him forever! At the eleventh hour, and when the last cry that “the Bridegroom cometh,” is just ready to be uttered, I am graciously brought in, to blow the trumpet in Zion, and to sound the alarm in God's holy mountain.

My soul is now content, and in a state of greater peace and joy than ever; Jesus has seemed to smile affectionately; and the Spirit, which had so long been striving with me in relation to something, seems to have left me to go about my Father's business.

Beloved brethren, do not censure me for the confident tone in which I speak; for it is the confidence of my soul. God has wrought this great truth on my soul, too, “as with a pen of iron!” I cannot think that it is my nature to be headstrong in my religious opinions; on the contrary, I have ever been more disposed to yield my own to the better judgment and wisdom of my superiors. There is only one respect in which I think that I have the advantage of those who differ with us on the great question of Christ's advent; it is that God has vouchsafed to me the aid of the Spirit of truth to lead me into all truth, and to show me things to come.

In the midst of such a clashing of opinions on this subject, I want light; I want a guide; and I feel that I must make the Bible that light, and the Spirit that guide, and learn and decide for myself. I do not set myself up haughtily and arrogantly as a teacher of those who are so much my seniors, and for whom I have not as yet lost my reverence. I am only reading God's word for myself, and I hope that I shall teach it with a modesty becoming my youth. If now I have imbibed an error, then I will with all patience and humility sit at the feet of any of our Master's holy servants who can supply me with truth, promising that I will heartily renounce my present for more scriptural views, when they are produced, and will rejoice to labor on for years to come in the cause of Christ, feeling that I am just qualified to be a laborer in the vineyard of our Lord. I am wedded to no party, and to no stereotyped theory. What I have learned of late, I have, I believe, been taught by the word of God. I have not read Mr. Miller's lectures, neither know what they are.

But it may be said that I am laboring under a delusion; that I am visionary and fanatical. In refutation to this charge, I must refer not only to the cast of my mind, which would sooner incline me to scepticism than to fanaticism, and sooner subject me to the slow progress of my reason, than to any sudden impulses of feeling; but to the brief history of my life, brethren, as you are acquainted with it. You know that I have always been a conservative on all the great moral topics of the day, and exceedingly fearful of all “isms.” And as for being deluded, I cannot allow. I know that the devil is always busy, and for fear of attributing either to the devil or to nature what ought to be attributed to grace or to God's Spirit, I have all my life long been in bondage. Must I throw away all good impressions and influences for fear the devil may have originated them? If in the present instance I am deluded, then I was deluded fourteen weeks since, and sixteen years ago, when first converted to God. The same kind of arguments by which I satisfy myself that I was ever converted, I urge in order to prove the reality of what I experienced

at the opening of this year; and in like manner I prove the genuineness of what I have again experienced by what I then saw and felt; each were perfect conversions, brought about by the sovereign agency of God. If it still be contended that I am deluded, then I would humbly ask, how may I know when my prayers are answered; when I am under the influences of God's Spirit, and the leadings of the Spirit of truth? In despair I must cry out, I am like a vessel at sea, with the storm beating, the winds raging, the waves dashing, the stars obscured in impenetrable darkness, the helm gone, and chart and compass as good as useless. Have we forgotten some of the first principles of our faith? Has God left us to such awful uncertainty, and been no more mindful of the safety, comfort and good of his children? The Spirit and Word agree in what I have seen and felt; and I feel as though it would be next to the commission of that sin which hath no forgiveness, either in this world or in the world to come, to go contrary to the Bible as I now read it, and to the Spirit which now influences me to give the midnight cry. It is far, far easier for me to believe than to disbelieve that Christ standeth at the door; and that I am under the influence of the good, than of the evil spirit. Could the devil so deceive me, and fill my soul for days and weeks with such unutterable peace, joy, and glory—give me such nearness to God in prayer—make me willing to leave all for Christ's sake—to endure the loss of the friendship and esteem of my dear brethren—to be accounted as “stupid”—and willingly to stand and suffer the scoffs and sneers of both the wicked and the professedly religious! Will not Satan be likely to lose more than he can possibly gain by such a manoeuvre? *I must hazard the issue*, in connection with many whom I am gratified and surprised to find had an experience just like my own on this subject; *they are good men, whatever I may be.*

In months and years gone by, the preaching of “Christ at the door” has resulted in the conversion of souls, who still adorn their profession. If the preaching of this doctrine is calculated to frighten men into religion, and to make spurious converts, then is the preaching of future punishment, when disconnected with this subject, liable to like objection. And if the doctrine that Christ is about to leave the mediatorial seat, is calculated to lead to insanity, then should the doctrine of final judgment be a proscribed theme, on the same ground. And the friends of evangelical religion ought to beware how fast they work into the hands of those who are not the friends of the religion of Christ. Should it continue, and the world run on as ever, they will have to meet their enemies under circumstances new and strange, but which they will have the satisfaction of knowing have been of their own creating. The fortifications of sand which they have hastily thrown up as a seeming defense against one enemy, will be washed away by the first storm that sets in from the opposite quarter.

One good, at least, has already resulted from this controversy: it has shown to some extent what are the real, tangible doctrines of the church—to what the heart as well as the mind assents in the Scriptures; and it has exhumed some of the cardinal doctrines of our holy religion, with the reasonable hope that they will be preserved, in all their native freshness and power, unto the coming of our Lord and Saviour Jesus Christ.

And now, dear brethren, I take my leave of you; and in so doing, let me ask you as friends to me and the cause of truth, will you account for what I have experienced? If disposed to reject all natural phenomena, as indicative of Christ's coming as christian philosophers will you account for the present religious phenomena in the moral heavens! How is it? I had never read the experience of any soul on this subject, until I read my own experience in theirs. Here are ministers of the gospel, and christians of all sects, in all parts of our land, without any previous knowledge of each other, exercised alike by the Spirit and power of God, and led into the unshaken belief that the Judge standeth at the door. *And nothing as yet advanced by their opponents can persuade them to the contrary.*

Brethren, I could write much, but time is short and forbids it. I have not given you the argument on this great subject, for it was not my design so to do. I only give you my *experience* in connection with it. Others have prepared works on this subject, to the investigation of which I now invite your prayerful attention. My present aim is merely to conciliate your feelings in behalf of this great truth. God's word is intelligible; you may understand it; search for it with childlike simplicity; cry after it, and you shall find it. Consider, God is the same as ever; and hence it would not be strange, if he should cause the midnight cry to swell up first from among the poor and illiterate. He is a mysterious God!

And now, brethren, often have I wept and agonized in prayer to God for you. You have my heart; I love you; and because I love you, I want you to see the truth. You have labored anxiously and faithfully for God, and now I want you to lift up your heads and rejoice, for your *redemption* draweth nigh. You need not be assured that it is not in my heart to harbor one hard feeling against those who do not see the vision: I can sympathize with them in their blindness—just so I once was, and should be now but for the sovereign power and unmerited grace of God. I can truly say that I never loved them so well: and I feel strong convictions that they will soon be startled from their slumbers. If ever there was a time when every minister of Christ should prayerfully think, solemnly study, and independently act, now is that moment. They hazard souls more than we do; for if Christ should come suddenly, how many poor souls will they be the means of destroying! Brethren, need I remind you of your own individual responsibility at this interesting period? Will you suffer one soul to perish through your indifference to the cause of truth.

