

Advent Review,

AND SABBATH HERALD.

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

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JERUSALEM, AWAKE!

Awake! Jerusalem, awake!
Daughter of Zion rise!
And in the strength of sovereign grace
Press on and take the prize.

Haste thee and put thy garments on,
The robe of righteousness;
For even now thy conquering King
His chosen waits to bless.

Thy watchmen shall see eye to eye,
Together shall they sing,
When God again with shouts of joy
His ransomed ones shall bring.

"Arise and shine, O Zion fair,
Behold thy light has come,
For lo! thy conquering King is near,
To take his exiles home."

That glorious day already dawns,
The morning star is risen,
And all God's waiting trusting ones,
Will soon be safe in heaven.

S. ELMER.

Ashfield, Mass

THE SABBATH.

The following is extracted from a discourse by Eld. A. Lowrey, published in the *Western Christian Advocate* of Dec. 22, 1858. We copy such portions as relate to the general principles upon which the Sabbath institution is based. How any one endorsing these principles, can imagine that he is rendering obedience to the fourth commandment by the observance of Sunday, looks to us like a problem not easy to be solved. The discourse opens upon Matt. xii, 12, as follows:

"Wherefore it is lawful to do well on the Sabbath day." Matthew xii, 12.

I shall in this discourse assume the divine appointment and perpetual obligation of the Sabbath, after simply recapitulating the points of evidence on which I rest this assumption.

1. *All the necessities which originally required the sabbath, still exist*—Did human nature ever demand regularly recurring periods of rest? That nature having undergone no change, makes the same demand now. Was it necessary in the beginning that God should teach, by example, that six-sevenths of our time might be devoted to secular pursuits, and that one-seventh would be needed for rest and holy duties? We still need the force of that high precedent.

2. Every argument which proves that the sabbath law remained in force throughout the Jewish era, will prove its continued obligation under the Christian economy.

Was it introduced into the Decalogue, and made a part of their great standard of moral rectitude and duty? That same Decalogue has been grafted into

the Gospel. Was the sabbath made a part of the Levitical code and interwoven with the civil government? All the moral elements of the Levitical code have been incorporated into the Christian system.

The Gospel is no abolishment or relaxation of any moral principle in the Jewish religion.—Our Lord does modify some Old Testament precepts in his sermon on the mount; but that modification was designed to give them greater stringency and a higher sanctity. "Ye have heard that it hath been said: Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies." * * * "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. But I say unto you, that you resist not evil." * * * So also in regard to murder and divorce. A higher standard of moral conduct is established. The Gospel is but a revision, enlargement, perfecting, and spiritualization of the moral laws and religious economy given to the Jews.

The Decalogue being purely a moral code, has been grafted into the Gospel without abridgment or change. Nor has there been the slightest abatement of its sanctities or relaxation of its binding force.

That we have but nine commandments is a new discovery, not of this city, but of the semi-infidelity of the old world, and recently imported into this country.

The Decalogue, being preeminently a moral code, can not be repealed without subverting the moral government of God over free intelligences. God indicated the surpassing importance of the Decalogue by the sublimity of its communication. He wrote it with his own finger upon the durable substance of stone. He selected, as the seat of his announcements, the rocky summit of Sinai. He descended in a pillar of fire, and constructed his sanctuary out of the terrors of the elements. He spoke with the voice of thunder and the tongue of lightning. As He wrote, Sinai trembled to its base, buried in cloud and smoke, while the thunder waxed louder and louder. This scene of grandeur has its meaning. Can any one believe it a pompous show? Does it not proclaim that the principles of the Decalogue are essential to moral order every where and perpetually? If so, the 4th commandment can not be repealed.

Let us group together the evidence upon which this proposition rests.

1. Our Lord says: "Think not that I came to destroy the law or the prophets. I came not to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Does not this prove that the integrity of the Decalogue must and shall be preserved while heaven and earth remain? The death penalty and temporal judgment in regard to the Sabbath have been relaxed, but a more direct appeal to the more awful retributions of eternity have been substituted for them.

2. When the young man came to Christ inquiring what he should do to inherit eternal life, our Lord quoted the commandments, and taught that to observe them was essential to salvation.

3. When asked by a lawyer, a man belonging

to a class generally versed in subtleties, and a man desiring to draw from Christ, no doubt, something disparaging to the law, which was the great commandment in the law, Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew xxii, 36. A summary, but no repeal of any part of the Decalogue.

4. Paul pronounced the law holy, just and good, and ascribed to it his knowledge of sin. Rom. vii.

5. James makes the Decalogue a unit, and therefore not repealable in its parts. He lays down this premise: "For whosoever shall keep the whole law, and yet shall offend in one point, he is guilty of all." He elaborates the proposition, thus shewing clearly that he is speaking of the binding force of the Decalogue: "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law;" that is, of the law as a whole.

6. If it be asserted: "The Son of man is Lord of the Sabbath," and therefore competent to repeal the Sabbath law, the claim is conceded. But we inquire, has he done it? When he came into the world he found the Jews observing the Sabbath with superstitious exactness, and therefore had the fairest opportunity to declare it a nullity; but he did not do it. He simply taught that works of necessity and mercy might be done on that day as they always had been.

He declared: "The Sabbath was made for man." Not for the Jew—not on account of any peculiar circumstances, but for man; thus giving that day an application to the race, in all times and countries.

7. *He maintained the hallowed character of the day, by example and doctrine.* He neither did nor sanctioned secular labor on this day, excepting acts of necessity. The Jews after watching Jesus with a malignant scrutiny, that they might accuse him, only charged that his disciples plucked the ears of corn, and that Jesus healed the sick on the sabbath day.

There is not even a forced resemblance in these acts to the secular pursuits and carnal pleasures, of which complaint is now made in this community. Indeed, the sabbath was occupied by the Saviour in teaching—in promulgating his own Gospel, and the acts of healing, which were no desecration of the day, were usually incidental to public instruction. It has been said by those who desire loose views to prevail, respecting the sanctity of the Sabbath, that our Lord performed most of his miracles on the Sabbath day. This, we are told, is a remarkable fact, as though it bore a striking resemblance to the thunder of the omnibus in our streets. But the position of our Lord is defined in the text, "It is lawful to do well on the Sabbath day."

JOHN CALVIN ON CHRISTIAN UNITY.

TRANSLATED FROM HIS COMMENTARIES.

"Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. iv, 3, 4.

"The apostle expresses clearly how perfect ought to be the unity of Christians. It should be in every respect so complete that we may grow into one body and one spirit; by which words he designates the whole man, as if he had said, wholly should we

be united, body and soul, and not merely in part. And this he confirms by a valid argument, namely, that we are all called into one inheritance and one life. Hence it follows that we cannot obtain eternal life otherwise than by living in harmony together in this world. God calls us all with one calling in order that, being united together in the same harmony of faith, we may study mutually to assist each other.

"O that this thought did but fully possess our minds. Did we but remember that the law of the Christian life is such that the children of God can no more be at variance among themselves than the kingdom of heaven can be divided, how much more careful should we be in cultivating a spirit of brotherly love. What a horror of all contentions should we have, if we did but realize as we ought that all who separate themselves from their brethren do also alienate themselves from the kingdom of God. How can we confidently vaunt ourselves to be the children of God, and yet be forgetful of our common brotherhood? Let us learn from Paul that those can be by no means partakers of the same inheritance, who are not one body and one spirit."

Again, on verses 15, 16, "That we may grow up into him in all things, which is the head even Christ," he says, "Note, 1. That whatever vitality and healthy growth is in the members, is derived from the head. 2. That the members, on account of the limited supply afforded to each, are mutually dependent on each other. 3. That the body cannot be in a sound and healthy state, unless the members be bound together by mutual love."—*Am. Messenger.*

BABYLON.

Rev. xviii, 1-4. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The word Babylon comes from Babel, and signifies "confusion or mixture." See Gen. x, 10; xi, 9. Once when men were all of one language, they undertook to build a "city, and a tower whose top should reach unto heaven." But God came down and confounded their language, so that they "could not understand one another's speech." "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off building the city. Therefore is the name of it called Babel, [margin, that is, confusion,] because the Lord did there confound the language of all the earth." Gen. xi, 1-9. Babylon, signifying confusion, well applies to the many denominations of professed Christians, with their different creeds, holding forth such confusion of sentiments. We are aware that many will object to this view; but we ask such as do object to make a better application.

The fall of Babylon is a moral fall. This may aid us in determining what Babylon is. That her fall is a moral change is evident from the order of events given. First, she falls, second, she becomes the habitation of devils, and "the hold of every foul spirit," &c.; third, God's people are called out of her; and, fourth, her plagues are poured out upon her, and she is thrown down with violence, "like a great mill-stone cast into the sea," and "found no more at all."

