

Advent Review,

AND SABBATH HERALD.

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

VOL. XIII.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 21, 1859.

No. 22.

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

J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL, } Corresponding
and STEPHEN PIERCE, } Editors.

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

THE FIRE OF LOVE.

"The fire shall ever be burning upon the altar; it shall never go out." Lev. vi, 13.

The fire of love, in human hearts,
Yes, ever let it burn,
And holy incense thence ascend,
Up to Jehovah's throne.

No Jewish priest is now required,
To stand from day to day,
At altar built of unhewn stone,
Our sins to take away.

The priest that at our altar waits,
Is God's eternal Son;
"Forever," he his office holds,
Though once he cried "Tis done."

E'en now He in his office waits,
Before his Father's throne,
Presenting there our prayers, our tears;
And all our wants, makes known.

The sacrifice that we may bring,
Is not from flock or fold;
'Tis only humble, grateful prayer,
From hearts by faith made bold.

From broken-hearted, contrite souls,
The penitential tear,
Than all the blood of cattle slain,
To God is far more dear.

Then let the altar's holy flame,
Still bright and brighter burn;
'Twill light us on the heavenly road;
'Twill lead us to the Lamb.

[M. B. D. Sab. Recorder.

THE LAW OF THE SABBATH.

SUNDAY usurpation has no place in the following doctrine which we extract from a sermon delivered by Henry Smith, D. D., Professor in Lane Theological Seminary, on the relation of the fourth commandment to the Christian Sabbath; (i. e., the seventh day.)—*Sab. Recorder.*

The Decalogue is a unit, and all its parts must stand or fall together. Written by the finger of God upon tables of stone, and delivered to man amid the most august and stupendous exhibitions of Divine majesty which human eyes have ever beheld, as the step initiatory to the erection of the Hebrew commonwealth, it lies at the foundation of the legal code of that nation, only in the same sense in which it must lie at the foundation of the code of every nation, which would embody in its legislation the primal principles of human duty. Approach with me, O legislator, approach with me, O magistrate, who art the minister of God, appointed by him not to hear the sword in vain; not to be a terror to good works, but to the evil—approach with me and with reverent hand uncover that mystic coffer in which these sacred tablets are enclosed.

Let us try to decipher the hand-writing of the Almighty, that we may retain that portion of these precepts which we require, and reject that portion of them which the advance of civilization and the march of mind have rendered obsolete and void.

Take, first, the second table of the law. How reads it? "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Shall we annul or relax its first precept? That law guards the sacred relation of parent from the wantonness of filial ingratitude and impiety. It shields from wrong the venerable head, which is white with the blossoms of the life to come. Read on. "Thou shalt not kill." Can we spare that law? It guards the treasure of human life, a treasure which, if lost, can never be replaced again. Its abrogation would reproduce the scenes of antediluvian horror, as the relaxation of it has filled some portions, even of our land, with bloodshed and violence. "Thou shalt not commit adultery." That law guards the purity of the fountain of life in the family, and protects the sanctity of all the domestic affections. The abrogation of it would hurl man down to the level of the Hottentot life; as the relaxation of it in many countries is rupturing all the bonds of society, and turning the face of man downward toward animalism. "Thou shalt not steal." That law is the strong fortress of the property relation. Shall we demolish or dismantle it? "Thou shalt not bear false witness against thy neighbor." That law is a shield of character. Shall we cast it vilely away? "Thou shalt not covet." That law seals up the fountain of all the crimes which man can commit against his fellow, the fountain of perverse and illegitimate desire. So closes the record of the second table of the law. Shall we venture to break it? Never, until the nature of man is repealed, and all the laws of civilization and social happiness are annulled.

Replace it in its sacred depository and take now the first table of the Decalogue. Let us read this also: "Thou shalt have no other gods before me." That law guards from insult the majesty of the eternal Jehovah. Shall we displace him from the throne of the universe, and pay our adoration to devils? "Thou shalt not make unto thee any graven image, the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth." Shall we repeal that law and become a nation of idolaters? "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Shall we repeal this precept? That law, O magistrate, is the munition of rocks to which all human justice flees for refuge, as to its last retreat. The oath, says one of the Roman emperors, is the sacred mystery of the Roman government. The abrogation of that law would leave every human right and interest a prey to the spoiler. We cannot dispense with it. These precepts are a golden chain, which cannot be ruptured in one link, without marring the whole. And now but one more law remains. Let us read it, and ponder it well, as we read. "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the sev-

enth day: wherefore the Lord blessed the Sabbath-day and hallowed it." Shall we cancel this law? Let us consider well before we venture upon that sacrilegious step. As the mountains are around about Jerusalem, so the venerable bulwarks of the fourth commandment lift themselves up round about the church of God; round about all the interests of man which the entire Decalogue besides it protects. It guards the day of God, and with the day of God, it guards the recognition of his being; it guards the sacredness of his worship; it guards the inviolability of his name; and it guards the whole second table of the law, by the inculcation upon all Sabbath worshipers of the duties which it enjoins. Shall we venture to annul this holy and venerable law? "Let it stand!" The rights which it protects, are the rights of universal man. It is still the law of God. It is still the law of Christianity. Leave it, O minister of Jesus! leave it, O minister of human law! Let it remain, as God ordained it—unrepealed, unrelaxed, untouched, universal, perfect!

ANCIENT TRANSLATIONS.

[Bro. SMITH: The following sentiments and translations I copy from ancient works, which a Mr. Pillars, lawyer, of Tiffin City, Ohio, obtained by sending to London. The one called the Bishops' Bible is very large, weighing 19½ pounds, and cost \$26.00. It was translated in A. D. 1539, and was printed in 1585. The Geneva Bible was printed in A. D. 1602. The translation of the New Testament by Wm. Tyndale, the martyr, was in A. D. 1526, being the first vernacular translation of the Greek. The two first mentioned are printed in the German Text, and the pronunciation of words is so different from the present, that it is difficult to read it. The extracts are verbatim, the spelling only, being changed. I will also give some extracts from the new translation of the American Bible Union. They are suggested for the *Review* if thought worthy. M. E. CORNELL.]

Refuse all sense of Scripture contrary to the Articles of Christian faith contained in the common creed. First and second table of God's commandments.

Mark and consider, 1. The coherence of the text, how it hangeth together. 2. The agreement that one place of Scripture hath with another, whereby that which seemeth dark in one, is made easy in another.

Take opportunity to confer with such as can open the Scriptures. Hear preaching, and to prove by the Scriptures that which is taught. Geneva Bible.

On Rom. vii, 12 is the following marginal note: "The conclusion that the law of itself is holy, but all the fault is in us which abuse the law." Rom. iii, 31. *Note.* "The taking away of an objection: yet is not the law taken away, therefore, but is rather established. We make it effectual and strong."