Brethren, I have written hastily and familiarly. I have left much unsaid, and some things unexplained. By a reference to page 26, you will perceive that I allude to one brother in particular, who had for weeks and months prayed much for me although we had had but a partial acquaintance. He knew not, as he has since confessed, why he should have such feelings for me. But when God so signally blessed me at the opening of this year, then with a heart full of emotion and tears gushing from his eyes, he said God had heard his prayers, and made all plain to him. I have learned, too, that many praying souls had agonized in prayer to God for me, that my eyes might be opened to the momentous truth of the approach of our Lord to gather home his children; and they had gained an evidence at a throne of grace that their prayers were accepted, and should be answered. My own people had felt, and publicly declared their convictions, that persecution and suffering awaited me for the truth's sake; and hence their prayers ascended to God in my behalf, little thinking, as well as myself, from what quarter, and on what ground the trial and pain would come. Their impressions were well founded; the fiery trial has overtaken me; but as I then said, so I now say, let the storm come; I was never before worthy of persecution. God however, is my daily support and consolation; and I am thankful to be one to suffer reproach for his sake; for I have the promise that if I suffer with him, I shall also reign with him. And now it is my prayer that this brief narrative of God's gracious dealings with me, may be blest to your everlasting good.

May the grace of our Lord and Saviour Jesus Christ be with you all forever. AMEN.

Your beloved brother,

Boston, April 19th, 1843.

MORE FACTS.

CHURCHES FALLEN.

We rejoice in the acknowledgement of truth from whatever source, and especially when it is from one of talent and influence. I see by the papers that men in the editorial chair in different quarters are getting their eyes partially open, and are speaking out on the signs of the times. From the editorial of the *Cincinnati Daily Gazette*, of

Jan. 1st, 1850, I clip the following important testimony:

"The internal aspects of christianity are all-important, and never more so than in our time and in our nation. Its enemies are numerous, and the forms of their attack innumerable. The danger of these attacks lies not a little in that we mistake their nature. We overlook the fact that the danger lies not in any positive strength of the enemy, but in the weakness of our own position—the want of vitality. . . . If christianity produces fruit pure, lovely, and of good report, it will be imbedded too deep in the hearts of the people ever to be moved, by any vain theories of sceptical philosophy. What then, is the internal aspect of christianity now? What is the battle before it? Speaking of this time, or at least of one, which had the characteristics of this time, Paul writes to Timothy: 'This, know also, that in the last days perilous times shall come: for men shall be lovers of their own selves—covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy—having a form of godliness, but denying the power thereof.'"

"There is much within the *professed* church for which this seems a striking portrait, and it indicates most clearly the real nature of the contest in which christianity is now engaged. . . . It is in the bosom of christianity her battle lies. Is it not so with the individual, and must it not be so with the society? Who has not felt that the battle of life was within himself? Look, then, at the picture drawn by St. Paul. Are there not *thousands* in the church who are lovers of their own selves, as contradistinguished from that love of good toward man, which is a leading characteristic of christianity? are there not 'covetous'? are there not 'lovers of pleasures more than lovers of God'? are there not those in the church who have the 'form of godliness, but denying the power thereof'? Look at the signs of the times. Was it not in the church that German rationalism arose? Does not Theodore Parker preach from the pulpit? Did not Dr. Bellows commend the theatre from the pulpit? Is not the Sabbath treated in the pulpit as a sort of pleasure day?"

In the same paper the editor refers to Dr. Wayland's position as follows:

"EXPENSIVE CHURCHES. Dr. Wayland is opposed to the erection of expensive churches, and the employment of ministers at high salaries, because in this way the masses of the people are excluded from the church, and turned over to the Devil. He says that 'if we keep on in our present course, building expensive churches, and keeping up our expensive worship, our population will all be heathen' eventually. Rich christians will gratify their pride, however, at whatever sacrifice to the religious interests of others."

M. E. CORNELL.

FROM THE SABBATH RECORDER. Causes of Sunday Crime.

Not at all a pleasant picture to look upon, this from the *Christian Intelligencer*, presenting some of the streets of New York city in the Sunday dress:

The amount of Sunday crime is fearful. It exceeds that of any other day of the week. Take up one of our Dailies on Monday or Tuesday, and you will find, almost invariably, some shocking case of homicide, directly traceable to Sunday debauchery; sometimes a whole column of the murderous doings of drunken rowdies. Thus, a week ago, a Sunday night's row in Grand street ended in the stabbing of three men—one fatally, by an intoxicated boy. On the same evening, policeman Davidson was twice stabbed, it is feared fatally, by one Coburn, at the corner of Prince and Green streets; and a little later, an abandoned woman was found in Canal street, also stabbed; and so the record runs from week to week.

The truth is, we are verging toward barbarism. Our courts and officers of law have ceased to be a terror to evil-doers. Law itself is systematically violated and contemned. Rum rules the city. We have stringent statutes and ordinances against the traffic in liquors on Sunday, and our public officers are sworn to execute them. Do they?

Pass along Chatham street and the Bowery, and see. As you enter Chatham street from the Park, of a Sunday evening, you will hear strains of music from numerous bands of music; and if you enter, you will find hundreds of roistering tipplers *firing up* for the night's debauch. Pass around a single block, and you may count forty or fifty dram-shops and lager-beer saloons in full blast, with perhaps a policeman patrolling the streets in full view of what he knows to be illegal and demoralizing, but without a word of remonstrance.

Now make your way a little above Chatham Square, and enter the City Theatre. A thousand people and more are listening to a play, on a Sabbath night. Go into the next door, and amidst the paraphernalia of a gambling-hell, billiards roulette-tables, raffling, shooting-galleries, etc.—you will find ten or twelve hundred men, women and children, swigging lager-beer by the hour, while they listen to low comedies and songs, or witness the lascivious dance. As you cast your eye over the dense throng, you will see that young men and lads compose the bulk of the assembly. What a school for them! What wonder that 60 or 70 per cent. of our almost 30,000 criminals in a year, are found to be from 10 to 20 years of age.

Go into another of these training places in the same block, and you will find every square foot occupied, afternoon and evening, with smokers, drinkers, theatre-goers and gamblers. It is the Sabbath (Sunday) remember, when you witness these scenes.

But if you think the evil local and exceptional, extend your walk to Fourth street, and take a look at the People's Theatre (Volk's Theatre) near Avenue A. There, in that ante-room open to all, see that group of a hundred boys from 10 to 22 years of age, around those four billiard tables, forming the taste and habit of gambling, drowning their consciences with intoxicants, and learning the language and the arts of rowdies and outlaws. Or, cross the room, and see that eager, excited throng of juvenile gamblers around the novel instrument of play. Or, enter the drinking-room and theatre, in the rear, with its thousand guests of a fair Sunday night, and see how many lads and lasses are getting their lessons in dissipation and folly, if not in crime.

When you have finished the survey, and reached your home, you will have seen more people at theatres, and drinking saloons, and gambling places—open to the public, and without the least concealment—than were gathered in the Academy of Music, Cooper Institute, and the National Theatre, to listen to the preaching of the Gospel on the same evening. And you will cease your marvels that the records of crime are so extended in the columns of our Monday and Tuesday journals. The men and boys who break the Sabbath, and drink, and gamble, furnish the shooters, and stabbers, and burglars, and thieves, with whom the police have to do. And they will have a plenty to do in catching and punishing them, until the people rise in their might and determine that the Sunday liquor-traffic shall be suppressed.

[It is not to be expected that the people generally can have much conscientious regard for the first day of the week as a sacred day; for there is nothing in the Scriptures of which a conscience for this day can be formed, and as a general thing the people know this. It may therefore be expected that such persons as are addicted to intemperance and rowdyism will be more likely to indulge in these vices, when they have leisure than when they can be employed to some useful purpose. Ed.—Sabb. Recorder.]

"No TIME." We complain that we have "no time." An Indian Chief of the Six nations once said a wiser thing than any philosopher. A white man remarked in his hearing that he had not time enough. Well, replied Red Jacket, gruffly, I suppose you have *all there is!* He is the wisest and best man who can crowd the most good actions into now.—Emerson.

Sin produces fear, fear leads into bondage, and bondage makes all our duties irksome: fear sin, and you are safe.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, FEB. 3, 1859.

SYSTEMATIC BENEVOLENCE.

THE Battle Creek church assembled Jan. 16th, in the evening, to consider the subject of a System of Benevolence which would induce all to do something to sustain the cause of present truth, and thereby fully sustain the cause, and at the same time relieve some who have given beyond their real ability.