If Babylon be applied to the Roman Catholic church, then we inquire, When did that church morally fall? and then, as a second event, become corrupt and spiritually wicked? She has always been low and corrupt.

Again, Babylon is where God's people are, and from which they are called out, a short time before the seven last plagues are poured out. This is evident from Rev. xviii, 4. "And I heard another

voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. As the plagues are still future, and immediately follow Babylon's fall, and the call to God's people, the present is shown to be the period of her fallen condition, and the time for God's people to be called out of her. This forbids the idea of applying the text to the Catholic church in past time. Where, then, are the people of God of this generation? Are they in the Roman Catholic church? No; they have been, and many still are, in the Protestant sects. Bear this in mind: Babylon is where God's people are, a short time before the seven last plagues are poured out. She morally falls, and the people of God are called out to escape her plagues. This shows the propriety of applying Babylon to the sects, and locates the whole scene in a short period, just prior to the Second Advent.

If it be said that the city of Rome is Babylon, and that her fall is the burning of that literal city, then we would ask, How can the city of Rome "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" after it is burned. And how is it possible for God's people to be in Rome, (in order to be called out,) after that city is burned, and is thrown down with violence, like a great mill-stone cast into the sea by a mighty angel, and "found no more at all." Will God's people be in Rome after that city is no more? Again, the people of God are called out of Babylon to escape her plagues. But will they flee out of Rome after it is burned, to escape plagues, of which her being burned is her last plague? "Her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire." Rev. xviii, 8. The true application of Babylon is free from all these inconsistencies. The prophecy when rightly applied, will fit like the glove to the hand, being made purposely for it.

We unhesitatingly apply the Babylon of the Apocalypse to all corrupt christianity. The term, signifying confusion, is perfectly applicable to the many different sects, each holding different sentiments, and all united with the world. The Protestant sects are fitly represented by the harlot daughters of the woman of Rev. xvii, 4, 5. The woman that would leave her husband, and unite with, and seek protection from, another, would be called thus. The professed church of Christ has left the arm of her true husband, and now leans upon the strong arm of the law. She seeks protection, and to be nourished by the corrupt governments of the world, and is properly represented by the harlot daughters of the old mother, she being a symbol of the Catholic church. As the woman should cleave to her husband, so should the church cleave to Christ, and instead of seeking the arm of the law for protection in the worship of God, lean only on the potent arm of her Beloved. The nominal churches are unlawfully wedded to the world. This may be seen in the various departments of civil government. Even in the war department, the professed minister of Jesus Christ is seen mocking the God of peace with his prayers for success in battle. The testimony of the Apostle is a binder on this point: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? (How few know this!) Whosoever therefore will be a friend of the world is the enemy of God." Jas. iv, 4.

That Babylon, or the nominal churches have fallen, they themselves have borne most solemn testimony. Turn back, dear reader, to pages 22-34, under the head, *Iniquity Abounds*. See also *Three Angels of Rev. xiv*, 6-12, pp. 61-64; *Facts for the Times*, pp. 36-50, published at the Review Office.

But it may be said that our views of the moral fall and spiritual death of the churches is shown to be incorrect by the great revivals of 1858. Well, let the *Congregationalist*, published in Boston, speak on this subject. In a leading editorial for Nov. 19th, 1858, the editor says:

"Mr. Theodore Parker, during the great awakening a few months since, sneeringly told us that a score of such revivals would never close a dram-shop,

or liberate a slave. "*Fas est et ab hoste doceri.*" The slander—like many other slanders—contained a grain of truth which is this: that even the revived piety of our churches is not such that one can confidently infer, from its mere existence, its legitimate, practical fruits. It ought, for example, to be as certain, after such a shower of grace, that the treasures of our benevolent societies would be filled, as it is after a plentiful rain, that the streams will swell in their channels. But the managers of our societies are bewailing the feebleness of the sympathy and aid of the churches.

"There is another and sadder illustration of the same general truth. The *Watchman and Reflector* recently stated that there had never been among the Baptists so lamentable a spread of church dissension as prevails at present. And the sad fact is mentioned that this sin infects the very churches which shared most largely in the late revival. And the still more melancholy fact is added, that these alienations date back their origin, in most cases, to the very midst of that scene of awakening. Even a glance at the weekly journals of our own denomination will evince that the evil is by no means confined to the Baptists. Our own columns have, perhaps, never borne so humiliating a record of contentions and ecclesiastical litigations as during the last few months."

This testimony, coming from two very high sources, in the religious world, makes the real condition of fallen Babylon appear worse than before her spurious revivals.

Let it here be distinctly understood that the second angel [Rev. xiv, 8] is in the past. But the angel of Rev. xviii, 1-4, belongs to the present, and more especially to the future. This angel is to proclaim what the angel of chap. xiv, 8, did, and also something more, which has been taking place since Babylon fell. He adds, "and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The second angel who announced in 1844 that Babylon had fallen, could not then also declare that she was a hold of foul spirits, for the history of her foul spirits has been since that date.

Mesmerism, Satan's mildest bait, was but little known in this country prior to 1844; since then the church has been bewitched with its damning influence. Psychology was not mentioned; and no one so much as dreamed of all this clattering of ten thousand demons from the infernal regions, rapping, moving chairs, stands, tables, &c. That Babylon's cup is full, we do not believe. But the present movements of Spiritualism show the text fast fulfilling. When accomplished, the wrath of God, unmingled with mercy will be poured out.

But it may be said that the church as a body does not believe in the spirit manifestations. Very well; twelve years since they were not known. And for two or three years after the rapping was first heard, almost every one looked upon it as a deception. But as Spiritualism has rapidly advanced, there have more ministers embraced it, than any other class of professional men, and church members form a large portion of the body of Spiritualists.

But we shall contend that this sin of necromancy rests upon Babylon. She is accountable for it; for this prominent point of her popular theology, found in all her creeds, that all men have immortality, and that the dead have knowledge, is the very basis of Spiritualism.

The Bible doctrine of immortality through Christ alone, and that conditional, and that the "dead know not anything," disrobes these demons, and exposes their hideousness. It shows that they are not the spirits of the dead, but lying spirits sent forth to do the work of him who was a liar from the beginning. It is a perfect safe-guard against the strong delusion of Spiritualism. But we do not see how those who hold that all men have immortality, and that the spirit, separated from the body at death, is conscious, can stand against this heresy.

A writer in the *Spiritual Telegraph* truthfully states: "Scarcely do we hear a funeral sermon, or read a book or a paper devoted to sacred subjects, but either directly or indirectly the subject of guardian angels and the continued existence of the spirit

after death is alluded to. These are some of the strong points on which Spiritualists rest their claims."

Go into our burying grounds, and there you may read on almost every grave-stone, that the *dead* are still living. Wherever the eye falls upon the inscriptions on elegant monuments, or plain marble slabs, the impression is given that the soul separated from the body at death, joyfully and unencumbered, took its flight, and now lives in heaven. This is illustrated by the following, taken from an exchange paper:

"A marble monument in the form of an obelisk, has recently been put up in the old burying ground in Concord, N. H., to mark the spot where lie the remains of the son of President Pierce, who lost his life by the accident on the Boston and Maine Railroad. The monument bears the following inscription: 'BENJAMIN PIERCE, born April 13th, 1841; died January 6th, 1853. Go thy way, thy son liveth.'"

Does President Pierce believe what is stated in the last clause of the above; that his son, who died Jan. 6, 1853, "liveth?" If he does, then why may he not expect a visit now and then from his only son? Suppose some accomplished demon should visit his abode, and imitate the hand-writing of the deceased, and in a manner calculated to touch the finest feelings of the soul, freely communicate with those bereaved parents; move chairs, tables, &c., play instruments of music; or even imitate the well-known voice of that only child. Would those parents be likely to resist that visitor, and drive him from them? Or would they believe him to be the spirit of their dear son? The reader may answer.

Not many years since, at the funeral of a virtuous young lady, the minister, while addressing the mourners, pointed to the coffin before the pulpit, saying, "Mary is not there. That is but the lifeless clay. Mary has gone to her God. Or, perhaps, her spirit has returned, and is now watching over this mourning circle."

Suppose distinct raps by some unseen hand that very moment had been made on the floor near the mourners; who of that congregation that hung upon the words of the eloquent speaker, would have doubted its being the spirit of Mary that produced the rappings? No one.

Now suppose that the minister, at the moment the rapping was heard, was uttering the Bible doctrine that immortality is conditional, to be given to the saints only at the resurrection, and that the dead know not anything. Who of that audience would have supposed that the raps were produced by the spirit of Mary? No one.