Matt. v, 17, 18. "Think not that I am come to destroy the law, or the prophets. I am not come to destroy them, but to fulfill them. For truly I say unto you, till heaven and earth perish, one iota or one tittle of the law shall not scape, till all things be fulfilled." *Note.* "He beginneth with the true expounding of the law, and putteth it against the old (but yet false) glosses of the Scribes,

so far is he from abolishing the least commandment of his Father." *Genevan.*

Dan. vii, 25. "And think that he may change times and laws." *Bps.' and Genevan.*

Isa. xxi, 12. "The watchman said, The morning cometh and so doth the night: if ye will ask me any question, then ask it, return and come again." *Bps'.*

Ps. cxlvi, 3. "His spirit shall depart out of him, he shall turn again to his earth: at that day all his thoughts shall perish." *Bps'.*

Ecol. iii, 21. "Who knoweth whether the spirit of man ascend upward and the spirit of the beast descend downward to the earth?" *Genevan.*

"Who knoweth the spirit of man, whether it goeth upward?" *Dr. Conquest.*

"Who knoweth whether the spirit of man goeth upward?" *Martin Luther.*

"Who has seen the spirit of the sons of men, whether it goes upward." *The LXX.* See also *Vul. Chal. Syr. and Arab.*

Job xix, 23-27. "O that my words were now written, O that they were put in a book, and graven with an iron pen, in lead or in stone to continue. For I am sure that my Redeemer liveth, and that I shall rise out of the earth in the latter day, and shall be covered again with my skin, and shall see God in my flesh, whom I myself shall see, and mine eyes shall behold and none other for me. This my hope is laid up in my bosom."

Job xiv, 10, 11. "But as for man, when he is dead, perished, and consumed away, what becometh of him? As the waters pass from the sea, and as the flood decayeth and drieth up, so man after he is asleep riseth not, he shall not wake till the heavens be no more, nor rise out of his sleep." *Bps'.*

"So man sleepeth and riseth not, for he shall not wake again, nor be raised from his sleep, till the heaven be no more." *Genevan.*

Isa. viii, 19. "And if they say unto you, Ask counsel at the soothsayers, witches, charmers, and conjurers; [then make them this answer.] Is there a people any where that asketh not counsel at God? Should men run unto the dead for the living?" *Bps'.* *Note.* That is, will they refuse to be taught of the prophet, who is the mouth of God, and seek help at the dead, which is the illusion of Satan?" *Genevan.*

I Cor. xvi, 2. "Let every one of you put aside by himself, and lay up as God hath prospered him." *Genevan.*

"Let every one of you put aside by himself, laying up as God hath prospered," &c. *Bps'.*

"Let every one of you put aside at home, and lay up whatsoever he thinketh mete," &c. *Tyndale.*

BIBLE UNION.

Rev. iv. In the notes of the Bible Union on this text, it is stated the words "which are in Asia" are not found in some of the ancient MSS. Their editor recommends that they be omitted.

Rev. xiii, 12. "And all the authority of the first beast he exerciseth before him."

Rev. xvi, 14. "For they are spirits of demons doing signs." They mention several other translations, as "making signs," "working signs," "shewing signs," "working wonders," "who work prodigies," &c.

Rev. xviii, 2. "Fallen, fallen is Babylon the great, and is become a habitation of demons." Verse 4. "Come forth out of her my people, that ye have no fellowship with her sins."

Verse 7. "How much she glorified herself and lived luxuriously." Another renders "wanton in luxury," another, "Luxurious way of living."

Rev. xix, 10. "I am a fellow servant with thee, and with thy brethren that have the testimony of Jesus," &c.

The Medium of Conveying Perfect Instruction in Doctrine and Duty.

MAN'S senses are constituted with an adaptation to the external world; and his intellectual constitution is adapted to intercourse with his fellow man. The delicate bony structure of the ear, which conveys sounds from the tympanum to the sensorium, is nicely adjusted by the Maker to appreciate and

convey the tones and modulations of the human voice. Human gestures, likewise, and the expression of the countenance and the eye, are auxiliary to human language in conveying instruction. The nature of man therefore, is adapted both physically and intellectually to receive knowledge by communications from one of his own species. If God designed that an angel should instruct the human family, one of two things would have to be done—either the human constitution would have to be elevated and adapted to intercourse with a being of a higher order in the scale of creation, or that being would have to let down his nature to human capacity, and thus adapt himself to intercourse with human natures. And it would even be requisite that the teacher should not assume the highest condition of humanity in order that his instructions should accomplish the greatest general good; nor should his communications be made in the most cultivated and elevated style of language. If he would instruct the common mind in the best manner, he must use common language and common illustrations—and if God (blessed be his name) were himself to instruct human nature *as it is*, the same means would be necessary.

Another step—man is so constituted that he learns by example better than by precept. Theory without practice, or precept without example does not constitute a perfect system of instruction. The theory of surveying, however perfect it may be taught in college, never makes a practical surveyor. An artist may give a most perfect theory of his art to his apprentices or those whom he wishes to instruct in a knowledge of his business, but if he would have them become practical artists themselves, he must with tools in hand, practice his own instructions before the eyes of the learner. In the language of the trades "he must show how it is done." Such then, is the nature of man, that in order to a perfect system of instruction there must be both precept and practice.

Now there can be but one perfect model of human nature; and man could not be removed to some other planet, nor out of his present circumstances, to be instructed. If the Almighty, therefore, designed ever to give a perfect and final system of instruction to mankind, it could be done only by placing in this world a perfect human nature—a being who would not only give perfect precepts, but would practice those precepts before the eyes of men. If such a being were placed among men, who, amid all the perplexities, difficulties and trials which affect men in their present condition would exhibit perfect action of body, heart and mind in all his relations of life and in all his duties to God and man, that would be a model character, practising the precepts of the Divine law in man's present circumstances. The example of an angel or of any being of a different order from man, would be of no benefit to the human family. Man must see his duties, as man, exemplified in his own nature. *Human nature could be perfected only by following a perfect model of human nature.* But with the rule of duty in his hand, and a model character before him, man would have a system of instruction perfectly adapted to his nature, and adapted to perfect his nature. If God, therefore, designed to give man a final and perfect system of instruction, he would adopt the method thus adapted to the constitution which he has given his creatures.—Now JESUS CHRIST IS THAT MODEL CHARACTER.

He assumed human nature—came to the earth, man's residence—expounded and illustrated the law in human language; gave it its spiritual import, and applied it to the different circumstances and conditions of human life. He removed the false glosses which ignorance and the prejudices of men had attached to it—He modified or rescinded those permissions or clauses which were accommodated to the darkness of former times, and the imperfections of the Jewish system, and then by applications the most striking and definite, he showed the bearing of the rule of duty upon all varieties of human action.

And further: the law being thus defined and applied, in order that the world might have a model character he conformed himself to all its requirements. And in order that that model might be a

guide in all the varied circumstances in which some of the family of man might be placed, Jesus placed himself in all the circumstances and acted in them. Is man surrounded by a sinful and suffering world? So was Jesus. Does he desire to know how to act in those circumstances? Jesus ministered occasionally to the temporal wants of men and labored continually to promote their spiritual good. Is man popular? So was Jesus; and he used his influence to purify his Father's house. Is man forsaken by his friends? So was Jesus; and he murmured and upbraided not, but sought consolation in communion with his Father. Does man visit and dine with the learned and the religious formalists of the age? So did Jesus; and in his conversation he maintained the claims of a spiritual religion, and reformed man's hypocrisy and formality. Does man sit down in the cottage of the poor? So did Jesus; and he encouraged and comforted the inmates with spiritual instruction. Is man present when a group of friends are assembled on an occasion which warrants innocent enjoyment? So was Jesus; and he approved their social pleasures. Is man called to sympathize with those in affliction? So was Jesus; and *Jesus wept.* Thus by land and by sea, in all places and in all circumstances, wherever any of earth's children are called to act, Jesus the model man, is seen living and moving before them; and his voice falls upon their ear with mingled cadence of authority and encouragement—FOLLOW ME.