Brn. Andrews and Frisbie were present, and spoke upon the subject. Others also freely expressed their views; all seemed deeply interested in the subject. Brn. Andrews, Frisbie and White were chosen to prepare an address on Systematic Benevolence, founded upon the declarations of holy Scripture.

Jan. 29th, after the hours of the holy Sabbath were passed, the church assembled, when the address was read before the church, and adopted by a unanimous vote. Also voted that the address be published in the REVIEW AND HERALD.

Bro. J. P. Kellogg was then chosen collector and treasurer for the Battle Creek church, and Eld. James White was chosen corresponding secretary to correspond with the brethren scattered abroad who may wish to address him upon the subject of Systematic Benevolence.

J. W.

AN ADDRESS.

From the Church of God at Battle Creek, to the Churches and Brethren and Sisters in Michigan.

DEAR BRETHREN AND SISTERS: We wish to call your attention to a plan of systematic benevolence to support the proclamation of the Third Angel's Message, which may be in harmony with the plain declarations of Holy Scripture.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 2. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality," &c, 2 Cor. viii, 12-14. "That the same might be ready, as a matter of bounty, and not of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth the cheerful giver." 2 Cor. ix, 5-7.

The texts here cited all relate to one purpose which the Apostle was endeavoring to accomplish, which was, to send relief to the poor saints which dwelt at Jerusalem. We may learn from Acts ii, 44, 45; iv, 32-37, the reason why such assistance was needed by that church. They had expended their means in the cause of God at the very commencement of the work, and were thus reduced to poverty. Hence when Agabus stood up at Antioch, and signified by the Spirit that there should be a great dearth throughout the world, "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Paul." Acts xi, 27-30.

It was fifteen years subsequent to this that Paul wrote to the Corinthians to engage them also in this benevolent work. In the text cited from 1 Cor. xvi, he proposes the method which should be adopted by the churches in the prosecution of this object. And in the texts quoted from the second epistle he shows the motives that should actuate them in this work. That the great Apostle succeeded in this effort appears from Rom. xv, 25-31. "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia (Corinth was a city of Achaia) to make a certain contribution for the poor saints which are at Jerusalem." We have an account of Paul's visit to Jerusalem with this

bounty for the saints. Acts xxi, 15. "And after those days we took up our carriages, and went up to Jerusalem." The word rendered carriage is literally baggage; and such was once the signification of the word in English. Thus much respecting the circumstances that stand connected with Paul's directions to the Corinthian church. It remains that we gather from these facts some instruction relative to our own duty.

If Paul found it essential to complete success, that method should be observed in raising means for benevolent purposes, it is certainly not unreasonable to conclude that we should find the same thing beneficial in promoting a similar object. As Paul wrote by inspiration of the Holy Spirit, we may rest assured that his suggestions were not only safe to follow, and calculated to insure success, but also that they were in exact accordance with the will of God. We shall not therefore displease him by adopting the suggestions of his servant Paul.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him," &c. This implies, 1. A stated time for the business; viz., the first day of the week. 2. The concurrent action of each individual; for he adds, "let every one of you" lay by him in store. 3. And this is not a public collection, but a private act of setting apart for the Lord a portion of what one possesses. 4. The amount to be given is brought home to the conscience of each individual by the language, "as God hath prospered him." How may we reduce to practice these excellent suggestions? We recommend the following plan, which we think all, with very few exceptions, can adopt.

1. Let each brother from eighteen to sixty years of age lay by him in store on the first day of each week from five to twenty-five cents.

2. Each sister from eighteen to sixty years of age lay by her in store on the first day of each week from two to ten cents.

3. Also, let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every one hundred dollars of property they possess.

Each church may choose one of their number whose duty it shall be to take the names of those who cheerfully act upon this plan, and also the sums they propose to give each week, and collect these sums on the first of each month, and dispose of them according to the wishes of the church. Those scattered, and not associated with any church, can act for themselves, or for their households, in the same manner.

The lowest sums stated are so very small that those in the poorest circumstances (with very few exceptions of some widows, infirm and aged) can act upon this plan; while those in better circumstances are left to act in the fear of God in the performance of their stewardship, to give all the way up to the highest sums stated, or even more, as they see it their duty to do.

A. N. SEYMOUR AND THE THIRD ANGEL'S MESSAGE.

It has become so common for our no-law, or anti-law opponents to place this message in the future age, that an effort by any of that class to locate it anywhere else is quite an out-of-the-way event. But such an event occurred in Burlington some time since. Mr. Seymour spoke on the subject according to an appointment. His method of proof was as brief as it was novel. He said that the second message located the first and third, and then affirmed that the second was proclaimed by Luther, and of course the others were also. The point on which he particularly dwelt was that the Roman Catholic church was Babylon, and that "Protestants have nothing to do with it whatever." He said he was favorably inclined to our view of the message once, but that word Babylon kept him from embracing it. When he came to that he stopped—he could go no farther. That this referred to the churches was a position too monstrous for him to endorse.

This sounded exceedingly strange to those who had

heard him preach and argue, in sermon after sermon, that the churches were Babylon. I was informed by those who had attended his meetings here, that he had in times past preached it much stronger and made it more prominent than we have. And the impression of such was that his convictions were the same that they were then, but it was the only point where he could raise a prejudice in the minds of the churches, and cast an influence against us.

His pretended argument was a complete failure, as the following facts will show:

He did not show, or attempt to show, that Luther preached "the hour of his judgment is come."

He did not show what the image and mark were, or the relation they sustain to the beast in the message.

He did not tell where the beast received a deadly wound, and refused to answer a question on that point.

His closing remarks were against the Law and Sabbath, in the usual strain of such harangues.

In reviewing his discourse I denied that the first and third messages were located by the second, and then showed that,

1. The first message is located by the word "another," showing its relation to certain events then past.

2. The third message is based on facts existing subsequent to the wounding and healing of the seven headed and ten-horned beast.

3. "The hour of his judgment is come" could not be proclaimed till the termination of 2300 days of Dan. viii, 14.

4. The degenerate state of the churches since 1844 is so plain to be seen that our observation scarcely needs the confessions they have made to confirm it.

He defied any man to show one passage of scripture that says the Protestant churches are Babylon! This is similar to his method of argument on other points. In turn I called for one passage that says the Catholic church is Babylon. There is no such passage. We arrive at the conclusion by a process of reasoning, and we reason from the same facts to show that the Protestant churches are "the legitimate daughters," as A. Campbell says, corrupting themselves with the nations of the earth, sustaining their unjust laws, and in return receiving charters from earthly governments. See the reason assigned for her fall in Rev. xiv, 8.

In his second discourse he read a few pages of questions, relating to the Sabbath, about three dozen in number, which he said were unanswerable. A few of the first questions covered the whole ground, the others being transpositions of the same subject. The subject of these questions is fully set forth in a little tract published at the Review office, entitled, "Both Sides," containing a letter by E. Miller Jr., and a reply by Bro. R. F. Cottrell. In reply to Mr. Seymour's statement that we dare not try to answer them, I stated that they had been answered, and the answers sent to the *Expositor*, where the questions were published, but the Editor refused to publish them, still sending forth the cry that no one dare reply to them. On being questioned in regard to this statement, I am told Mr. S. said that Mr. Marsh said they were not fully and scripturally answered, therefore he did not publish or notice the answers! Such is the boasted freedom of the *Expositor*. His readers must not be permitted to judge of the merits of the case. Could they hear "both sides" they might exercise "the right of private judgment," a privilege not countenanced by the Pope of Rome and Joseph Marsh.