Thus we see that one of the great leading doctrines found in all the creeds of Babylon, forms the basis of Spiritualism. It has opened a wide door for Satan to come in and deceive the world. By many the doctrine of immortality through Christ has been classed with the non-essentials of the Bible. They will now see its importance. But we are of the opinion that the Bible does not contain non-essentials. The Lord has carefully kept them out, so that *all* scripture is "profitable."

Let it here be understood that we speak of the church as a body. That God has ministers and people yet in Babylon who are striving for heaven, amid the moral darkness that envelops her, we fully believe. This is evident from the fact that after the angel [Rev. xviii, 1-3.] proclaims the fall of Babylon, and that she has become a hold of foul spirits, &c., the voice from heaven [verse 4] says: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

What a moment of extreme interest is the present! The pouring out of the vials of God's wrath is the great event before us. A little space is left God's people to flee out of Babylon, and thereby "be not partakers of her sins," (the most prominent of which are modern witchcraft and necromancy,) and "receive not of her plagues." The tenderest feelings of the heart go out after God's people now sitting in darkness. Our spirit yearns over them. O God, send out light and truth, and save them speedily! O blessed Saviour, bring the sheep

and lambs to thy fold, before the wolves devour them.

CRY OF PEACE AND SAFETY.

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. v, 1-6.

Two distinct classes are here spoken of. One class, called brethren, have an understanding of the times and seasons. They are not in darkness so that that day should overtake them as a thief. They are the children of the light and of the day. They are not asleep; but awake and watching for the day of the Lord. The other class will not understand the times and seasons; and when the day of wrath is hastening upon them greatly, they will be crying "peace and safety." They will be in darkness, or without knowledge as to the approach of the day of the Lord, and sudden destruction will come upon them as a thief in the night, and there will be no escape for them. The two classes are represented thus: One by a person awake and watching; the other by a person asleep.

The doctrine of a temporal millennium is of quite recent date, and is well calculated to lull men to sleep. While looking for the world's conversion, they will not be expecting the day of wrath. The first who taught the modern doctrine of a temporal millennium was Daniel Whitby, who died, 1726, aged 88 years.

Our Lord taught that the wheat and tares should grow together until the harvest; and the harvest is the end of the world. And that as it was in the days of Noah, so shall it be also at the coming of the Son of man. "Wide is the gate," said our Lord, "and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii, 13, 14. He does not say the narrow way to life is to grow wider and wider, till the whole world can walk in it. The scriptures plainly teach that as we approach the end, the love of many will wax cold, men will be turned from the truth to fables, so that the few who bend their lonely footsteps in the narrow way to life, will be less and less. O that honest souls, now asleep as to the Lord's coming, dreaming of the world's conversion, would awake before sudden destruction comes upon them!

The doctrine of universal salvation is also of recent date. It is a device of Satan to close the ear against the warning voice of truth. The Universalist has taken the advantage of the unscriptural doctrine that all men have immortality, and that the sinner is to wail eternally in hell fire, and has built himself up on these errors found in the creeds of the churches. But lay out the doctrine of immortality through Christ, and obtained at the resurrection of the just, at the second coming of Christ, and the Universalist is "done over" at once. To suit his views, the words of our Lord, [Matt. vii, 13, 14.] should be altered so as to read something as follows: Wide is the gate, and broad is the way, that leadeth to life, and all the world go in thereat; because strait is the gate, and narrow is the way, which leadeth to destruction, and none can find it!

The alarm has been given. The gospel of the kingdom has been preached in all the world; and the fears of the people have been aroused. But the evil servant cried, "My Lord delayeth his coming," which put the fears of thousands to an end. Then, when the period of confident expectation of the coming of the Lord passed by, the scoffer triumphed, and the unprepared were greatly relieved. The world and the body of the church have fallen asleep upon the subject of the judgment at hand. Such a time of "ease in Zion" never was known. "Peace and safety" is heard throughout the land.

But we are of the opinion that this cry of peace and safety is yet to have a more perfect fulfillment

in the wide-spread delusion of Spiritualism. That "ism" has no Devil, no judgment, and no punishment of the wicked. All enter some one of the circles of the spirit world at death. *There* the vilest find pardon of sins committed in this world, and ascend in triumph to the higher circles!! All are safe; for although they may be guilty of crime of the blackest dye yet at death they can do nothing less than to enter some one of these lower circles.

That enemy of Jesus Christ, Thomas Paine, is now reported through a medium, Rev. C. Hammond, to be in the highest circle of the spirit world! He says that his name is "written in the records of eternal life," that he has received the plaudit, "Well done, good servant," that he has obtained the "reward" of the faithful, and has entered into eternal "joy."!! Nothing short of a demon could have the brass to talk of Paine on this wise. We give the following brief description of Paine's character, from the *Encyclopedia of Religious Knowledge*.

"This unhappy unbeliever died in contempt and misery. His disgusting vices, his intemperance and profligacy, made him an outcast from all respectable society. He is represented as irritable, vain, cowardly, filthy, envious, malignant, dishonest and drunken. In the distress of his last sickness, he frequently called out, 'Lord Jesus! help me.' Dr. Manley asked him, whether from his calling so often on the Saviour, it was to be inferred that he believed the gospel. He replied at last, 'I have no wish to believe on that subject.'"

So died Thomas Paine, in the depths of wickedness; and now he is a sainted spirit in the highest circle of the spirit world, and has come to teach this "Rev. Charles Hammond," who, under his inspiration, is to enlighten the world!!

What a hope is here held out to the vilest sinner! He may go on in crime, and feel assured of finally reveling with Paine in the glories of the higher circles of heaven!! It is evident that all who are caught in the snare of Spiritualism, will, with feelings of perfect "peace and safety," risk their soul's salvation, without repentance, and without the benefits of the atoning blood of Christ.

"When they shall say peace and safety, then sudden destruction cometh upon them," &c. From this we understand that those who reject the truth, and are in darkness as to the approach of the day of the Lord, will be united in the cry of peace and safety. We see but two classes in that dreadful hour. One is obeying the injunction of the Apostle, "Let us not sleep as do others; but let us watch and be sober." With the deepest interest they are watching the signs of the times, lest the day of the Lord come upon them as a thief. The other class is saying, "Peace and safety."

We might here mention the abundance of riches, silver and gold, heaped together, not only by individuals, but by numerous incorporations. Look at the many banking institutions, the amount of insurance capital, &c. &c., now existing, and then read what the Apostle says to the rich respecting their treasures. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James v, 1-3.

Dear reader, we have pointed out some of the most prominent signs of the immediate coming of the Son of man, and have shown their fulfillment by well known facts. We have seen the signs given the Jews to prove to them that Jesus was the true Messiah; also the more numerous and impressive signs of his Second Advent. Christ said of the Jews, that the men of Nineveh would rise up in the Judgment and condemn that generation. Also that it would be more tolerable for the land of Sodom in the day of Judgment than for them. If you reject greater light, how will you stand in the Judgment? Will it not be more tolerable for the Jews than for you? O reject not the plain word of the Lord, now fulfilling before your eyes. Prepare to meet thy God.

J. W.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, MARCH 10, 1859.

LETTERS AND ANSWERS.

From Eld. J. Ingerick.

DEAR SIR: Some person has had your paper sent to me, I suppose some old friend. * * * * I write you this to notify you to stop the paper as I do not believe some of the leading doctrines thereof. It is true I like the spirit of many of the writers, while others are too censorious.

I do not understand how you can accuse those who differ with you on the Sabbath question, of doing away the moral law. These accusations are of a wholesale and sweeping character. Now what christian believes the law is done away? The law is an eternal rule of right. There is no authority in earth or heaven can do it away. God himself would not do it; for it would be violating the principles of his own nature and government. How could it be right to entertain any other feeling but love and reverence toward our Creator? How could it be right to trifle with his holy name? The law is our schoolmaster to bring us to Christ. Now, as much as ever, love is the fulfilling of the law. Paul, in Romans says, Do we then make void the law through faith? Nay, but we establish the law. As it regards the Sabbath, I believe in observing the first day of the week. To be short and avoid repetitions, I would say that my reasons are those usually adduced. I am a believer in the immortality of the soul. Paul in 2 Cor. v, 4, 6, 8, calls this body a tabernacle. "We that are in this tabernacle do groan," &c. "Therefore we are always confident, (mark that) knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, and willing rather to be absent from the body and present with the Lord." Now if there is any meaning in language, this does teach the conscious state of the dead in Christ between their decease and the resurrection.