The demonstration then is manifest; that through the medium of Jesus Christ, man has received a perfect system of instruction; and a final and perfect revelation of duty to God and man could be given in no other way—*Walker.*

How Sinners are Saved.

THAT men need salvation, God's word abundantly declares. The consciences of most men agree with Scripture, and at times ask, "What must I do to be saved?" To this question the Bible gives one uniform answer. Salvation is by Christ alone. "Believe on the Lord Jesus Christ and thou shalt be saved."

This faith in Christ must be sincere, not feigned. Nothing hypocritical is accepted of God. It must be more than assent of the mind to the truths of the gospel. It necessarily includes the consent of the heart. True faith receives and rests upon Christ. There can be saving faith without assurance of our personal salvation; but there can be no saving faith without reliance on Christ Jesus.

True faith in Christ "works by love," not by terror, not by a servile spirit. "The love of Christ constrains" the conduct of every one who truly believes in the Lord Jesus. God loves a willing people, a cheerful service. He accepts no other. Saving faith "purifies the heart." It begets an invincible hatred to sin, and an unquenchable desire after holiness. It hates every false way. It hates vain thoughts. It hates the "thought of foolishness," more than unbelief hates the act of foolishness. Saving faith also "overcomes the world." Neither the riches, honors nor pleasures of the world possess any charms to the believer, compared with things divine and heavenly. He may be annoyed and tempted by them, as Israel in Canaan was troubled by the heathen left among them; but he is not in bondage to them as Israel was to the Egyptians.

This saving faith relies on Christ himself. It does indeed rely on his word, his providence, and his authority. But it relies on *himself.* He is its Prophet, Priest and King. It takes him for a Counsellor, Guide, Support and Refuge. True faith accepts and glories in Christ in all his offices and characters. It is glad in the remembrance of his humiliation and of his exaltation. It receives him as "the Son of man," and yet it cries, "My Lord and my God."

He who will not receive Christ as a teacher, will reject him as a ruler. And he who rejects his word and his power, will not truly accept his grace. Saving faith always has an eye to the cross. To all sinners who are not blind, the blood-shedding of the Redeemer is most precious. He is the Lamb of God, that taketh away the sin of the world.

Lambs never in any age took away sin, even typically, but by dying as victims in the room and stead of the sinners for whom they were offered.

Oh, sinner, believe in Christ, believe with all thy heart, believe now. This may be thy last call to life and salvation. Hear the call of mercy now, lest you soon utter the cry of despair. W. S. P.
[Am. Messenger.]

Jerusalem trodden down of the Gentiles.

JERUSALEM was taken by Titus A. D. 70, when 1,100,000 Jews perished and 97,000 were carried away captive.

A. D. 132, it was taken by Barchochab, who rebelled against the Romans, and, claiming to be the Messiah, had 200,000 followers and committed great slaughter.

In the year 135 it was re-taken by the Emperor Adrian, who destroyed 50 castles, 800 cities, and slew 580,000 Jews.

Constantine built many churches in Jerusalem, and favored it highly.

Julian favored the Jews, and commenced to rebuild the Temple, setting 10,000 men at work to clear Mount Moriah, intending to make it a rival of Mount Calvary; but his projects failed by special interposition of God, the workmen being driven from the foundations by balls of fire issuing therefrom; and soon after, he died.

Chosroes, king of Persia, in the year 614, aided by 24,000 Jews, sacked the city, killing 90,000 Christians.

Heraclius recovered it by treaty, after defeating the king of Persia, year 628, and it remained under Roman and Christian control till the rise of the Arabian impostures.

In 637, it was taken by the Kalif Omar, who by treaty allowed the Christians a right to the holy sepulcher, and built the splendid Mosque of Omar on Mount Moriah, on the site of Solomon's Temple.

Achmet, a Turk, took it in 868.

The Kalif of Bagdad took it in 906.

Hakem of Egypt took it and burnt the church of the holy sepulcher, 1009.

Soon after, Mohammed Ischid, a Seljukian Turk, conquered it.

Ortok took it in the same century.

Malek Shah next, 1076

The successors of Ortok recovered it soon after.

The Fatimites of Egypt soon after recovered it, and burnt the church of the holy sepulcher, which was soon rebuilt.

The Crusaders took it in 1099, slew 70,000 Mohammedans, and elected Baldwin king.

In 1187 Saladin, the Turkish sultan of Egypt took it.

In 1192, Richard of England defeated Saladin in several great battles, with immense slaughter, and by treaty recovered the freedom of Jerusalem for the Christians.

Melek Moadin of Damascus demolished the city's walls in 1219.

In 1229 Frederick II., Emperor of Germany, with an army of 40,000 entered Jerusalem in triumph, and by treaty secured it to the Christians.

Toleration was secured for the Mohammedans in the mosque of Omar, and for the Christians in the church of El-Aksa. But this treaty was soon violated by the Turks; for David of Kerac destroyed the city and slew the most of the people; and when the Earl of Cornwall arrived, the Christians were in great oppression; but by his energy they were reinstated, by treaty, in the enjoyment of their rights, 1243.

The Sultans of the Carismians took it in 1244.

It was recovered in 1247.

It was surrendered to Bibars of Egypt, a Mameluke conqueror of Antioch, at which time he slew 40,000 and carried captive 100,000. He besieged Acre with an army of 200,000, sacked it and ended the kingdom of the Crusaders in Palestine.

Jerusalem was taken in 1382 by the Tartars, and yielded to Tamerlane about 1400. It soon fell under the Mamelukes of Egypt, and the Othmans took it in 1517, under Selim I. The present walls were built by his successor, Solyman the Magnificent, in 1542. The church of the holy sepulcher was burnt in 1808, and the present one built in 1810.

In 1832 Mehemet Ali took possession of it without war but in 1834 it revolted, in the general insurrection of Palestine, but was soon brought into subjection. In 1842 he was deprived of all his Syrian possessions, and since that it has been under the Sultan of Turkey,—Russia, France and England having rights in it.

Almost all nations of Europe, Asia and Africa have trodden Jerusalem under foot. How true the great prophecy of Christ.
D. I. ROBINSON.
[Ad. Herald.]

"Take no Thought."

MATT. vi, 25. "Therefore I say unto you, Take no thought for your life, what ye shall eat," etc. The best critics agree that the phrase, "Take no thought," is badly rendered in our common translation. The original signifies, "be not anxiously solicitous," be not *distrustfully concerned*. I have no doubt that this is the true rendering of the original. Learned criticism and common sense both demand this correction. Jesus very naturally alluded to the universal plea of mammonites:—We must provide for the coming necessities of ourselves and families; otherwise what shall we eat, and drink, and wear? "Money answereth all things." If we make sure of this, we shall not suffer want. If not, alas, what will become of us and our dependents? This is pleaded as frequently by the rich as the poor. It is the common excuse for getting and withholding money contrary to the principles of divine justice and charity. I must live; my family must live; I must take care of myself and my children; we are in danger of coming to want, etc., etc.