Mr. S. gave as his reason for not answering my question on Rev. xiii, 3, that I had published him as a "wolf in sheep's clothing," and he would not answer till I retracted it. This I could not do, as I had reasons for so publishing him. First, I think he answers to the description given of that class by our Saviour. Second, his course demanded that the warning be given. Some suppose that Mr. Seymour denied my statements, in the *Expositor*; but that is a mistake growing out of a hasty or careless reading of his re-

marks. He said I depended on others for my information, and published from hearsay. But he did not deny that the information I had received was correct. Had he done this, I stood prepared to prove it, and he knew I could do it.

And some have complained of the act as though it was an unpardonable sin to make an application of the words of the Saviour. But if we shall not do this, of what use is the scripture? Will some one tell? Jesus gave the warning, and told us what class to beware of; but he did not inform us what individuals would belong to the class. Of this we must judge, being responsible to the Author for the use we make of the scripture. But this passage is not alone in this respect. The same responsibility rests upon us in regard to all the word of God. The warning can only be of use to us as we are permitted to make an application of it.

Mr. Seymour stated that we feared his influence more than that of any other man in Michigan. For the information and gratification of those who have heard of his efforts against the truth, I will say that his lectures in Burlington have been the means of greatly strengthening the faith of the church in this place. When it was announced that he was to preach against the Message, some feared the result would be to weaken the faith of some, and raise doubts of the truth of our position. But when they saw the weakness of his position, and the lack of argument to remove the message from the present generation, their confidence in the truth was strengthened.

A friend has placed in my hands some objections to the ground taken in the review of Mr. S., which have lain unnoticed for want of time to attend to them. I hope to be able to attend to them soon. J. H. W.

REPORT FROM BRO. COTTRELL.

BRO. SMITH: I met with the brethren of Niagara, Orleans and Monroe counties at their last monthly gathering. There was a goodly number of the scattered pilgrims present, all the different localities being well represented except Clarkson; sickness prevented those that were intending to come from there. We enjoyed a sweet, heavenly sitting together in Christ. All were encouraged to press on in the way, and strive to be overcomers. Bro. and sister Naramore of Rochester, who have lately embraced the truth, were present. He is strong in the truth and fully resolved to obey God at any sacrifice. She is satisfied on the Sabbath question but on some points is still investigating. The Lord keep them in the way, and prepare them to enter through the gates of the city of God with the commandment-keepers.

The Lord is also doing a work for the children of his people. Three expressed their determination, at this meeting, to obey God and go with us to the kingdom. These were the oldest daughter and second son of Bro. Lindsay, and a son of Bro. Buckland. May the Lord lead them on in the way of duty, make them steadfast in the faith and a blessing to others, and finally give them eternal life in his everlasting kingdom.

An Advent believer was present that had been in the cause since 1842. He had heard but very little of the Third Angel's Message, but seemed candidly inquiring, and I hope with a good degree of confidence that he will embrace the truth. He is referred to in the work on the Three Messages as the captain of a canal boat running between Albany and Buffalo; and an extract of a letter from his pen is quoted from the *Midnight Cry*, giving an account of some Norwegians that took passage on his boat, from whom he learned that they had heard the Advent doctrine and seen the chart in their own country. He now resides at Fairport, Monroe Co., N. Y.

The Lord is speeding on his work, and soon the message will be heard proclaiming its solemn warning with a loud voice. I feel a strong determination to renew my diligence, be faithful in duty and go through with this company that are being prepared for Mt. Zion and Jerusalem above. R. F. C.

Mill Grove, Jan. 14th, 1859.

MEETINGS IN OTSEGO, MONTEREY AND WRIGHT, MICH.

SISTER White, my companion and myself left Battle Creek Jan. 7th, to hold the meetings appointed in the above named places.

In Otsego we met on the Sabbath with a few in the Baptist meeting-house, and expected to occupy it for all our meetings; but on First-day morning we found the house nailed up so that we could not enter. We held two meetings on First-day, however, in a private house. But few strangers came in to hear. We had good liberty in talking to our brethren and sisters on the present truth. It was just one year since we met with these brethren, and we are happy to say this church has made progress, not so much in numbers as in other respects. They have been relieved from some who were but dead weights, who served to bind their spirits, persons who professed to be in sympathy with the Third Angel's Message, and yet had rebellion in their hearts. They have gone out from us because they were not of us, and those who are determined to rise can now breathe forth their sentiments with more freedom.

Eld. Cranmer, who had been preaching what he calls the Third Angel's Message in Otsego and vicinity, has picked up those that wished to rebel against the body. Some of his company attended our meetings, and gave in their testimony. They said we preached just as Eld. Cranmer did, and they could not see why there should be a division. After being asked why the division, we endeavored to set forth the reasons as well as we understood them, why Eld. C. was laboring on his own responsibility. The simple facts are, that when he was kindly admonished to heed the testimony which had been given on his case, which he acknowledged was from the Lord, he rebelled and went out from us. And so if any one has caused division, he is the man.

Jan. 14th to 16th we met with the church in Monterey. We enjoyed much freedom in speaking to them on the blessed hope and kindred doctrines. Many of our brethren are making zealous efforts to rise, and we think can report progress; but we were sorry to find that some were almost indifferent to the solemn duties of this time. Here we were brought in contact with what we call a God-dishonoring doctrine: unconditional election. One whose heart had been touched with the truth, and whom we supposed was striving to learn the Third Angel's Message, we found on the point of rejecting the whole truth because it did not agree with the doctrine in which he had been traditionated from his youth; namely, unconditional election. We do not marvel much that a person cherishing the doctrine of election cannot see light in a message which is clearly and unequivocally a conditional message. But we do greatly marvel that a person can read the word of God in which salvation is in the most pointed manner made conditional, and yet from a few isolated texts claim that salvation is unconditional. We feel that in this late day when such glorious light is beaming from God's word, it is too late to tolerate a doctrine so long since out of date. It is too late to stop to hear the various views with which different ones would remodel the Third Angel's Message.

On First-day the meeting-house was well filled with attentive hearers, and we were glad to learn that there are still ears to hear the truth in Monterey, and we hope the long-suffering of the Lord may yet prove the salvation of some who have not yet yielded to the saving truth of the Third Angel's Message.

Tuesday morning we were furthered on our way by Bro. Geo. Lay who carried part of the load across the swamp towards Grand Rapids, some ten miles, in a sleigh, thus smoothing down somewhat the roughness of the log-ways over which we had to pass.

From the 21st to the 23d, in connection with Bro. Frisbie we held a conference in Wright, Ottawa Co. This conference was held in the new meeting-house which is in process of erection, and which with zealous efforts in keeping up fires was made quite comfortable. About 200 Sabbath-keepers came together

to this conference, nearly 100 of whom have embraced the truth within the past year in Wright and vicinity. We had liberty in speaking here, and the word seemed to have access to the hearts of the people. Our brethren seemed to be greatly encouraged and strengthened, and others who had not yet embraced the truth are turning their attention to it and seemed to manifest an anxiety to learn the truth. On First-day the meeting-house was crowded with attentive hearers. We left Bro. Frisbie in this place intending to labor on through the week and over another Sabbath. We trust the labors thus put forth will prove effectual in establishing others in the truth who are almost persuaded to obey God.

On our way home from Wright we tarried the afternoon and evening, Jan. 25th, with the church in Caledonia. The Lord met with us and blessed us in our meeting in this place. In the afternoon while talking of the unity of the church, and the means the Lord has chosen to effect that union; namely, the gifts of the church, we felt much of the spirit of union in our hearts. In the evening we spoke in a crowded school-house on the conditions of the kingdom, or the duties required on our part that we may have an entrance into the kingdom of God. As a matter of course, the perpetuity of the ten commandments occupied a large place in our discourse. We thank the Lord for the good liberty we had here. Efforts had been made in Caledonia by O. R. L. Crozier to turn our brethren away from the Sabbath. His effort has proved but little detriment to the cause. We were informed that only about six had given up the Sabbath, and those who remain are more than ever rooted and grounded in the truth. One of those who recently gave up the Sabbath has since broken other commandments besides the Sabbath; but this we might look for as the result if the ten commandments are abolished. But we should hardly expect one would so soon be ready to curse and swear, after taking the position that the law was abolished, and more especially one who before he embraced the Sabbath professed to be a minister of the gospel of Christ.