Again in Phil. i, 23. "For I am in a strait betwixt two, having a desire to depart and be with Christ which is far better. Nevertheless, to abide in the flesh is more needful for you." Now according to your view of the subject, he would when dead have no realizing sense of being present with Christ. Although he here had his conflicts, his christian graces were in exercise to comfort him. These, and all his high hopes and exalted views of the heavenly state must all lie dormant in the grave. Now I seriously ask you, Would any of you, believing as you do, write in such a strain as the Apostle did? Would you not consider that it would be calculated to lead astray? Would you not think it necessary to stop often and explain yourself? I was surprised in reading in your paper, strictures on a sermon, I think by a Methodist. The writer stated that the preacher referred to the words of our Saviour to the thief on the cross, "This day shalt thou be with me in paradise." The criticizer stated that if he went that day with our Lord to paradise, he went alive; for he did not die that day. Such assertions it will do to make to those who are wholly ignorant of the Bible. Mark says it was the third hour when he was crucified. Matthew, Mark and Luke tell us from the sixth to the ninth hour there was darkness over all the land. At the ninth hour Jesus gave up the ghost. Now turn to John xix, 31-42, inclusive. If, according to this, our Saviour and those crucified with him did not die that day, I do not understand language.

I would write more but I have not time. Perhaps it would not be amiss to say that I am a regular Baptist, and love all who love our Lord Jesus Christ. In haste yours,
JACOB INGERICK.
Charleston, Tioga Co., Pa.

REMARKS. We are pleased with our friend's remarks on the law of God. We are always glad to see a profound respect manifested for this law, and a firm faith in its perpetuity. If he will still maintain these principles during an investigation of the questions to which we are endeavoring to call the attention of the people, we shall think him "not far from the kingdom of God." We do not accuse those who differ with us merely on the day to be kept as the Sabbath, of doing away with the moral law. Nor do we believe that it is any mark of a "christian" to believe it to be done away. But if Eld. I. thinks there are no professing christians who take this position, we are prepared to enlighten him to a considerable extent in this direction. Two of his "regular Baptists" in this place, Elds. Filio and Harrington, take their stand upon this ground, namely, that the

ten commandments have been abolished. They do it, we are constrained to believe, for the purpose of expunging the fourth precept from that code, that they may avoid the obligation of keeping the seventh day. And there are persons scattered over the land, whose proper designation would be "No-law men." They denounce the ten commandments as uttered from Sinai, as a "miserable, rickety, thunder-and-lightning old law, that is dead and buried and does not deserve a grave stone." Against this class of persons we do not hesitate to pronounce "sweeping accusations."

The Sabbath is by this view most effectually resisted. More confusion can be raised in the mind of the reader or hearer by this view, than by, perhaps, any other. According to this theory there is no Sabbath; and it is a demonstrated fact, as can be shown by a multitude of witnesses, that the "reasons usually adduced" for the observance of the first day of the week, are insufficient for the burden placed upon them. The ultimate issue, then, of the whole question is this: Is there a Sabbath or is there none? Those who adhere to the law, must admit that there is; and that that day is the Sabbath which the commandment designates.

Our friend quotes two texts, which, to him, are conclusive evidence of the conscious state of the dead. Let us quote a text which seems to stand upon the other side: "The dead know not anything. . . . their love, their hatred, and their envy is now perished. . . . There is no work nor device nor knowledge, nor wisdom in the grave whither thou goest." Eccl. ix, 5, 6, 10. "If there is any meaning in language, this does teach the unconscious state of the dead in Christ between their decease and the resurrection." Does our friend believe that there is a contradiction in the word of God?

How often does Paul speak of the dead as fallen asleep! How completely does he make our future existence hinge upon the resurrection! How emphatically does he declare that if Christ be not risen, then they which have fallen asleep in Christ are perished! It will be ten-fold more difficult for our friend to harmonize all these passages with the texts he has quoted, than to harmonize the texts he mentions, and all others of their kind, with these plain declarations.

In regard to the crucifixion of the Saviour, whatever a correspondent may have done, we base nothing upon the question whether or not he or they died on that day. But Christ said three days afterwards, that he had not yet ascended to his Father; or, in other words, that he had not yet been to paradise. This fact must wonderfully modify our understanding of the declaration, "This day shalt thou be with me in paradise." And we are confident that a further examination of these questions will modify Eld. I.'s views from what he has above expressed.

From A. Byington.

BRO. SMITH: I have taken the *Review* some six or seven years and have been much edified with its contents. Having been engaged for the last twenty-five years in the antislavery cause, I have regarded the *Review* as an auxiliary until the last two or three years, in which it has failed to aid the cause of Abolition. And as I want my money for Abolition purposes, I must discontinue the paper when the three dollars herein enclosed are expended.

I dare not tell the slave that he can afford to be contented in his bondage until the Saviour comes, however near we may believe his coming. Surely the editor of the *Review* could not afford to go without his breakfast till then. If it was our duty to remember those in bonds with them eighteen hundred years ago, it must be our duty still. "When saw we thee hungry or athirst, sick or in prison, and did not minister unto thee?"

Alas! we saw the slave in prison, but on reading the prophecy that there will be bondmen as well as freemen at Christ's coming, we have excused ourselves from any efforts for his emancipation.

I have endeavored to keep the seventh day as the Sabbath according to the fourth commandment since Jan. 1st, 1858.

Yours for truth and righteousness,

ANSON BYINGTON.

Nicholville, N. Y.

REMARKS. If our brother is able to discover a change in the spirit and testimony of the *Review*, from what it used to be, touching the subject of slavery, he is blessed with powers of perception which we do not possess. We are not aware of any such change. If he refers to the sentiments which some of our brethren had occasion to utter during the late campaign against participation in political matters, we have only to say that such has always been the position of the *Review*; there is no change in this respect.

Our feelings in regard to slavery could hardly be mistaken by any who are acquainted with our position on the law of God, the foundation of all reform, the radical stand point against every evil. Slavery as a sin we have never ceased to abhor; its ravages we have never ceased to deprecate; with the victims locked in its foul embrace, we have not ceased to sympathize. But what is to be done? The tyranny of oppression secludes them from our reach. We cannot administer to them, though "sick and in prison," however gladly we would. But taking our stand on the ten commandments, and endeavoring to enforce their principles upon our fellow-men, we find subjects of reform around our own doors, and that too, in a section of the country where our voice can be heard, and our efforts may be instrumental in saving some. Such being the case, what course would a spirit of true philanthropy dictate? Would it be that we commence the reform at home, and expend our efforts in a field where they may tell in the salvation of some, and that we press this spirit of reform as far as possible in every direction? Or would it be that, to the neglect of this field of labor, we exhaust our energies and means in behalf of a people, whom there is but little prospect of benefiting either as individuals, or as a body. If we understand the matter aright, a practicable philanthropy presents to us objects to which under the present condition of things, especially in relation to the position of this government and the declarations of prophecy, that of slavery emancipation is at most but secondary.

In saying this, we do not tell the slave that he can afford to be content in slavery, nor that he should not escape from it whenever he can, nor that all good men should not aid him to the extent of their power, nor that this great evil should not be resisted by any and all means which afford any hope of success. All this should be done. And we rejoice when we hear of one of that suffering race escaping beyond the jurisdiction of this dragon-hearted power. But we would not hold out to him a false ground of expectation. We would point him to the coming of the Messiah as his true hope. We would proclaim to him the near approach of the great Jubilee, and bid him not despair under his accumulated woes.

But this gigantic evil will still exist. Men and things will continue to grow worse and worse; and the end draweth nigh. What better then can we do than to endeavor, as the primary object of our efforts, to emancipate our fellow-men, from that worst of all bondage, the service of sin, the wages of which is death, and lead them to a preparation for the coming Kingdom.

Our brother's remittance pays up, however, to Vol. XVI, at which time we hope the slave will not be far from emancipation, complete and eternal.

REPORT FROM BRO. WAGGONER.

I REMAINED at Salem Center, Ind. a week longer than I expected to, and to my agreeable disappointment there was a good attendance and a good interest. False theories were shaken, and many were convinced of the truth; and the brethren hope for an increase of their numbers.

The church at Salem has labored under difficulties, chiefly on account of those whom Satan had instigated to think of themselves more highly than they ought. Like the Spiritualists, they weighed themselves in "their own scales," and found themselves much heavier than when weighed in the scales of the Sanctuary. These have brought much reproach on the cause;

more than all its open opponents. These influences have been checked, and the cause must now rise and progress if the church will renew their consecration, and act with energy and decision in such things should they arise in the future.

I am now holding meetings in Russiaville, Clinton Co. The interest is good, though the prejudice is strong in the country around. I am not yet decided what I shall do in this place, as the Disciples commence a two-days' meeting on Sabbath evening at the school-house.