There is a just, laudable and wise concern for the needs of the morrow, both temporal and spiritual. What is this holy concern? It is to do faithfully the duties of to-day as God has made them known to us, and implicitly trust in his providence that all else will certainly be overruled for the best. We may rest every thing here, and feel perfectly at ease. Why? Because the duties of to-day are a perfect righteousness for to-day, to-morrow and all futurity. The duties of to-day are best and safest for to-day, to-morrow and forever. God has taken care that this should be so in all possible cases. This therefore should be our only concern, our implicit confidence. If it be our duty to sow to-day the seed which cannot return its harvest till next year, let us sow without anxiety or distrust. Let us not worry and fret ourselves about the result. The future will certainly come around right, if the work of the present be properly done. This is the sound, rational and blessed doctrine which Jesus taught.

But the mammonites are not satisfied with such doctrine. They cannot trust in divine providence, nor in the safety of righteousness. Peradventure there is no God, or but an unreliable one. Peradventure human cunning and expediency will work better in some cases than strict adherence to the principles of justice and love. Is it not more prudent for a man to trust his own shrewdness, to look out carefully for himself? Who knows that lying, and cheating, and extortion, and grudging, and even kidnapping, robbery and murder are not best sometimes? Do we not see that some such persons prosper, and are rich and honored, whilst scrupulous people are sometimes left to beg, starve and perish? We will just trust in our own wits, and in the money which we can command. We do not mean to starve, nor beg, nor suffer for the necessaries of life. We will be as honest and charitable as the times permit, but have no fancy for nice scruples and trusting to God's providence in money matters.

Here you have the real mammonite and his moral code. Watch him closely, and you will find that he is a restless, anxious, never satisfied, ever-worrying, miserable being. He trusts in himself and in mammon; but his very trust is perpetual distrust. He grows more and more afraid of his fellow-men, of the elements, of what the morrow may bring forth, of death, and of that unknown hereafter whither he cannot carry a mill of all his wealth. All things are uncertain with him. His riches have wings and may fly away. If they remain, he has to work like a slave to watch over and take care of them.

Or else they even deprive him of the power to enjoy them.

Verses. 26-34. To illustrate the reasonableness of cherishing implicit confidence in divine principles and providence, Jesus refers to the animal and vegetable tribes—"the fowls of the air," and "the lilies of the field." They are all sustained out of the vast resources of the common Father. They are clothed with surpassing beauty. There is a wonderful providence over and for them all. It is freely bestowed on them without any forethought of their own. God is good and delights in the welfare of his humblest creatures. How much more then in man, the noblest of them on earth! "Your heavenly Father feedeth them. Are ye not much better than they?" "If God so clothe the grass of the field, shall he not much more clothe you, O ye of little faith!" "Therefore take no [anxious, distrustful] thought, saying, What shall we eat? or, What shall we drink? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Be concerned only to know the laws and will of God, and to obey them faithfully each day as it brings its own proper duties. Then all will be well. Nothing can happen amiss. Even in extreme cases you encounter want, distress, persecution, death itself, in this daily work of righteousness, it shall only lighten your virtue and promote your immortal blessedness. Your heavenly Father will never cease to embosom you in his angelic guardianship. He will cause all things to work together for your highest good. Fear nothing but sin and wrong. Do the proper duties of the present day and hour, without the least distrust or anxiety about the events of to-morrow. "The morrow shall take thought for the things of itself. Sufficient unto each day is the evil thereof."

Such is the simple but heavenly and profound wisdom which Jesus taught and exemplified. Compared with it the popular wisdom of this world is the veriest folly. Its fruits are "vanity and vexation of spirit."—*Practical Christian*.

The Seventh Angel, or Third Wo.

1. The seventh angel is the last of a series of symbols, and, for this, and several other reasons, is not the same as the "trump of God," [1 Thess. iv, 16,] and "last trump," [1 Cor. xv, 52,] which is to raise the just.

2. The sounding of the seventh angel occupies a period of days. "But in the days of the voice of the seventh angel," &c. Rev. x, 7. These days are doubtless prophetic, meaning years, in harmony with the time of the sounding of the fifth and sixth angels. But when the trump of God is heard, the sleeping saints come forth from their graves, and the living righteous are changed to immortality, "in a moment, in the twinkling of an eye," and are caught up to meet their descending Lord.

3. Under the sounding of the seventh angel a series of events transpires. This was also the case with the other six. The events of the seventh angel necessarily cover much time. Among them we find mentioned, "The nations were angry"—"Thy wrath is come"—"The time of the dead that they should be judged"—"Give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great"—"Destroy them which destroy [margin, corrupt,] the earth."

While we may speak of fulfilled prophecy with positiveness, we would apply unfulfilled prophecy with becoming modesty. We may, however, suggest that the anger of the nations will be immediately followed by the wrath of God, or seven last plagues; [see Rev. xv, 1,] that the judgment of the dead refers not to the judgment of the righteous, for that takes place before the plagues are poured out, but to the judgment of the wicked during the 1000 years of Rev. xx; that the full reward of the righteous will be given when they inherit the New Earth, at the close of the 1000 years; and that at that very time God will destroy by the second death all who have corrupted the earth. And why may not the sounding of the seventh angel continue until the end of the 1000 years? and the third wo. cover all wo till sin and sinners cease to be at the close of the seventh millennium?
J. W.

THE REVIEW AND HERALD.

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

BATTLECREEK, FIFTH-DAY, APRIL 21, 1859

THE RECENT REVIVALS.

Most of our readers are probably well aware of the application we make of the term Babylon to the confused and corrupt christianity of the present day. The popular religious bodies herein included, we understand met with a moral fall by their rejection of the great truth designed especially for these last days; namely, the coming and kingdom of our Redeemer. This change was announced by the second angel of Rev. xiv, as he uttered the solemn proclamation, Babylon is fallen! Believing them to be in this fallen condition from such a cause, we know of course that they cannot recover from that condition, until they first repent of the steps that led them to it—until they grieve for their past neglect, and walk up to the abundant light that now shines forth from the word of God. Nothing of this kind have they done; and yet they claim that a wonderful revival has taken place among them, a wonderful outpouring of the Spirit of God been realized in their very midst. We have therefore watched this movement with great interest, to note its progress, and more especially, *its results*; for by their fruits ye shall know them. We have no disposition to judge them except from their own testimony. Abundant testimony of this kind concerning their spiritual barrenness and moral destitution they furnished us between the year 1844 and the commencement of the recent supposed work of grace. But that testimony will not avail now; for should we bring it up they would meet us with the declaration that that is no evidence that they are fallen, because they have recently enjoyed a refreshing from the presence of the Lord. To convict them now then we must have testimony which bears date subsequent to these recent revivals. Very well. The prospect is that testimony of this kind will not be lacking. We have already laid before our readers some very startling disclosures when considered as a work of grace! They will recollect the statement that the chief conductor of "The Way of Life," (a paper originated under revival influence) who was with one of the leading men on the committee on devotional meetings, was arrested and imprisoned on a charge of fraud in conducting said paper. They will remember that the committee ran the association into debt, the settlement of which gave rise to some very exciting meetings; and that services that were supposed to be gratuitous turned out to claim exorbitant remuneration. They will remember the statement of the Boston *Congregationalist*, that the revived piety of our churches was not such that from its mere existence could be inferred legitimate fruits; and its admission that the charge of Theodore Parker that a score of such revivals would never close a dram shop or liberate a slave, had some truth. They will also remember the statement of the *Watchman and Reflector*, that there had never been among the Baptists so lamentable a spread of church dissension as prevails at present; and that most of these alienations had their origin in the very midst of the recent awakening! We always had the impression, somehow, that a genuine work of the Spirit of God tended to love and union, instead of dissensions and alienation.