We arrived at home in good health the evening of Jan. 26th. Our hearts have been encouraged by this visit among God's people. Still we feel like pressing on in this good and glorious cause.

J. N. LOUGHBOROUGH,
Battle Creek, Jan. 27th, 1859.

IMMORTALITY.

"Why, even the heathen nations believed in the immortality of the soul. Socrates, Plato, and a host of others, taught it in their lectures, and will you be behind even the heathen?"

"Is it possible that a person brought up as you have been can sink lower than even the heathen?"

I admit, friend, that heathen philosophers taught the doctrine of the soul's immortality, and that is the source from whence it came to us. Satan handed it to Eve in Eden, "Thou shalt not surely die," and the same doctrine has been industriously propagated ever since by Satan, and heathen philosophers are the very ones he chose as his agents. They refined and distilled the doctrine to such a degree that it was an easy matter in the political christianity which flourished about the age of Constantine, to engraft it upon the papal stock. J. CLARKE.

HABITUAL COMMUNION WITH GOD.—The Christian's fellowship with God is rather a habit than a rapture. He is a pilgrim who has the habit of looking forward to the light before him; he has the habit of not looking back; he has the habit of walking steadily in the way whatever be the weather, and whatever the road. These are his habits, and the Lord of the way is his Guide, Protector, Friend and Felicity.—Cecil.

An evil heart always hates reproof, and faithful preachers find but sorry quarters with such: he that faithfully preaches down sin, is sure to preach up opposition.

COMFORT IN SICKNESS.

How sweet in deep affliction's trying hour,
To lift our heart to him who hath the power
To soothe our sorrows, and whose gentle hand
Points ever onward to the promised land.

And while we groan in bondage to disease,
And death comes creeping on us by degrees,
By faith we see our Father's loving hand
Beckon us onward to the promised land.

We feel his arm support us by the way,
While pains these bodies rack; we hear him say,
I'll ne'er forsake thee; but my own right hand
Shall lead thee safely to the promised land.

When anguish leads us almost to despair,
'Tis then we feel the benefit of prayer.
We lift our hearts to him whose gentle hand
Opens our eyes to see the promised land.

A present help in every time of need,
He bears our griefs, and with the Father pleads
That we through him may on mount Zion stand,
When he shall reign o'er all the promised land.

And if death comes to lay us in the ground,
We rest in hope, for soon the trump shall sound,
And who in Jesus sleep, at his command
Shall rise to dwell within the promised land.

S. C. WELCOME.

And Forgive Us our Sins.

Do we realize this important sentence as we should? The petition is offered in almost every prayer to God; but do we realize that it can only be answered when we cherish a disposition to forgive those who trespass or sin against us? I fear that while we are before the throne we are not careful to forgive those who have injured us. God will not accept any half-way forgiveness; if we wish a free, full pardon ourselves, we must grant just such an one to our debtor who has trespassed against us. Is it not too often the case, dear brethren, if we have been injured, and the brother or sister returns with the penitential tear, saying, "I repent," that we greet them with a cold reception, and if we have occasion to speak of them it is in a cold, disparaging manner, forgetting that there is joy in heaven over one sinner that repenteth, and that we are to ask for forgiveness only as we forgive others.

H. J. KITTLE.

Letters.

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

From Bro. Dorcas.

BRO. SMITH: Permit me to say to the dear brethren and sisters scattered abroad, that my hope is still in God, the living God, that made heaven and earth, whose righteousness shall not be abolished, though the heavens and earth shall vanish like smoke. And though we rarely see those of like precious faith, living some fifteen miles from the little flock at Lisbon, we do not feel discouraged. The *Review* come to us a more welcome visitor, if possible, than ever. We read the original matter, but especially the letters, over and over, till we could almost repeat them from memory. I believe that the Lord has enabled me to get one step higher, of late, for which I praise his holy name.

I would rejoice to see more being done to promote the present truth in this State; but am happy to see even as much interest taken in the work as there is on the part of those who do believe. But there is great reason for the exhortation, "Let us not sleep as do others." There are breakers ahead; trials come in strong, and many; but thank the Lord, our heavenly High Priest knows our frame.

It is now over four years since I was first permitted to hear the voice of the Third Angel's Message; and notwithstanding I have passed through some trials, and some chastenings from the Lord, yet I can say that there is abiding glory in it. And I feel persuaded that a faithful and scriptural understanding of this message, carried out in our daily practice, will soon end in immortal glory.

My soul is moved by the repeated calls for help. O that we may do our duty, that none of God's peo-

ple "perish for lack of knowledge" on our account. It is the constant feeling of my heart, O that some one would come and help us. I have not yet made any visits, but to Lisbon; there I found dear brethren and sisters who, I trust, are living epistles.

Yours truly,
Red Oak, Iowa, Jan. 14th, 1859.

JESSE DORCAS.

From Sister Wagner.

BRO. SMITH: As I have not the opportunity of meeting very often with the dear brethren and sisters this Winter, I wish to say a few words to them through the *Review*. And as my name has never yet appeared in the paper, I will inform you that it has been about sixteen months since I turned away my foot from the Lord's holy day, and since that time I have been endeavoring to call the Sabbath a delight, the holy of the Lord and honorable.

It was when Bro. Holt and Cornell visited Gilboa with the tent that I first heard the truth of this last message. By strict attention and a careful examination of the word of God I was fully convinced that Sunday could in no way answer the obligation of the Lord's holy Sabbath, and also that we had been slumbering as it were on the very brink of time without any knowledge of its close, and thus giving no attention to the exhortation of the Lord through the prophet, to "seek meekness and righteousness," that there might be a possibility of being "hid in the day of his anger." Zeph. ii, 3.

For a time I was at ease. I felt secure in having enjoyed the favor of God in the belief I had entertained of his word; but suddenly conviction seized me, peace of mind fled from me, and I knew not whither to turn. I knew there was no way to heaven but by the way of the cross, and here it was before me in all its weight. How heavy, let experience tell. Here is the last test, thought I, and I could only think of these words for encouragement, "Behold, I have set before you this day life and death." I saw that it was better that I had never known the way of righteousness than to turn away from the holy commandment delivered unto me. I felt the force of the words of Jesus, No one cometh to me except the Father draw him; and O, how thankful am I to-day that he drew me by the sweet cords of his love to come to Jesus, in whose wounds I found forgiveness for the transgression of God's holy law.

"He drew me and I followed on,
Charmed to confess the voice divine."

My peace was now like a river. I could exclaim with David, Great peace have they that love thy law, and nothing shall offend them.

I now care not for the scoffs and frowns of the world, neither do I crave their smiles nor flatteries, because the precious Bible teaches me that even the friendship of the world is enmity against God, and I have chosen rather to suffer with his people than to enjoy the pleasures of sin for a season. My course is onward. I have that hope which is an anchor to the soul, both sure and steadfast, and reaches to that within the veil, whither the forerunner for us hath entered. I rejoice that I have an Advocate. Were it not for this I could have no hope. And again, when I read this blessed promise gratitude swells my heart. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Dear brethren and sisters, let us awake! Let us enter more fully into the work of saving our souls. Let us be zealous and repent. I believe there is danger, great danger, of having our names taken out of the book of life while we are so unwilling to deny ourselves for the suffering cause of truth. Let us look to the time when neither our silver nor gold shall be able to deliver us. O let us provide ourselves with bags that wax not old, and have our treasure deposited in the bank of heaven. Let us not shrink from the suffering part of religion, but be willing to suffer as Jesus did, who is our example; that when his glory is revealed we may be glad with exceeding joy.

The work of saving souls is not confined to the messengers. Each individual member has a part to

act in spreading the truth, and this we shall do if we have the truth in our hearts. O let us sink deep into the will of God, that we may rise with the message, and not be left to look to the earth and "behold trouble and darkness, and dimness of anguish." The Lord's cause should have our first and principal attention.