The prospects are unfavorable in this State for the present on several accounts. The times are so hard that people think of but little else than how to get something to eat. The interest of an evening is almost lost in the perplexity of the day. Provisions are very scarce, and it is almost impossible to get feed for stock. How hard it is to find any confidence in the promise of God at such a time! There are many *professors of faith*, but now they are "of doubtful minds."

For want of means to travel otherwise I was obliged to bring a horse, and this may create a necessity for a hasty return, as the weather continues open, and the prospect is that mud will be abundant very soon. But I have made no calculation for the future. My prayer is that the Lord may direct to the honor of his name.

I found Bro. Hull strong in the faith. He has received an urgent call to go to Iowa City, and expects to go as soon as consistent with other duties. I hope the brethren in Iowa will "let patience have her perfect work," remembering that "the field is the world." I feel a deep interest in the cause in the West, and hope to be able to join Bro. Hull there the coming season.

J. H. W.

P. S. The brethren at Colon, Burr Oak, and Salem desire a visit from Bro. Byington. There is a chance for him to do good in the vicinity of Burr Oak and Salem. At the latter place the church is now comparatively free from unnecessary burdens, and labor may be efficiently bestowed on the families of the Sabbath-keepers. The children are interested, and need instruction and encouragement. I hope Bro. Byington will respond to this call soon. W.

UNITY OF THE REMNANT CHURCH.

(Concluded.)

The declaration of the Prophet, that the watchmen should see eye to eye, at the time of the second advent of our Lord, clearly intimates that the church would be divided into factions prior to that time. In glancing down the stream of time, he sees discord and division brought into the church, but, a little beyond it, his eye rests upon a bright spot where it will be healed, and all the true watchmen of Israel be brought together again, to see eye to eye. If the precious sheep and lambs of the flock were not to be scattered and divided by the enemy, there would be no propriety in predicting their unity at a certain point of time. The division has taken place. The mystery of iniquity began to work very early in the church. Grievous wolves soon came in, not sparing the flock. The heads of opposing factions, which had drawn away disciples after them, began their contentions, to see who should be supreme as lords over God's heritage, and the bishop of Rome, obtaining the aid of the civil power of the dragonic empire, secured the object of his ambition and bore the palm of victory alone. Then succeeded those long centuries of oppression and persecution, very appropriately called "the dark ages." The light of the Scriptures was almost excluded from the world, and the unity of the professed church was maintained by sword and flame. But still the Spirit of truth had not entirely forsaken the world, and the reformers came out, protesting against the blasphemous assumptions of the Roman hierarchy, and formed a separate communion. Here is division, but what better could they do? Now the true church will be brought together, will it not? The Bible is restored as the rule of faith and practice, and, of course, all christians will unite and abide by its teachings. Will they? Oh no! The new church,

though separated from the mother, has got a creed; and if any should learn something from the Bible not in harmony with the creed, they cannot go with this church, but must form another separate communion. Thus division and subdivision proceeds. And who is to blame? Surely, not those that find truths in the Bible that are not in the creeds. What better could they do than take a stand on Bible truth? Yet christians see the evil of division, and desire to see all the flock united. Though some wearing the name, think that division is a good thing; because different denominations will naturally watch over each other for evil, and that the very good result of this is, that, knowing they are watched, it will keep them strait. It may be best for churches of the world, like politicians, to be divided, in order that, by a similar watch-care, they may keep each other honest. But there is no danger in the union of the flock of God, if they can be brought together separate from the goats. Hence those that have the Spirit of Christ desire union; and a number of attempts have been made to lay a platform on which all christians might unite. And what has been the result of these efforts? In each instance, it has resulted in the foundation of a new sect—an addition to the great Babel of confusion! Now what shall be done for christian union? There are sects enough already; and there is no prospect of any of them giving up their peculiarities. The next proposition is, for each denomination to hold their peculiar truths or errors as private property—agree to disagree—lay their distinctive tenets aside for the time, have union meetings, and labor unitedly for the conversion of sinners; thus forming a sort of *disjunctive conjunction*—disjoined and conjoined at the same time. And what has been the result of this *unity*? These efforts have frequently ended in the most bitter quarrels between the different sects engaged in them.

Thus all human efforts for union have proved a failure. But will the word of God fail? By no means. A failure is impossible. The sure word of prophecy has not only predicted the unity of the remnant church, but it has foretold the very means of its accomplishment. It will be effected by the preaching of the gospel of the kingdom, which is to be the sign of the end. Matt. xxiv, 14. This gospel is particularly explained in Rev. xiv, 6-12. Here are three messages to be preached in the world just prior to the coming of the Son of Man, which are perfectly adapted to bring the scattered saints into unity of faith and practice. By a careful examination of them, it will be seen that they cannot fail of producing this result. They are judgment messages to precede the second advent, by which the living—the last generation upon earth, will be judged. The first announces with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come." It will be readily seen, that the Lord will not come, as predicted in this chapter, until the definite time for the judgment is first announced in the world, and a little space succeeds for the fulfillment of the solemn warning contained in the third message. This message does not give the definite time for the coming of Christ, but for the judgment which is to precede his coming—the blotting out of the sins of all the saved—the cleansing of the Sanctuary at the end of the 2300 days. The judicial judgment takes place before his coming, but the executive judgment at his coming, when his *reward* is with him "to give to every man" according to the decisions of the judgment in the heavenly Sanctuary, previously made.

This definite-time message must be (supposing it has not already been) announced to the world. And whenever announced, it will probably be denominated, by the scoffers of the last days, *Millerism*. And unless the people change their mind respecting the scene of the judgment here announced, previous to the time of its announcement those who believe the message will be disappointed, in their expectation for, the Lord will not then come.

The object of this message is to arouse the people and prepare them carefully to note that which is to follow, comparing it all with the prophetic word.

The second message announces the fall of Babylon. This is merely an announcement that the time is come, predicted of the *last days*, when men, "having a form of godliness," that is, professing religion shall be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God." A moral fall or apostasy of a religious body is always a gradual work; but it cannot be announced till it reaches a certain point. That point was reached by the Jewish church when they rejected Jesus Christ. Then their house was left unto them desolate. So the professed christian church of the last days, will reach, if they have not already, a similar point; and then their fall will be announced, in fulfillment of the second message. The first message will awaken opposition in those who love our Lord Jesus Christ and his appearing, in word and in tongue only, and they, comprising the great majority of the church, will take decided ground against the Bible teachings concerning his coming. This will so far consummate their rejection of Christ that the second angel will immediately announce, "Babylon is fallen, is fallen."

The object of this message is to cut every honest soul loose from their allegiance to the religious bodies with which they may be connected, so that they may be prepared to act upon their own individual responsibility, in reference to the third message; for this last message calls upon each person to make a momentous, a final choice. This is the all-important message. The first and the second could only pave the way for it. The first, by opening the heavenly Sanctuary where the judgment transpires, and discovering to us the "ark of his testament," containing the ten commandments, by which we are to be judged; [Rev. xi, 19;] the second, by causing us to see that we cannot trust in any existing bodies of religionists, but must act upon our individual responsibility. And when we consider the terms of the third message, we shall see that no one can obey it and remain a member of any of the popular churches of the present day. If we keep all the Commandments of God, and all the Faith of Jesus, it will separate us from all the churches existing before, and gather us into the one church that will be prepared to "see the King in his beauty," and be taken to "the land that is very far off." Isa. xxxiii, 17.

The third message cannot fail to bring the remnant of God's people into unity of faith, where the watchmen will see eye to eye; because all that do not obey it will drink of the unmingled wrath of God. And all that do obey it will be brought together upon the primitive, apostolic platform—the Commandments of God and the Faith of Jesus. Then the church will be saved, and all outside of it will be cut off. The first and second messages have been heard, and the third is now going forth with its solemn and final warning. To deny it, is either to deny God's providence in fulfilling prophecy, or to deny the history of the church for the past twenty years. O, heed the solemn warning, escape the threatened wrath, be gathered into the one fold, and finally be gathered to stand with the Lamb upon Mt. Zion. If you keep the Commandments of God and the Faith of Jesus just as you find them written in the Bible, you will not be found worshiping the beast or his image.

R. F. C.

GRACE ONLY SHALL ENTER HEAVEN.—Graces are the very courtiers of heaven, those who wait upon Christ in his privy chamber. Honor, riches, credit, and the like, may do much below: you may keep out your betters here, but in the palace of the King of glory, you must stand by forever. It is only faith, love, humility, and the like, that shall have admittance into his presence. All are not qualified for such a presence. You may stay and wait at the gates, but I can tell you, there is a special command gone forth, that none but grace and holiness shall enter into the kingdom of heaven: therefore you may receive your answer, if you please.

"THY KINGDOM COME."

Come Jesus, King of kings,
And reign on David's throne;
O come, and life eternal bring,
And gather Israel home.