When the reader has treasured up all these facts, we have some more of the same nature for him to read, digest, and lay up in mind. We take them from the *N. Y. Independent*. From the testimony it will appear that reports of religious interest are not always altogether reliable, and that the excitement has in a great measure been carried on by "fictitious narratives," "sensation style," "old stories of twenty years' standing revamped and made as good as new," and "exaggerated and highly colored statements of itinerant story-tellers," &c.

It seems that some of its readers made inquiry of the *Independent* why it did not give reports, like

other journals, of the religious interest in New York, to which that journal replies:

"With regard to this city in particular, we have taken pains to inquire of pastors in various denominations, at intervals during the winter, concerning the state of religion in their churches; and the invariable answer has been that they know of no facts in their own churches or in their several denominations, which would warrant the impression given by some newspapers that there is now in New York a general and powerful revival, such as was enjoyed in this city a year ago. We mourn that such is the fact; but surely it would not make it otherwise, to report it otherwise. In some of the mission-schools and churches of the city, and occasionally in other churches, there have been during the winter marked evidences of a work of grace. But in the churches generally, we are sorry to say that such is not the fact. The daily concourse of persons at the Fulton-st. prayer-meeting—which is largely attended by strangers—is no indication of a general religious awakening in the community or of a revival in the churches. Other Union prayer-meetings in New York and Brooklyn have greatly flagged, or have been wholly abandoned. We have refrained from stating these facts, lest we might even seem to ignore or disparage a real work of grace. But now that we are accused of doing this very thing, we must frankly say to our brethren in the country that we do not give them such reports as are given by some journals of a great revival in New York, because after repeated and diligent inquiry we do not find evidence of a general revival in the city.

"But why not report the incidents of the Fulton-st. prayer-meeting, and thus furnish materials of interest for prayer-meetings all over the land? With respect to remarkable incidents of divine grace as matters of newspaper report, we take it for granted that our readers will insist upon two things; first that they must be *reliable*, and secondly that they must be *proper to be reported to the public*.

"Does a village prayer-meeting desire to be stirred by fictitious narratives, or by stories which no person would consent to have published concerning himself? Let it be understood that *your* prayer-meeting is to be reported in the village newspaper; and how soon will Mr. Talkative, and Mr. Sympathetic, and Mr. Excitable, and Mr. Exaggeration, monopolize the sacred hour. If some humble convert should tell the story of his sins and sorrows in the ear of Christian confidence, and find it repeated with emphasis and embellishment in the newspaper, who of that class would again trust himself to speak in a Christian assembly? Consider the inevitable effect of newspaper notoriety upon the tone of any prayer-meeting. The evil of this is provided against, as far as possible, in the management of the Fulton-st. meeting, which is in wise and safe hands. The three-minute rule is a severe check upon Mr. Talkative. But that the stories told at that meeting are not to be taken without abatement we know from more than one instance. The following 'thrilling incident' has gone the rounds of the newspapers, and has doubtless been used with effect in many prayer-meetings:

"THE LAST SHEAF GATHERED.—A gentleman related in Fulton-st., on Monday, the conversion of an aged sinner of eighty-five years. He had spent a long life in extensive business, and, with his pious wife, had reared four daughters, all of whom had united with their mother in the vows of God, and in years of faithful and persevering prayer for the stony-hearted husband and father, until three of the number had been successively called home to heaven, leaving him still hardened. Three sons had been liberally educated with the wealth of the father, and brought into the school of Christ through the fidelity of the mother, and two of them into the ministry. Still the head of that redeemed family remained an alien and a spiritual outcast from the eternal portion of his own household, and drew nearer the grave, with every hope for his soul fading and closing in darkness to human view. The trial of faith was of the deepest; yet they still prayed on, and faithfully warned and

besought him. At length, in the past winter, it pleased God to relieve the long, dark, and weary watch of these praying ones with a break of day. The old man was brought to his senses by the Holy Spirit, saw himself a perishing sinner, and with decrepit and trembling steps repaired to his wife's pastor to ask what he must do to be saved. When he felt that he had found a Saviour, and all was ready for his public confession of Christ, the aged frame of her who had been sustained to bring about, instrumentally, and to behold with joy this blessed consummation of her prayers, gave way, and she sank, in twenty-four hours, into her last sleep, saying, 'Lord, now lettest thou thy servant depart in peace, for my eyes have seen thy salvation.' At the last communion of that church, the frail survivor knelt alone at the altar, supported by one of his sons, and, as he turned away with tears coursing down the furrows of his face, he exclaimed, 'How wonderful! I have lived eighty-five years, and never tasted peace till now.'"

"Upon this narrative the editor of *The American Presbyterian* makes the following comments:

"The father of the principal editor of this paper is eighty-five years of age, and though he has for twenty years indulged a hope and manifested great respect for, and interest in, the subject of religion, he never had connected himself with the visible church till the first Sabbath in January last. Some weeks before, of his own free will and accord, he went to his pastor and made known his desire to connect himself with the church, and took the requisite steps to accomplish this duty. It is true that in the providence of God, our aged mother, who has been a member of the Orthodox Congregational Church much longer than we can remember, died suddenly in the interim between the examination or propounding and the act of reception into the church.

"These facts, however, had no possible relation to each other as cause and effect, though as providential circumstances they had peculiar interest to the family. Some kind friend, who may by chance have heard these incidents, has seen fit to relate them, together with certain other statements of family history that are only partially true; and three of the New York religious papers have published the *remarkable case*, with colorings, exaggerations, and misstatements of the facts, which are offensive to propriety and revolting to all proper views of truth and religion. The man who related the case, no doubt intended to give all the essential particulars correctly, and yet in such a manner as to tell with good effect. We do not believe he will be willing to hold himself responsible for the detailed statements. Indeed each of the three reports that we have noticed differs materially from the others, which shows that the arrangement and dramatic effect of these remarkable incidents were given by the skillful and wide awake reporters of the enterprising press at New York city."

"Compare this simple statement of the case, as given by a son of that 'aged sinner of eighty-five years,' with a dramatic sketch of 'the last sheaf gathered,' and how evident it is that the Fulton-st. meeting was imposed upon, not intentionally, but really, and that the sympathies of thousands of readers of religious journals have been wasted over the fiction of 'The Last Sheaf Gathered.' The same tone of exaggeration—doubtless unconscious and unintentional on the part of the narrators—pervades many of the narratives which go forth weekly from the Fulton-st. prayer-meeting.