Yours in hope of eternal life.

ELIZA J. WAGNER.

Greenbush, Ohio, Jan. 8th, 1859.

From Bro. Foote.

BRO. SMITH: The truth proclaimed at Gilboa one year ago last Fall is still cutting its way through the hearts of the people. Even here, eight miles from the tent ground, the doctrines of the church of God are discussed freely, and often angrily; and as is generally the case where the truth is preached, the multitude prefer darkness to light, hate the cross, and seem bent on pursuing the road to death.

A man by the name of S. —, has recently given his people three lectures against the law of God, and especially the fourth commandment, trying to prove the whole law to be abrogated, and the Sabbath changed to the first day of the week. He stated, among other absurdities, that "mankind were without any laws for the government of their moral actions for 2500 years from the creation!" I will leave all to make their own comments on the above, and just say the effect of such preaching has been, and is, to make infidels and fallen angels to rejoice. Through the instruction of false teachers here the people are fast getting upon the no-Sabbath ground.

But while we have cause to lament over the mental blindness of the multitude, and see the enemies of God's holy law, like the troubled sea, casting up their mire and dirt, we have abundant reason to rejoice, that through the grace of God a few this way have had the unspeakable privilege of hearing the truth, and are now trying to keep the Commandments of God and the Faith of Jesus. And while leaning upon the arm of our Beloved are trying to serve God and get ready to stand in the time of Jacob's trouble, if called to pass through it.

A few who started in the good cause with us, on seeing lions in the way, have turned back; but there is still a goodly number, who we believe are ready to pass through the fire and come out as tried gold; dear brethren and sisters, who bear the image of Jesus, and through grace are endeavoring to stand fast in the liberty wherewith Christ has made them free, and are bound for the kingdom, which is to fill the whole earth.

Yours for, and in the truth.

WM. S. FOOTE.

Pendleton, O., Jan., 1859.

From Sister Bates.

BRO. SMITH: I am still striving to keep the commandments, and feel to say with the Psalmist, The law of the Lord is perfect, converting the soul; the commandments of the Lord are pure, enlightening the eyes; more to be desired are they than gold, yea, than much fine gold. Moreover by them is thy servant warned, and in keeping of them there is great reward.

When Bro. Frisbie first came to lecture in this place I thought he was an impostor; but when I heard him for myself, I saw that he taught the doctrine of the Bible, and I must receive it, or reject it to my own condemnation. And now as the messengers come this way and deliver to us strait testimony and Bible truths, something within me seems to say, Truly these are the servants of the Most High God. And O, may I ever follow the Bible instead of the teachings of men. Though I lose all in this life, I am determined to strive to walk in the straight and narrow path that leads to life. This world looks very dark and dreary to me, filled with pride and vanity. Truly there is no pleasure for me in such empty things. I long to go where our joys will be lasting, our pleasures never end; where sickness and sorrow can never come.

O how good it is to get our thoughts and affections

elevated far above earthly things, and our souls filled with the love of God! Yes, religion pays well, both in this life and in the world to come. The church here are striving to arise. We have had some good meetings this Winter.

Your unworthy sister.

SARAH E. BATES.

Gaines, Mich.

From Sister Brown.

BRO. SMITH: I feel to praise the Lord for showing me the light of truth, and the glorious plan of salvation. The Bible is no longer a dark mystery to me, but a bright and shining light. It has been but a few months since I embraced the Third Angel's Message, under the preaching of Brn. Cornell and Lawrence. It found me in one of the Babylonish churches of this place; but when I heard the call I was willing to come out of her.

I am determined to press my way on and upward to those mansions our Saviour has gone to prepare for those that love him and keep his commandments. O, this world seems of little account to me when I think of the joys that await the faithful. I am willing to suffer anything for Jesus' sake. I want to live near him and enjoy his approving smile every day, and know that my ways please him. I believe we are living in a solemn time, and that this is the last note of warning this world will ever receive. I am determined by the grace of God to hold out faithful till Jesus comes.

Your sister, hoping to stand on Mt. Zion.

R. J. BROWN.

Lapeer, Mich.

From Bro. Ferciot.

BRO. SMITH: I can say that the truth still looks precious to me. The path of the just shineth more and more unto the perfect day. We are truly living in a solemn time. O may we heed the warning to be zealous and repent. My brethren and sisters, we do want the gold tried in the fire, the eye-salve that we may see, and to be clothed with the white raiment which is the righteousness of the saints. I see the necessity of a deeper work of grace in my heart; for we are truly living in a perilous time, a time that is trying the patience of the saints. Some that started to travel the narrow path when I did have become discouraged, and have fallen out by the way. They say by their actions that they do not want Christ to reign over them.

I feel the necessity of living out the truth, that our enemies may see that we have been with Jesus and learned of him. I want all the christian graces developed in my character, that I may comprehend with all saints what is the length and breadth and height and depth of perfect love.

Light afflictions which are for a moment, will work out for us a far more exceeding and eternal weight of glory.

Brethren and sisters, let us look forward to the time that the apostle James speaks of, when the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. I believe the time is now, if we have the faith requisite, when the power of God will be manifest among us as a people, and the different gifts developed in the church. Is not Satan working with all power, and signs, and lying wonders in the land, and will not God raise up a standard against him? I believe he will as he did when Moses led the children of Israel out of Egypt. He is the same forever. Then let us put our trust in him, for he will deliver us from the power of Satan, and we shall overcome him by the blood of the Lamb and the word of our testimony.

Yours striving to overcome.

PETER F. FERCIOT.

Lovett's Grove, Ohio.

From Bro. Lewis.

BRO. SMITH: In accordance with the suggestion of Bro. J. Clarke in the *Review*, No. 8, I embrace this opportunity to communicate with your readers,

if, perchance, what I may say shall be found worthy a place in your columns.

I commenced reading the *Review* some three or four years since, for two reasons: I wished to learn something of those who supported it, and advocated its doctrines, and felt willing to receive any new light upon the all-important subject of our lives. Upon the question of the Sabbath I had no inclination to disagree with you, as I had always observed it; other points I did not embrace at once. I thought them quite consistent, yet I never saw them in their true light until, with the Bible for my guide, I sought God in prayer for light to see his truth, and I now bless his holy name that I ever heard the three messages, the counsel of the faithful and true Witness, the immortality of man as brought to light in the Bible, &c., &c. But for meeting with Bro. Steward, of Mauston, and the *Review* when I did, in my boyish incredulity I doubt not but I should long since have renounced the Bible, and now have been attempting to "climb up" by some theory of speculative philosophy; and whatever may be the end of the *Review* or of Adventism, thus far I feel that it stopped me and brought me back to the sure guide of the world, the Bible.

There are but few here who call themselves Adventists, yet I believe there are not a few who are willing to keep all God's commands and serve him in all his appointed ways. The Seventh-day Baptists are the leading denomination in our immediate neighborhood; yet there are many around and among us who observe Constantine's Sabbath instead of that of the Lord. But I trust God has yet good laid up in store for his children in Berlin. I sometimes try to vindicate the truths of God's word here on the Sabbath, yet a press of other duties, of a literary nature, make it impossible for me to study or reflect much, and my own weakness, and at times want of faith, seem to retard any effort in any great degree for good. A few seem alive to God, and the interests of his kingdom, yet many around us (especially those who do not keep the Sabbath) seem too much inclined to seek only a form of godliness without the power. O, that God would not say of us as he did of Ephraim, but would send us light and give us hearts to receive it. Allow me a question to yourself or some of your correspondents:

Is the Third Angel's Message being given, or to be given except in the United States?

Yours striving to overcome.

A. H. LEWIS.

Berlin, Wis., Jan. 22d, 1859.