Raise Abra'm from the dead,
Who did believe thy word;
And for his mighty faith was made
The friend and heir of God.

Gather his scattered seed
From every land and clime;
And settle them in very deed
In promised Palestine.

We Gentile pilgrims sigh,
To be with Israel blessed;
The long-sought, promised hour is nigh,
Come, give thy people rest.

When pain and sickness seize
Upon our mortal frame,
We then with heartfelt sorrow grieve,
For Christ to come and reign.

We long for sin to cease,
Oppression, death and pain;
But we shall ne'er have health or peace
Till Jesus comes to reign.

Come, great Restorer, come,
Cleanse earth from every stain;
Cause it, like Eden, yet to bloom:
Come, Jesus, come and reign.—*Sol.*

The French Mission.

DEAR BRO. SMITH: By permission of the providence of God I left home the 2d. inst., with the intention of visiting Plattsburgh, and arrived at that place the same day. I immediately visited Bro. Moses Mott, who lives about three miles from the village. The 3d and 4th inst. Bro. Mott and myself procured a house in which to hold our meetings; visited the brethren in Plattsburgh, and announced in the journals of the village that we would give our first lecture on Sabbath, the 5th inst., at half-past 6 o'clock P. M. The day arrived when I should give my first discourse in French, but I was sick. I had been taken sick Sabbath evening, and became weak to that extent that I could not even walk. My pains became more and more acute, and my groans prevented the brethren from sleeping. Never had I been so sick since my arrival in America. But my heart was calm. I laid passive in the hands of the Lord, trusting that if it was his will I should be enabled to give my course of lectures.

According to our previous arrangements, the brethren met at Bro. Mott's for the purpose of obtaining from the Lord the grace that we needed to glorify him in our meetings. I told the brethren that I could not take part in the meeting, and requested them to pray. The voices of the saints seemed very solemn to me. They presented my case to the Lord, and when they had prayed I arose and spoke one hour and a half. Bro. Mott then asked me how I was, and I replied, I am perfectly well. The brethren rendered thanks to the God of heaven for his condescension; and God's Spirit rested upon us, and testified that we were approved of the Lord.

The evening after the Sabbath I spoke two hours in a school-house three miles from Bro. Mott's to quite a large congregation of attentive hearers. While I was preaching I was interrupted by a few individuals in the house and in the street, who cried, "Hurrah! Babylon! Babylon!" The next evening, before the meeting commenced, I thanked my friends for having interrupted me, and requested them to help me still by proclaiming in every street, *Babylone est tombée! Babylone est tombée! (Babylon is fallen! is fallen!)* but I was left to preach alone. The Lord helped me to give seven lectures in this place, and many of the intelligent Canadians who heard seemed to be very grateful for the new light which had been brought before them.

I left Plattsburgh the 13th inst., expressing my gratitude to God for the efforts the brethren had made to help me to disseminate the truth; and on my return from Plattsburgh I visited quite a number of families, and distributed several French and English tracts.

The 18th, in company with Bro. and Sr. Taylor and others, I went to Bakersfield, Vt., where we had a glorious conference, which lasted two days. I there had the pleasure of seeing Bro. and Sr. Sperry, Bro. and Sr. Hutchins, the Bros. Bourdeau, and all those of their relatives who of late have embraced the truth. And I was introduced to several members of our Father's family whose faces I had never seen before.

The 21st I returned to my place with Bro. Daniel Bourdeau, and after many prayers and serious reflections, we have decided to visit the French brethren of this vicinity this week, and next week, the Lord willing, we shall give a series of lectures in Constable, near Malone. Brethren, pray for us.

M. B. CZECHOWSKI.

Moers, N. Y., Feb. 24th, 1859.

Letters.

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

From Bro. Coffman.

BRO. SMITH: I improve the present opportunity to inform the brethren and sisters that I am still striving to obtain an entrance into the everlasting kingdom, and stand with the 144,000 on Mt. Zion. Although I suffer persecution upon the right and upon the left, yet I am enabled to say, "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." Rom. v, 1-5.

The cause is gaining ground here. The brethren take a deeper interest in the message. I believe they grow daily in the knowledge of the truth, and many of them seem to be rooted and grounded in the faith. The people, as a general thing, have ceased to contend with them, and receive the word with all readiness of mind, and search the Scriptures daily, to see whether these things are so. Some who had been lulled to sleep by the doctrine of universal salvation, have suddenly awaked, and set about investigating for themselves; and within two months past several have read the New Testament through twice. Yet there are some who still oppose the truth, and think that they are able to substantiate their points.

A short time ago I attended a protracted meeting of the United Brethren. After a discourse, in which the immortal soul, deathless spirit, and conscious being in eternal misery, were portrayed in glowing colors, I remarked, as the meeting was dismissed, that I wished to make a proposition to the people before they dispersed. They became quiet instantly, and I stated it thus: I will give any one of you three months to show me one passage in the Bible that says the soul is immortal and can never die. Their minister instantly inquired, Did you say three months? I answered, Yes sir, a year if you wish. He remarked that he could do it at the present time, if he saw fit. I answered that I would be pleased to have him do so. He then said that I would have to affirm that the soul was mortal. I answered that I did not offer a negative question. By this time much excitement was manifested by the people, and I left. The next day he sent me word that if I would state my proposition in writing, he would answer it. I did so, and it is now in his possession. When he will answer it I cannot say. I have noticed this to show the ignorance that exists with many at the present time who are styled *Reverend*.

I rejoice that we have a sure word, whereunto we do well to take heed, as a light that shineth in a dark place, until the day dawn, and the daystar arise in our hearts.

Brethren and sisters, let us not sleep as do others, but watch and be sober, for God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Pray for me that I fail not in the evil day, and O pray especially for the spread of the truth.

O. W. COFFMAN.

Osceola, Iowa, Feb., 1859.

From Sister Smith.

DEAR BROTHERS AND SISTERS: Again I feel impressed to speak to you through the *Review*. Most of the church in this place met here yesterday, Feb. 19th, all professing the same faith, and I trust may yet rejoice in the pardoning mercy of God; but I do feel most sensibly that we must move forward, and that a speedy effort must be made to rise in strength and power. We need to have on the whole armor of God. There is, doubtless, a greater conflict just before us than has yet been experienced. God is making this known to us by his word in connection with the present state of things. The Spirit is striving with us. We are invited to forsake all and follow Christ, with the promise of eternal life. We are entreated to submit to God now, and urged to be ready for the coming of the Lord. God is longsuffering to us ward, not willing we should perish but come to repentance. I have been, today, most forcibly impressed that he will not bear much longer with those who do not get victory over all wrong, and so wait upon him as to renew their strength. We may profess belief in the present truth, go the round of formal worship, apparently doing every duty, and our hearts not be right with God. Covetousness may be there, and we be keeping back part of the price. Pride may be there, and a secret love for some cherished idol. God knows it all, and if we do not become reconciled to him while we have an advocate, Jesus Christ the righteous to intercede for us, our case must be hopeless.

When once he's left the mediatorial place,
No ray of mercy lights our ruined race.

While feeling that God would not bear with us much longer I realized something what it must be to be left of God, and the solemnity in view of it I could not describe. No hope! Never to have the favor of God! Too late to have a wrong righted or a sin pardoned! Stupidity and indifference may leave such at ease for a while, but according to the word of the Lord, before their destruction is completed, there will be felt anguish of spirit and bitterness of soul. There will be weeping and gnashing of teeth. They will see others in the kingdom and they themselves thrust out. If not known here, it will probably be there, under what circumstances the Spirit was grieved away for the last time; how long Jesus bore with them and plead his blood with the Father for them. It must add to their misery to know by their own rejection they forced him to leave them where God's vengeance must fall upon them. No shelter out of Christ! Who can realize this, and feel there is yet hope, and not improve the opportunity to be at peace with God?

Jesus is full of pity and compassion, tenderness and love, the same as when he wept over Jerusalem and said to its inhabitants, How often would I have gathered you but ye would not! It was love and pity that brought him here to bear our sins and to save us from sinking beneath them. He is ready to redeem us from all iniquity, and to purify us unto himself "a peculiar people, zealous of good works." Though many may draw back in whom he can have no pleasure, he will have such a people on the earth, a church that he can present to the Father "without spot or wrinkle or any such thing." When God has his right in and about us, there will be no room for other gods. They cannot get admission. Prayer, thanksgiving and praise will be spontaneous. Self-denial, benevolence and good works will follow. It will be God working in us to will and to do of his own good pleasure. In this way God will be exalted and held up before the people as worthy and deserving our all. We shall give glory to him, feeling it is his due.