"*The Oberlin Review*, which cannot be suspected of a want of sympathy with revivals and revival narratives, thus remarks upon the style of Dr. Prime's volume on 'The Power of Prayer':

"We are constrained to remark, however, that, while the style and spirit of the body of the book is good, there are too many specimens of the *sensation manner* of newspaper paragraphs to suit our ideas of what a record of the recent gracious visitation should be. The three or four first chapters are very objectionable to good taste from the jerky character of the sentences and the intensely intensified use of italics and pious epithets and ejaculations."

"This 'sensation manner' is a necessary result of

the practice of reporting through the press the free utterances of the prayer-meeting. An illustration of this 'sensation' style which must shock every sober and pious mind, is given in the following advertisement in *The N. Y. Tribune*:

"The daily prayer-meetings at the John-st. church from 12 to 1, and from 3½ to 4½ o'clock, have the greatest attraction to the truly devotional, the *Holy Spirit's influence in the conversion of sinners, and building up of saints. Send in your requests if you cannot come yourself.* Direct JOHN-ST. PRAYER MEETING."

"*The American Presbyterian* notes an additional fact which is here in place:

"We have observed that the same stories with variations have been repeated at Sansom-st., Fulton-st., and Old South chapel; and in some cases, stories of twenty years' standing have been revamped and made as good as new. This evil, which is to an extent unavoidable, is increased by this newspaper publicity. This pompous display and love of notoriety have done much to grieve the Spirit and retard the influence of these precious means of grace. We can excuse impulsive expressions and even exaggerations made in the fervor of religious feeling and interest; the prayer meeting is too serious and solemn a place for the exercise of the functions of the critic; and for the same reason we feel that it is no place for the newspaper reporter. Sincere christian brethren, who do not worship God to be seen and heard of men, ought to be protected against that unwarrantable liberty of publishing their prayers and exhortations in the corners of the streets and to the world in general. We protest against making these union prayer-meetings an arena for public display, or even a temptation for a vain-glorious exhibition of a natural love of notoriety."

"There is another fact to be considered. Propriety forbids that the affairs of families should be laid promiscuously before the public. Yet this is often done with a view to magnify the grace of God, when it serves rather to gratify a prurient curiosity. Not long ago we copied from another journal a narrative of the death scene of one who was represented as a violent opposer of the gospel. The story was so printed that the party referred to could be easily identified. His surviving family, deeply grieved at this use of his name, sent a remonstrance to the religious press against the exaggeration and perversion of facts, which, in the best view of them, could only be painful to a highly respectable circle of friends. Let every reader make that case his own. We conclude with the remonstrance of *The Am. Presbyterian* against this form of abuse:

"We remonstrate against the practice of reporting exaggerated and highly-colored statements of itinerant story-tellers, who may be both strangers to the reporter and the audience, and thus improperly scandalizing some inoffensive family by perverted statements, and relating of incidents of personal history, with which the public have no right to intermeddle. The instinctive love of the marvelous seems to make a well-told story relish, and the fact that it is to appear in half a dozen prominent religious papers has its influence both upon the relater and the reporter."

FORESIGHT AND PERSEVERANCE OF THE DEVIL.

(Concluded.)

Thus we see that Satan, by incessant and persevering efforts, has turned the current of the popular theology of the present day in opposition to the word of God, and thus prepared the way for his last grand and mighty enterprise, to deceive, if it were possible, the very elect. He knows that the prophecies concerning the time of the end are being fulfilled; that the signs of the coming of Christ have appeared, and that the Advent messages have been announced to the world. He has but a short time to work, and he is improving it. He knows that God is about to pour out his Spirit upon his people, and that signs and wonders will be done in the name of Jesus; and he is preparing the people by false miracles to reject

the true; and to attribute the work of God to the agency of the *spirits*. Thus the true manifestations of the Spirit of God will be generally rejected.

Our only shield is the word of God. The Lord has caused the Bible to be published in the world, so that all may have it and be prepared for this time, if they will; so we are left without excuse. As the Devil has always opposed the word of God, declaring it false, so the great controversy will be terminated on this very question. In fact, the great question before the people is, the Bible or no Bible. Sectarian controversies will narrow down and terminate in this one great question, the mass of religionists rejecting the Bible. It has long been tending to this. Men have been unwilling to give up the errors of their sectarian creeds for the most clear and explicit declarations of the Word. Take the Sabbath question for an example. While the Bible says, the seventh day, the creed and popular practice say, the first day, is the Sabbath; and Protestants who profess to take the Bible, and the Bible alone, for their guide, still have followed tradition instead of truth. But being pressed on this point for Bible testimony and finding none, they next say, the Sabbath is abolished—there is no Sabbath. Again, when shown that the Sabbath is found in the midst of the holy, just and good law of God, and it is seen that they cannot reject it and hold that law, the next step is to say that the law is abolished—the ten commandments are dead. There is but one step more, and that is, from no law to no Bible. And the great mass of professors of religion will take that step, rather than give up their errors and embrace the unpopular truths of the Bible. They will have it that they are immortal. They will choose the Devil's lie, and reject the truth of God's word. I said they will take this step; they are already taking it. They are departing from the faith, giving heed to seducing spirits. The churches are being flooded with spirit manifestations. I find church members that will deny this. They say the churches have nothing to do with Spiritualism; and before we finish our conversation, they will disclose the fact that they themselves are in the habit of attending circles, of taking part in them, and are, at least, semi-believers.

The churches, so-called, are the bulwark of Spiritualism. If they did not hold the prime article of the Devil's creed, but little could be effected by it. But Satan's first great lie, that deceived our mother Eve, and caused our first parents to disobey the word of God, is now leading men to reject the Bible with all its beaming light, and fitting them for destruction.

If men will follow the teachings of the Bible, it will root out their errors and unite them together in the truth. The blame of sectarian discord does not rest on that blessed book, though many charge it there. The teaching of the Bible is not yea and nay. The Scriptures are able to make the man of God perfect, thoroughly furnished unto all good works.

And now, dear reader, will you have this Bible? Will you receive the engrafted word which is able to save your souls? Will you keep the commandments of God and the faith of Jesus?—will you obey the third and last special message, which God is now sending forth to warn men of the approaching wrath? Which will you have, the Bible or Spiritualism? Your choice will soon be made; which will you have? You may be prepared for glory, honor and immortality at the coming of Christ and the resurrection of the saints; or you may fancy yourself immortal now, reject the word of truth, and find, too late to rectify the error, that you have been led by the Devil—have believed a lie—and are prepared to drink the unmingled cup of the wrath of God. I repeat it, will you have the Bible?

O, dear brethren, do we realize the awfully solemn crisis which is upon us? Are we doing what we can to save our fellow-men from the day of wrath? Are we praying to God for the outpouring of his Spirit—for the refreshing from his presence, to qualify us for the great work? We see that Satan works with

power and signs and lying wonders. Shall we not pray, and labor, and strive, that we may be in a position that God can work through us, to save men from the strong delusions of Satan.

O, for a perfect consecration to the will and work of God! O, for a thorough sanctification through the truth! that we may have a just sense of the importance of the Third Angel's Message, and of the responsibility resting upon those that know the truth. May the Lord help us to prepare for the work, send us the refreshing, that we may save some from the awful delusions that seem ready to engulf our race in one common destruction.