NOTE.—We have no information that the Third Message is at present being proclaimed in any country besides our own. Analogy would lead us to expect that the proclamation of this message would be co-extensive with the first: though this might not perhaps be necessary to fulfill Rev. x, 11, since our own land is composed of people from almost every nation.—Ed.

From Bro. Gordon.

BRO. SMITH: I have long wanted to tell you of the progress of religion here. The Third Angel's Message has taken effect in this place, and there are many who are trying to keep the commandments of God. I thank the Lord for the present truth which I have been enabled to see.

There was a discourse delivered here a short time since, which excited much interest in behalf of this faith; and I am sure if we could have a preacher here there would soon be raised up a noble church. Last Sabbath we had a prayer-meeting, and the Lord poured out his Spirit as I never before witnessed. I believed in the Universalist doctrine until a short time ago; but when the truth of God was presented to me I could not resist it.

Yours waiting for the coming of Christ.

C. L. GORDON.

Conway, Mich.

From Bro. Sevey.

BRO. SMITH: I would say in behalf of the little band of commandment-keepers in Greenbush, that

we are very desirous of having Bro. Waggoner, or some other messenger, come to this place and give a course of lectures. We think it would be very beneficial, especially to the little church, and we also think that others will be benefitted. There are subjects upon which we desire light. We need help. O let the Macedonian cry be heard. D. SEVEY.

Greenbush, Mich., Jan. 13th, 1859.

Extracts from Letters

Sister E. Cox writes from Bowling Green, Ohio: "I was a bitter opposer to the truth till it pleased the Lord to send Brn. Loughborough and Butler to Bowling Green with the solemn message of the third angel. I went to hear what I believed to be error, but found it meat in due season to my soul. It was long before I could make up my mind to come out from the world and serve God; but I feel thankful that I found a willing heart at last to treasure up the truths of God's blessed word. I desire to stand firm and steadfast to the end."

Sister S. C. Corey writes from Ulysses, Pa., Jan. 12th, 1859: "The evening following our conference the first of this month the brethren and sisters having met for prayer-meeting, Satan sent out his agents and stoned the house; but the Lord protected his people and they had a good meeting. I truly feel that the day of strong delusions has come, and Satan is at work with all power and signs and lying wonders; but if like good soldiers we put on the whole armor of God, and fight manfully, we shall soon come off more than conquerors through him that has loved us. There are very many precious promises for our encouragement in the Bible, such as, If we suffer with him we shall also reign with him. Let us rejoice then, when we are persecuted for righteousness' sake, and be glad to be companions of those that are so used. The Lord help the remnant to overcome, is my prayer."

THINGS LOST FOREVER.—The following words from the pen of Lydia H. Sigourney are full of instructive meaning:

"Lost wealth may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smothered into forgetfulness, even forfeited reputation won by patience and virtue; but who ever looked upon his vanished hours, recalled his slighted years, stamped them with wisdom, or effaced from heaven's record the fearful blot of wasted time. The foot-print on the sand is washed out by the ocean wave; and easier might we, when years are fled, find that foot-print than recall lost hours."

OBITUARY.

OUR beloved sister, Deborah Drew, wife of Lebbeus Drew, fell asleep Jan. 13th, 1859, in the fiftieth year of her age. She has left a husband and a large family of children who deeply feel their loss; but they mourn not as those that have no hope, at least in respect to the welfare of the deceased; for she was strong in the faith that the grave would not hold her but a short time, and that she would soon see Jesus and be made like him. Some of the children have not professed a hope in Christ, but as their beloved mother gave them her last exhortation and farewell, they resolved to seek a preparation to meet her in the morn of the resurrection. The Lord help them to fulfill this good resolution, and prepare to meet the soon coming Jesus. And may this affliction be sanctified to the good of each member of this bereaved family.

The funeral was attended to-day. I endeavored to administer the consolation of the gospel, in a discourse founded upon Rev. xiv, 13, in presence of a large collection of relatives, friends and neighbors. We then laid her away to rest in the silent grave till Jesus comes who has the keys of death and of hell.

"She sleeps in Jesus, blessed sleep!
From which none ever wake to weep."

R. F. C.

S. Pultney, N. Y., Jan. 16th, 1859.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. FEB. 3, 1859.

To Correspondents.

H. Grover. Remember that the promises and threatenings of the Lord are always conditional. The following general rule on this point is found in Jer. xviii, 7-10. God says,

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have proclaimed, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

Apply this rule to the threatening against the Laodiceans, and there is no trouble. They are to be rejected of God, only on condition that they do not repent. On this account, therefore, they are counseled to be zealous and repent; and those who heed this counsel, and overcome, have the promise of sitting with Jesus on his throne.

In regard to the 144,000, it is only by connection with corrupt churches that persons become defiled in a spiritual sense. But the church of God is a pure church. It is to be presented to God, "without spot or wrinkle or any such thing." Eph. v. 27. None need be afraid of a connection with this church.

A. Pierce. Events in the antitype must take place in the same order that they did in the type. If then, the plagues of Egypt are typical of the seven last plagues; and if the deliverance from Egypt, is typical of a deliverance of the people of God, down here, it must be of our final deliverance from earth, after the pouring out of the seven last plagues. But these plagues are yet future; consequently we cannot now be occupying a period, corresponding antitypically to the forty years' sojourn of Israel in the wilderness.

The Instructor.

In the Review for Dec. 30th, we stated—"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." We found about \$200 due. This should have been paid, and more than \$200, on the present volume by this time. This would save the trouble, expense and perplexity of publishing the Instructor on credit, or with borrowed money. There is receipted in the February number only \$40.29, therefore, instead of reducing the price of the paper, we shall be obliged to reduce the number of those subscribers who neglect to pay their just dues. J. W.

The Cause in Colon and Burlington.

From a short visit to Colon I am able to report a good state of the cause in that place. Some have fallen away whom we fondly hoped to meet in the kingdom, but those that remain are firm and united in the truth. Others are still interested and inquiring, and we trust the little company of believers will ever realize that in order to lead others to glorify God, they must let their light so shine that they may see their good works. These form the *unanswerable argument*.

The church in Burlington has walked in some darkness on account of reproach brought on the truth by its professors. They have generally been remiss in walking up to the rule laid down by our Saviour in Matt. xviii. But they have lately been brought to see the necessity of action, and fellowship has been withdrawn from some whose walk was disorderly, and the result is that more brotherly love and union exist now than have existed heretofore. Their meetings are spirited, and indicate that the church is rising from its low state.

Two were baptized on the 23rd inst., and although it was one of the coldest days of the winter, it was a season of pleasure and profit to myself, and I trust to all. If the brethren and sisters wish to have agreeable and profitable seasons in attending to such duties, they must first remove the weights and stumbling-blocks, and thus ensure the smile of God and the presence of his Spirit. To administer the ordinances of the gospel to a cold, formal church, where the Spirit of God has been grieved away, is a task—a grievous burden to the messenger of the truth, and hard to be borne. J. H. W.

Letters.

Our brethren and sisters all love to read the letters in the Review, and of course the editor loves to gratify their taste by publishing them. But with the writers he is unacquainted, and therefore if a letter is sometimes inserted from a person in whom we have no confidence, let us not blame the editor, but remember that if he published only the letters of those who, by personal acquaintance, he knew to be in good standing and firm in the faith, this department of the paper would be discontinued. You want them left out, do you? Well, let us write in filling the letter pages with good, warm-hearted, soul-stirring epistles, that will leave no room for cold, formal, prosy essays from lukewarm christians. J. H. W.

Business Department.

Business Notes.

H. W. Lawrence: Your remittance for the Brn. you name was entered on book at half price.

E. Day: We arrange credit on book for both REVIEW and INSTRUCTOR according to your figures.

S. Monroe returns his paper without giving his P. O. address. Can any one help his negligence, and tell us where he lives.

Wm H. Graham: We have none of the Tracts of which you speak, bound.

A. A. Marks: R. Baker's paper was returned by P. M. at the commencement of this volume.

Chas. Wickel: You will find your \$2.00 sent by Bro. Loughborough, receipted in No. 18, Vol. xii. It paid to xii, 1.