I have felt, more especially of late, that there are jewels here, and how are they to be sought out if not by those sanctified through the belief of the present truth; by their getting so into Christ's light that the light in them will shine out and be reflected upon them, accompanied with a message from the Word, in the power of God. We profess to believe the Lord is soon coming, and that mercy still lingers for the transgressor under the last call. How important then that we improve the present moments as the necessity of the case requires. A little from this, and a great ransom cannot deliver.

We must realize and feel the force of these truths to act consistently with such a profession, and to throw our whole being into the work of saving souls. May those of us who are not in a place where God can use us as instruments in building up his cause, haste to get the necessary preparation, and be the means of turning many to righteousness. Such shall shine as the stars for ever and ever.

MRS. R. SMITH.

West Willon, N. H., Feb. 20th, 1859.

From Sister Abbey.

DEAR BRETHREN AND SISTERS: I wish to write, but what shall I say? I cannot find language to express my feelings. This is constantly in my mind, "Draw near all ye that fear the Lord, and I will tell you what he has done for my soul." Since the conference here in Oct. I have been striving for a deeper work of grace in my heart; but at times have felt almost ready to give up, thinking I never should obtain the victory which I knew I must have in order to stand against the fiery darts of the enemy in these times of peril. When I saw the appointment in the *Review*, for another general meeting, my heart leaped for joy. Still I did not anticipate anything very special in regard to myself.

I was able to attend the meeting, felt benefited, and much strengthened; saw some there which I had reason to believe enjoyed constant peace, and had obtained a victory that I had not, but must have. I said in my heart, I must be more in earnest; I must take more diligent heed to the counsel of the faithful and true Witness; I must not be so dilatory and stupid as heretofore. I began to cry to the Lord to awaken sensibility in my heart. Unworthy and undeserving as I have been, and still am, the Lord listened to my supplication, and appeared to the joy of my soul. I could truly say, Jesus has come in, and does "sup with me, and I with him." My joy was such, for a few days, I could scarcely sleep, or eat my food. O, the goodness and condescension of our heavenly Father. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Truly I can say, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation and my high tower." Truly the Lord is a high tower, into which the righteous may enter and be safe.

I rejoice that there is as much of the spirit of primitive holiness being awakened among the children of God as there is; but, my dear brethren and sisters, we need much more of it to enable us to stand in the great and dreadful day of the Lord, the day of slaughter. For the day of the Lord is great and very terrible; and who can abide it? In reading the Bible through by course I lately came to the prophet Joel. How I lingered there, and read it over and over. He gives such a striking description of the day of the Lord, and also of his people. They shall climb the wall like men of war, they shall march every one on his ways, and they shall not break their ranks. There has never such light shone into my mind from the Scriptures of truth as at the present time; they are so full of meaning, so clear. I used to be rather doubting, but now the light seems clearer than the noon-day sun.

O my brethren and sisters, when shall we come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ? That we may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God.

O, my heart is longing for this fullness, that I may have a full sense of our high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded.

I would not be understood as presuming to have attained perfection, but am pressing toward the mark for the prize which is at the end of the race. I feel the need of having all the graces of the Spirit developed in my character daily, that I may be a

living epistle, known and read of all with whom I am conversant.

I feel the need of much patience, of meekness, and the spirit of forgiveness. Dear brethren and sisters, do we not need much of the spirit of forgiveness that we may forgive each other as God for Christ's sake has forgiven us.

As this is an inexhaustible subject, I must stop at the commencement, asking the prayers of my dear brethren and sisters, that I may finally overcome and stand with them on the mount Zion.

L. B. ABBEY.

North Brookfield, N. Y., Feb., 1859.

From Bro. Clarke.

BRETHREN AND SISTERS of the remnant that keep the Commandments of God and have the Faith of Jesus, we have words of encouragement for you. God for Christ's sake has heard our prayers for healing aid. Let us praise his holy name!

At our last Sabbath conference meeting it was announced by one that sister Holt was very low with a fever, and had been ill for nearly a week, (Bro. Holt is absent giving the third message,) and that she had refused to have a physician called, saying that all her dependence and faith was in God, and that she wished some of the brethren and sisters to come and pray for her that she might be healed.

After meeting, several of the brethren and sisters immediately repaired to the house, where we found her prostrated with a fever, connected with a severe liver complaint.

The sisters present followed the directions given in James v, 14. The same chapter was read, then all knelt down, and our earnest, fervent and united prayers ascended as the voice of one man, for healing aid. Thus we continued to beseech God, and while thus engaged, the blessing descended. The sister felt the fever subside in her veins, strength was given to her, and she rose and glorified God with us for his great goodness and mercy.

Uncommon freedom was given to all present, and all joined in praising God with one heart and voice. Some of the younger brethren were greatly blessed, while a spirit of holy harmony and love filled each heart, and the glorious hope of Christ's soon coming thrilled every breast with joy.

Pray for us, dear brethren and sisters, that we may hold out faithful unto the end, and receive the crown of life in that day; that we may not be overcome by the adversary, nor be taken in his snare. We unite in sending love and greeting to all the scattered flock who faithfully keep the Commandments of God and have the Faith of Jesus.

In behalf of the church at Lovett's Grove, Ohio.
JNO. CLARKE.

From Bro. Chaffee.

DEAR BRETHREN AND SISTERS: I still feel like pressing my way onward in the cause of the Lord. For a while myself and companion were alone, without one of like faith to meet with on the Sabbath; but our hearts were made to rejoice by reading a letter from sister Swan, of Mantua, about ten miles from us. We made her a visit, and found her strong in the Lord. May the Lord help us to so live out the truth that others may be led to glorify him by keeping all his commandments.

The first time we met on the Sabbath the Lord added the fourth to our number. We intend to keep up our meetings every other Sabbath, and oftener if duty should require. Will the brethren and sisters pray for us? We hope the Lord will send some one here to preach the truth. There is a large field of labor here, and we feel willing to do all we can for the cause. Could not Bro. Cornell, or some other one of God's messengers come this way?

R. N. CHAFFEE.

Wesleyfield, Geauga Co., Ohio, Feb., 1859.

From Sister Lane.

It is about two months since I embraced the truths of the Third Angel's Message, and Oh how my heart rejoices within me in viewing the time so near when our Saviour will make his second advent to gather his redeemed. Is it not encouraging, my brethren and sisters, that the time will

soon come when we shall no longer hear the scoffs and jeers of the surrounding multitude, but shall see our Saviour coming in the clouds of heaven? I am trying to keep all the Commandments of God and the Faith of his dear Son, that I may have a right to the tree of life and enter through the gates into the city.

I can say as never before, Oh, how love I thy law! and with David exclaim, The law of the Lord is perfect converting the soul. My Bible never looked so beautiful as at the present time; there is such perfect harmony as I compare scripture with scripture. I love to peruse its sacred pages and find there so many precious promises for those that walk uprightly before God and keep his whole law. I am thankful for what the Lord has done for me, in opening my eyes to behold the present truth. The Lord is surely working in our midst. Before Bro. Frisbie gave a course of lectures here in December last, there were but three Sabbath-keepers in this place. Now there are fourteen, and others are searching to see if these things are so. My prayer is that they may be led to see where they stand, and be willing to be led by the truth out of Babylon, and prepare to stand in the troublous times before us. I want to gird on the whole armor and discharge every known duty, that I may have an inheritance with all of God's saints. Pray for me that I depart not from the faith.

MARIA LANE.

Convis, Mich., Feb. 26th, 1859.

Extracts from Letters.

Bro. M. Edson writes from Ashfield, Mass.: "I was glad to hear through the *Review* that the subject of laying by in store upon the first day of the week as the Lord prospers us, is being impressed upon the hearts of the remnant. I believe it is just what the Lord would have us do. Come, brethren and sisters, let us bring our tithes into the storehouse, with an eye single to the glory of God, believing that he will bless our efforts to advance his truth. I feel for one willing to take hold of this work. I believe that if we all, East and West, lay by as the Lord prospers us, that it will be but a little while before the Office will be free from embarrassment, there will be means enough to spread the truth, and we shall be blessed in doing our duty."

Bro. and Sr. Burke write from Prairie Ronde, Mich.: "It has been but a short time since our hearts have been knit with those who by the grace of God have been willing to come out from the world and strive to keep all the commandments of God and suffer inconveniences and persecutions in consequence. We are situated far from all of like precious faith, and cannot enjoy the society of those we love, and with whom our hearts long to meet on the Sabbath of the Lord our God. But if we live as we should we can enjoy the presence of the Lord wherever our lot may be cast, and soon the society of all those who come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb. We delight in the Sabbath. It is a blessed day to us, though we have some persecutions like all pilgrims and strangers on the earth. There are no other Sabbath-keepers in this vicinity that we have heard of. We have not heard any one speak on the present truth since we left Lapeer last Fall, neither do we believe the people here have as much as heard of it, and it seems a great mystery to them that we keep the seventh day as the Sabbath."