R. F. C.

SUSTAINING THE TRUTH.

BRO. SMITH: I have just taken up *Review* No. 19, and read Bro. Sanborn's call for help to sustain Bro. Ingraham in the field. I hope the brethren will feel the weight of the precious cause and the worth of precious souls, and wake up to the subject. Bro. Ingraham must be kept in the field. The Lord is soon coming, and the harvest is great and the laborers are few, and precious souls are perishing all around for want of the truth. I am aware that brethren are mostly poor, and some are very poor, but most all can do something to help on the cause if they feel a responsibility on them. Some would do something to help on the precious cause if they only had means that they had no other use for. Others mean to help the cause after they have accumulated a certain amount of property; then they can do a great deal. Dear brother, the cause may not need any of your help by that time: Now is the time to help while the cause is suffering for want of it.

There are some that are willing enough to help the messengers if they will only ask them for it. One brother once said to me, Bro. Phelps, if you want any thing that I have got you must let me know it. Well, I do not think this is right. If the Lord of the harvest has sent the messengers into the wide harvest-field to labor, he has also laid the responsibility upon their brethren to inquire after their wants. I know the messengers feel a diffidence about asking their brethren for aid to sustain them in the field. I have been acquainted with some brethren that seemed to think when they were helping the messengers, they were doing it because they were objects of charity. I often think of a remark that a Sabbath-keeper once made in relation to helping a messenger a great deal, and then, said he, he never thanked us for it either. Well, that might have been. But I don't know of any messenger that is an object of charity. I don't know of any that can't take care of themselves and families if they were to leave the field and go to work with their hands. But God has laid on them the burden of souls, and they deprive themselves of the society of their families and go forth into the wide harvest-field trusting in God, declaring the good news of the kingdom at hand. And while they do this, it is the duty of their brethren to sustain them in it.

It is one common cause that we are engaged in. It is the last message of mercy to a dying world. All are alike interested in it. I hope the brethren will wake up to this subject and take hold anew. I feel that what is done must be done quickly. I feel to gird on the armor anew and never give over until the victory is won.

In hope of soon seeing the King in his beauty.

W. PHELPS.

Fl. Atkinson, Wis.

"A christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is the shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high ones."

ALWAYS REJOICING.

If our hearts do not condemn us we have confidence in God,
We can bear the world's reproaches, we can bear affliction's rod;
If we suffer with the Saviour we shall also with him reign;
Here we cast our burden on him, with the promise he'll sustain.

What though false reports are started, and believed by those we love?
We can love though they turn from us, we can plead for them above;
Lord, impart the Holy Spirit; for the want of this they erred,
Had they waited for thy teachings, they the Shepherd's voice had heard;

Would have known thy stately steppings when thy glory was displayed,
Would have felt the holy influence, and thine urgent call obeyed.
O, withhold no blessing from them, for the wrong dealt out to me,
But for Jesus' sake have mercy; mercy, Lord, is all our plea.

Jesus has pronounced a blessing on those falsely here accused,
Who for his sake are derided, persecuted and abused;
He has said, Rejoice, in that day ye may be exceeding glad.
Greater still our joy in heaven, when in robes of glory clad.

He will hide in his pavilion, there we're safe from every foe,
Under the Almighty's shadow we can through disasters go;
Well can we bear wrongs and censure, while God knows our innocence,
While he justifies us freely, is our shield and our defense.

Glory to the Lord my Saviour! glory to his holy name!
O, for his sake I can suffer, bear reproach and grief and shame!
Who, with such a friend as Jesus, can be troubled or dismayed?
Who while on the waters walking, said, 'Tis I, be not afraid.

He can still the raging tempest, him the winds and waves obey;
While we sail these seas of trouble, he will smoothe and calm the way.
Soon the ship will be in harbor, storms and tempests all be o'er;
O how blest the glorious landing, tossed with sins and griefs no more!

West Wilton, N. H.

MRS. R. SMITH.

Systematic Benevolence.

DEAR BRETHREN: I offer a few thoughts on the subject of Systematic Benevolence. I have felt that something should be done, or some plan should be entered into that the cause of present truth should not be hindered; that each brother and sister might have the opportunity to help forward the work. And as it is more blessed to give than to receive, that each may share in this blessing in helping to bear the burden in sending the truth to a starving world, who are perishing for the saving truth of God's word, remembering that the widow's two mites were counted more than the gifts of the rich which were much, which were of their abundance.

If you want to feel much more interested, increase your treasure in heaven. Money in the bank of heaven is far better than wealth on earth and money at interest here.

Methodist "class-meetings," which so many profess to love so well, were first instituted to raise a penny a week from each member, dividing churches into classes of twelve each, one of them a leader, to meet every Thursday night at a place appointed to pay in their penny. Finally they began to inquire how their souls prospered, and thus originated the so-called "class-meetings." This money was to pay for building meeting-houses, and to support the ministry. This worked well in the day of it, as most of the Methodists in England were poor.

If the churches and scattered brethren and sisters will enter upon the plan already proposed, and be punctual every week, the cause will not lack the necessary means to go ahead. You will soon have the satisfaction of knowing that your little contributions are sending the present truth to new fields

of labor, and be able to read the heart-cheering letters from new converts to whom you have assisted in sending the truth, with the hope of seeing such on mount Zion to help sing the song of Moses and the Lamb.

Some have suggested one or two difficulties. One is, to make the change exactly every week. This may not be necessary. Put down in the little book the amount every First-day, then lay by a little more or less as the case may be. Another difficulty is, they have not the money on hand. Let such write down in the book every week the amount, and when the way opens to get the means lay by the amount as soon as possible.

It is a fact easily learned that where there is a will there is a way. Let us all remember that the work is the Lord's, and that we are bought with a price; let us glorify God in our bodies and spirits which are his. Salvation is the object for which we labor, toil and strive. If we miss of this we lose all that is dear to man.

Yours in hope of immortality. J. B. FRISBIE.

Confession.

"HE that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. xxviii, 13.

Confession is an awkward business for the carnal heart, therefore let no one set himself to this business, unless he is fully determined to make thorough work, and persevere until the carnal mind is thoroughly subdued and renovated.

But if one is bound for the celestial city, let him comply with all Scripture regulations, for thus, and thus only, will the attempt to escape from sin and Satan be successful.

Let all things be done decently and in order, says one. Again he says, those who strive must strive lawfully, else they will not win the crown. He who refuses to confess open sins, does reverse the order of God, and fails to strive lawfully, and though he may attempt reform, yet it will be in vain, while public sins remain unconfessed.

Oh humility, thou excellent grace, come into my heart, and there dwell until confession shall become to me easy and edifying; until by constant exercise of this privilege, I may learn to abhor myself, and repent in dust and ashes; until I can say, Behold, I am vile. O Jesus, may I never become too proud to confess fully and freely whenever I offend in thought, word or deed; and as my sin may be against God or man, even so may my confession cover the whole ground.

Secret things belong to God, and common sense and reason and the word of God forbid the unnecessary exposure of those sins which are hidden from the public eye, and have no direct bearing upon the public interests. Such unnecessary confessions are often no doubt instigated by Satan. But when one offends manifestly against the brethren, or against any individual, or church, or society, it becomes one's duty to confess his fault; that is, if he truly repents, and if one truly repents of sin his confession will follow. It will be the spontaneous effusion of his heart, now warm with a sense of Jesus' pardoning grace.