J. Burbridge: Your hymn book has been sent. Probably you will in due time receive it.

A. G. Hart: Your letter with \$3.15 is received. We understand how to appropriate all but the last 75 cts. concerning which you say: "75 cents to apply on what I owe Wm. Foot." We confess to being a genuine Yankee, born and brought up in New England; but we really cannot guess what this means. Please explain.

Books and Accounts.

BOOKS SENT, JAN. 1859. A. Shoemaker, Ohio, 96c. L. M. Castle, N. Y., \$1.43. C. H. Halliker, N. Y., 10c. J. V. Weeks, Nebraska, 12c. T. P. Burdick, Ills., 30c. G. W. Newman, Mich., 13c. H. H. Bramhall, Mich., 40c. L. Locke, O., 43c. A. S. King, Mass., 64c. O. W. Sperry, 60c. M. W. Porter, Minn., 9c. A. B. Morton, Ills., 65c. S. H. Peck, Vt., 25c. P. Mangin, Wis., 45c. J. W. Raymond, N. Y., 13c. Wm. Potter, Mich., 28c. Jos. B. Sanford, 15c. A. Lanphear, N. Y., 36c. Saml. Page, Pa., 75c. S. A. Street, 14c. D. Hildreth, Ills., \$1.00. Danl. Williams, Ind., 27c. J. R. Goodenough, Wis. 73c. A. Monson, Ct., 53. Jno. Smith, N. Y. 13c. J. W. Marsh, N. Y. 13c. A. G. Hart, Iowa, 13c. J. T. Mitchel, Iowa, 13c.

Sold On Account. Wm. Peabody \$5.00, Wm. Lawton \$1.50. J. H. Waggoner \$12.79. H. W. Lawrence \$1.

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.

J. M. McLellan, A. Pierce, J. Graham, E. Cox, J. Clarke, S. Page, F. Wheeler, M. A. Loveland, L. Bolton, J. Dorcas, L. Butler, S. M. Colby, D. Hildreth W. S. Foote, S. A. Street, W. S. Higley, jr., "Ann," Wm. A. Raymond, C. Monroe, A. E. Colson, Jane Higley, A. A. Marks, E. Pike, Anonymous, from Ayersville, Ohio, D. Williams, M. D. Elger, Mary Starkweather, Jno. Hall, S. S. McLain, I. S. Chaffe, V. P. Stearnes, S. C. Welcome, E. C. Stiles, A. Monson, Jas. Corey, Wm. S. Ingraham, R. Griggs, Geo. Wright, Mrs. M. Cowles, S. G. Cottrell, T. Bryant jr., J. Burbridge, S. Andrews, Jno. Smith, Wm. Whitford, Thos. W. Potter, Jno. Alexander, D. Long, T. Draper, Wm. Harris, Chas. Woodman, A. Kimble, F. M. Snyder, A. G. Hart, H. Rowe, A. C. Hudson, M. E. Wagner, A. M. A. Cornell, H. W. Lawrence, J. Clarke, J. F. Simons, E. Day, D. F. Newton, Z. S. Vail, J. W. Marsh, H. Evans, F. M. Palmiter, H. Clough, S. F. Pike.

Receipts.

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

FOR REVIEW AND HERALD.

L. Bolton 1.00, xvi, 1. H. Edson 1.00, xiv, 1. A. Putnam 1.00, xiv, 1. Dr. Wood 1.00, xiv, 1. Jno. Hall 0.50, xii, 14. Jno. Hall (for A. Stearns) 0.50, xiv, 10. Mrs. S. McLain 1.00, xiv, 1. E. Pike 1.00, xiv, 6. A. E. Colson 1.00, xiv, 1. S. A. Street 1.00, xiv, 1. S. C. Welcome 1.00, xii, 22. Sally Howard 1.00, xiii, 17. H. Kenyon 1.00, xiv, 14. Benj. Woodard 1.00, xiii, 1. W. J. Hardy 1.00, xiv, 1. A. J. Corey 1.00, xiii, 10. Wm. Minisay 1.00, xiii, 1. S. D. Covey 1.00, xiv, 3. F. Bostwick 1.00, xiii, 16. Chas. Bostwick (for himself and father) 0.50. Wm. Sevey 2.00, xiv, 1. J. S. Wicks 0.50, xiv, 11. Chas. Buck 1.00, xiv, 11. A. Richardson 0.50, xiii, 14. Saml. Raymer 1.00, xiv, 11. A. Monson 1.00, xiv, 10. E. C. Stiles 1.00, xiv, 1. T. Bryant jr., (for J. Warner 0.50 xiv, 1; for Wm. Robinson 0.50, xiv, 10.) S. G. Cottrell 1.00, xv, 1. A. C. Hungerford 0.25, xii, 6. R. Griggs 2.00, xv, 1. E. R. Whitcomb 2.00, xiv, 1. A. L. Burwell 2.00, xv, 1. J. H. Ginley 1.00, xiv, 1. J. Jessup 0.50, xi, 14. A. Tyler 1.00, xiv, 1. H. Herrington 0.87, xiv, 6. Mrs. S. Andrews 1.00, xiv, 11. H. Brunley 0.50, xiii, 8. S. A. Snyder 0.50, xiv, 14. J. Alexander 2.00, xii, 1. Wm. Whitford 2.00, xv, 1. Mrs. A. Way 1.00, xiv, 11. B. Reed (for S. Wright) 1.00, xv, 11. A. G. Hart 1.00, xiv, 1. Wm. Hutchins 0.25, xiii, 24. R. Perrine 0.25, xiii, 24.

Books for Sale at this Office.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 Pages, 430 Hymn and 76 pieces of Music. Price, 60 cents.—In Morocco 65 cents.

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The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in the times of apostasy and peril.—148 pages.—Price 12½ cents.

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The Nature and Tendency of Modern Spiritualism—an able exposure of that heresy. 84 pp. 8 cents.

The Two-horned Beast of Rev. xiii, a Symbol of the United States. Price 10 cents.

The Sanctuary and 2300 days by J. N. A. Price 12½ cents.

A Refutation of the claims of Sunday-keeping to Divine Authority; also, the History of the Sabbath. Price, 6 cents.

Why Don't you Keep the Sabbath? Extracts from Catholic works. Price 5 cents.

The Celestial Railroad. Price 5 cents.

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

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

The Bible Sabbath, or a careful selection from the publications of the American Sabbath Tract Society, including their History of the Sabbath. Price 10 cents.

Perpetuity of the Royal Law.—Price 5 cents.

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An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met. Price 18 cents.

Review of Crozier. This work is a faithful review of the No-Sabbath doctrine as set forth in the Advent Harbinger by O. R. L. Crozier. It should be placed in the hands of those who are exposed to that heresy.—Price 6 cents.

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The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young. Bound, 25 cents. Paper covers, 18 cents.

The 2300 Days and Sanctuary by "U. S." Price 5 cents.

Brief exposition of Matt. xxiv. Price 6 cents.

Review of a Series of Discourses, delivered by N. Fillio in Battle Creek, Mich., March 31st, to April 4th, 1857, on the Sabbath question. By J. H. Waggoner. Price 6 cents.

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 6 cents. The same in German, 10 cents.

The Truth Found—A short argument for the Sabbath. Price 5 cents.

Home Here and Home in Heaven, with other poems. The work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus.—Price 25 cents. In paper covers, 20 cents.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy.—Price 20 cents. In paper covers, 12½ cents.

Word for the Sabbath.—Price 5cts.

The Chart.—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches.—Price 25 cts.

The above named publications will be sent by Mail post-paid, at their respective prices.

When not sent by mail, liberal discount on packages of not less than \$5 worth.

All orders to insure attention, must be accompanied with the cash except they be from Agents or traveling preachers. Address URIAH SMITH, Battle Creek, Mich.