Bro. A. G. Hart writes from Lisbon, Iowa: "There are fifteen here that meet regularly on the Sabbath. We have two meetings a week, besides the Sabbath, and the Lord is with us. Praise his holy name that he ever had thoughts of compassion on us."

"Dear brethren and sisters, are we doing all that we can to advance the last notes of warning to a dying world? Are we giving of what the Lord has lent us to spread the truth? Are we living epistles? We have a great work to do and a short time to do it in. We must be daily preachers. Our daily walk and conversation must preach and tell the world that we believe what we profess. The world is watching to find some fault in us. O may the Lord help us to bestir ourselves and get up out of the way of sinners and let our lights shine."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MARCH 10, 1859.

Meetings in Mich.

SABBATH, Feb. 12th, had a free meeting with the church in Parma. In the evening Bro. A. L. Burwell took us to a place called the Island, some five miles north and west from his place, where the people wished to hear respecting our position, on First-day. They listened very attentively to three discourses. The Sabbath question excited quite a number of them. One sister who had recently emigrated from England, and is reported of as a Bible reader, declared her intention to observe it. The Lord help her, and others who seemed interested to hear, to search the Scriptures and know assuredly that God has never instituted any other than the seventh day of the week for a Rest-day.

Feb. 14th, our esteemed friend, Wm. Hutchins, according to previous arrangement came to Parma and conveyed us to Onondaga, thirteen miles north of Parma, where we were invited to give a course of lectures on present truth; the same town where we had held a series of meetings a few weeks since, three miles north.

Our meetings commenced the 14th, with quite a full house. A local Methodist minister present remonstrated vehemently against our preaching, declared that the Devil had helped me to go beyond the present salvation, and that the appointed time in Hab. ii, and Dan. viii, 14, was all assumption and had no connection; that my premises were false, and then pointing to the chart from which I had been explaining, said it was devilish, and if he could have the privilege he would prove my teaching false, &c. After he had freed his mind we invited him to come forward and take our place and occupy all the time he wished, for successive evenings, and we would follow him and leave his neighbors to judge. He excused himself by saying he could not attend, he was otherwise engaged. Nevertheless, he came the third evening and manifested the same spirit by endeavoring to show the people that no one knew anything about Christ's second coming, but we were taught to prepare for death, &c. We urged him to accept our invitation, and show the congregation our errors. Some of his friends also urged him, but he declined.

The fourth evening he came and accepted our invitation, and said to the congregation he only wished for half an hour after I had delivered my lecture, to overthrow my position. He occupied about forty minutes in reading what Josephus says in his history about Dan. ii, and then read Heb. viii, 1-15, and a few scattering texts, and exhorted the people to beware of our false doctrine. We followed with a few remarks, and stated to the congregation that as the gentleman had not touched our position we had nothing to say. One of his old friends made a motion which was carried by the congregation's rising to manifest their wish for me to continue without any interference.

The meetings continued every evening from the 14th to the 28th. For several days before we closed the almost impassable going for tears, and dark nights, prevented many from coming.

After the minister had "freed his mind" we found good homes among his neighbors, and a goodly number became deeply interested in the Third Angel's Message and its kindred doctrines. Sister Swift had believed the first message, and said she had been praying for further light on the second coming of the Lord. About all that she had heard for years she said was from a very excellent young man who used to stop with them when he came into the neighborhood to repair clocks. "He told me about the Sabbath, &c. He did not say much, but I always thought of it, and often wished I could learn what became of him, for he was such a good young man." I asked her if his name was Wm. Smith. "Yes," she replied, "that was the name." I related some few incidents in his life, how he had continued in that hope and died in the triumphs of faith, in full expectation of soon seeing his Saviour, and that his parents and brothers and sisters were all members of the church in Battle Creek. She was the first that decided to keep the Sabbath. The school-teacher, is firmly and fully decided in all the truth, and very anxious I should go to his father's district and hold a series of meetings.

Another school-teacher in an adjoining district has attended part of the time. He says the Sabbath question is correct, and is deeply interested, and will, we trust, obey the Lord. Twelve have decided to keep the Sabbath of the Lord, and are arranging for a central point to

worship with those who commenced in Jan. last, three miles north of them. The Lord give them wisdom and moral courage to walk in the strait path.

I am now waiting for the stage to convey me ten miles north to hold another series of meetings for a week, to strengthen those who decided to keep the Sabbath in Jan. last. See statement in *Review* for Feb. 17. O Lord help thy people to work while the day lasts.

JOSEPH BATES.

Onondaga, Mich., March 1st, 1859.

Notice to Brn. in Ohio.

To friends in Ohio who have requested me to visit that State, I must say it does not seem to be duty at present. It would defeat the purpose for which I came to Indiana, according to present appearances. If the way should open I would comply with their request with great pleasure.

J. H. W.

Russiaville, Ind., Feb. 20th, 1859.

Letter from Missouri.

THE brethren in this place have long neglected to hold correspondence with the *Review*. There are about twenty-six of us here in this place who are trying to keep the Commandments of God and the Faith of Jesus. We have meetings every Sabbath, and Bro. Lewis Morrison preaches for us. Besides him, we have had no other since Bro. Hull left here last Summer. But thanks be to God, the truth must prevail in spite of all opposition. The *Review* is a welcome visitor with us every week, and it rejoices our hearts to hear from the cause in other parts.

I see an article in No. 9, headed, "Tent operations in the West," and remarks by Bro. White, and an appeal to those in the West on the propriety of being at work if they intend to have a tent in the field this Summer. His appeal is to those in Iowa, and we did not know whether we had an identity with them or not. And now I would say to the brethren in Iowa, that if they intend to get up a tent we would try to assist them, providing that we could get the tent part of the time.

There are about twelve of us that are heads of families, and we are generally poor, and new settlers, but are willing to cast in our mite. If the brethren think of taking us in, we should be glad to hear from them, and how much they will require at our hands, for we feel that the cause is one, and we should all be willing to do the work that God has assigned us here with cheerfulness, looking for and hastening unto the coming of the Son of man.

Yours striving for the kingdom.

ALBERT M. SMITH.

Victoria, Daviess Co., Mo., Feb. 3d, 1859.

APPOINTMENTS.

PROVIDENCE permitting there will be a two-days' meeting in Hancock, Waushara Co., near Bro. Thurston's, to commence March 18th, 1859, at 6 o'clock, P. M.

Brn. Phelps, Sanborn and Ingraham, are especially invited to attend. It is hoped there will be a general attendance.

T. M. STEWARD.

Business Department.

Business Notes.

J. Taber: Received.

E. A. Poole: We have not been sending any paper to B. Crandall, De Ruyter, N. Y.

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.

L. Chandler, J. Gulick, D. T. Bourdeau, H. Edson, A. Hafer, O. W. Coffman, J. H. Waggoner, M. Lane, M. B. Czechowski, S. Gussinger, S. H. Marshall, A. Lanphear, J. Bressler, Mrs. O. T. Booth, E. Lobdell, J. Bates, C. Churchill, J. Taber, M. Johnson, H. H. Wilcox, E. Goodrich, J. Naramore, S. Howland, Thos. Bickle, H. Luce, E. A. P., J. Clarke, N. Rublee, L. M. Morton, H. Burdick, Z. Brown, J. Steele P. M., A. O. Lanphear, S. M. Swan, L. R. Chapel, E. Wick, I. Sanborn, E. Lawton, N. Chase, A. Taber, L. Bartholomew, G. W. Perry.

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 at the time acknowledged, immediate notice of the omission should then be given.

FOR REVIEW AND HERALD.

L. Chandler 1.00, xiv.1. S. P. Swan 1.00, xi.1. A. Hafer (for S. M. Shry) 0.50, xiv.16. A. Hafer 0.50, xiii.1. Cox 0.50, xiv.1. S. H. Marshall 1.00, xv.1. R. G. Curtis 1.00, xiv.1. S. Bovee 2.00, xv.5. E. Johnson 1.00, xiv.14. H. H. Wilcox 1.00, xiv.1. G. G. Danham 1.00, xiv.16. I. D. Van Horn 1.00, xiv.16. Thos. Bickle 3.00, xiv.16. N. Chase 1.00, xii.1. J. D. Law 1.00, xiv.1. Wm. Wick 1.00, xiii.1. E. Wick 0.50, xiv.4. J. H. Summers 0.50, xiv.3. W. Hyde 1.00, xv.1.

FOR BOOK FUND.—W. Hyde \$4.

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