But fearful is the state of that heart which can flatter itself with the idea that reform in life can be effected, and that Jesus will manifest himself to the soul that remains too proud to say, I have sinned against heaven and in thy sight. He may make many prayers and confessions to God, but unless God's order is observed all such prayers will be in vain. Go to the brother, or sister, or church, whose feelings thou hast lacerated, and freely confess; then go to God. Then thy brethren will pray and weep over thee, then shall thy light rise out of obscurity, then thy soul will melt in love and joy, and peace and confidence shall be restored, and thou shalt realize the blessedness of that man whose transgressions are forgiven, and whose sins are covered.

J. CLARKE.

Communication from Bro. A. Byington.

DEAR BRO. SMITH: Although scarcely able to write legibly, on account of a severe bruise on my right shoulder, I must make an effort to review

your remarks on my letter contained in the *Review* of the 10th inst.

Without saying that the *Review* has ever changed its position with respect to slavery—without saying how far my confidence in it has been misplaced, I must say, emphatically, that no press, no pulpit, no ecclesiastical or political combination of men, however fervent in its prayers, or beneficent in its alms, however earnest and fearless in its rebuke of the slave-owner as a violator of the divine law, can be an available auxiliary in the cause of emancipation, while it makes no effort to give the slave the protection of human law. If we would ever see the laws of our land protect all its inhabitants, our moral suasion must be brought to bear on those who make them, on law-makers, and on makers of law-makers.

You say, "the tyranny of oppression secludes the slaves beyond our reach;" an assertion which I utterly deny. For, although we may not be able to give bread for their hunger, or medicine for their disease, nor even Bibles for their enlightenment, yet every opportunity we have to elect civil officers, whose official power, if rightly and constitutionally exercised, would secure liberty to all alike, brings us within reach of "the man fallen among thieves." I know Adventists will say they have no beast on which to set him, that they are all on foot themselves; that although they were even slaves, and although their good Samaritan neighbors, mounted on the able steed—the Federal constitution, should offer to take them on, they would not dare to venture on the back of a beast who, though his horns be like those of a lamb, yet speaks as a dragon, and who has so often thrown so many of his riders. But I have the full confidence that the powerful steed is perfectly manageable, that with prudent care, and steady rein, (with impartial legislation,) he would carry us, wounded man and all, safe to the inn—to the halls of public justice where the cure by impartial judicial action would be certain.

I admit that the legislation, not only of the slave States, but also of the nation, is dragonic enough to warrant the application of the prophecy of the two-horned beast to our government, but I deny that our Federal constitution any where speaks as a dragon; but on the contrary, I maintain that its prohibitions and provisions are ample to nullify all Sunday laws, as well as slave laws, and to fulfill its promises in the preamble to establish justice, and secure liberty, the great ends for which it was ordained of God through the people of the United States, and that "we the people" are morally responsible for its just and faithful administration, whatever may be the meaning of the prophecies, or however near the second advent.

This, to Adventists, may seem impracticable, or if not impracticable, to be but a secular and secondary interest, compared with the rescue of God's people from fallen Babylon, as it truly is, when viewed only in its secular aspects; but, if the blood of the slave shall be found in our skirts in the final judgment, if our final condemnation shall proceed on the ground of our neglect of duty "to the least of these," it will then seem to have been a matter of primary, rather than of secondary importance. Indeed, there is really nothing secondary in morals, for although the first great commandment in the law enjoins supreme love to God, yet the second is like unto it, "thou shalt love thy neighbor as thyself."

Is the human ruler—the governor of a State, or the president of the United States, under primary and moral obligation to be just, ruling in the fear of God? So are his constituents under equal obligation to elect such governors and presidents as they have good reason to believe will be just. Is God's holy law the higher and universal law? and does it recognize the rightful existence of human law and human rulers at all? If so, it must require the just administration of the law by the ruler, as well as the obedience and submission of its subjects. Reformers must rebuke unjust rulers, and their constituents, as well as rebellious subjects.

Need we go to the South to find the proper subjects of this reform? not at all. There is no one State in our whole thirty-three, that has given the fugitive slave the full benefit of her constitutional

State sovereignty, in protecting him from the prowling kidnapper, nor has any one of them ever sent a delegation to Congress, by whom the slave's constitutional right to liberty and citizenship has been manfully maintained. So that there are men enough about our doors under the dominion and bondage of this political sin, of which they must repent or perish, on whom reformers might afford to expend some little effort.

So long as I shall remain firm in my views of the constitution of our country, as expressed above, I shall feel my obligation to spend time, and breath, and money, for their promulgation and maintenance. Nor can I well afford to patronize any pulpit or periodical professing to be a moral reformer, which denies or ignores this obligation. But if you can prove those views to be incorrect, and show that our constitution is a "covenant with hell, and an agreement with death," if its alleged pro-slavery guarantees can be fairly made out—if its guarantees of liberty, and prohibitions of slavery can be fairly and fully explained away, then will your obligation cease to act under it. But if human government be an ordinance of God, you cannot claim our confidence as a true and available reformer, until you put forth your efforts and influence for positive revolution, or for dissolution of our national compact, and re-organization on the basis of the Declaration of Independence. Or, if it be admitted that all human government is of the Devil, there will be no difficulty in believing that the Prince of darkness will hold his dominion to the end.

Although I have long been a reader of your columns, I have never asked to occupy space in them. If you can afford to publish the above, whatever strictures you may subjoin, I shall by no means insist on having the last word.

Yours in hope of an inheritance in that everlasting kingdom, whose government needs no reform, where the servant is free from his master.

ANSON BYINGTON.

Nicholville, N. Y., March 23th, 1859.

NOTE. We have no strictures to offer on the above. Our brother has made a declaration of his position, as we have of ours. Time will shortly determine the best policy.—Ed.

Letters.

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

From Bro. Daniels.

BRO. SMITH: The cause of the Third Angel's Message is onward with us. Those that have commenced to keep the commandments of God and the Faith of Jesus, are firm in the truth. We have had some good meetings. The Lord has been with us; praise his holy name. I went not long since to Bridge Creek, about 15 miles from here, and preached four times. Found one that was in the first angel's message, and he said he saw light in the third. I gave him the "Law of God," by J. H. W., and Sabbath Tracts, Nos. 1-4.

There were quite a number of inhabitants in that place, and not one could I find that was a professor; in fact, only two that had been. They were composed of Universalists, Deists, and Nothingists. The first night I lectured there, one said he thought their debating school would be more interesting. But on the whole they took a vote that I should stay. The next evening my subject was the mortality of man. Before commencing I told them they might ask questions, but not outside of the subject. So they came on with their Tom Paine and other infidel writers. But as I said I would not answer questions outside of the discourse, they laid them down and took to the Bible, and soon found out that they could all be answered.

On First-day they paid good attention. Some were interested, and before I left they invited me to come again. I would go more, for I have many calls; but I am poor, and have thought if it was the Lord's will that I should go there would be a way provided for me.

The *Advent Review* is a very welcome visitor. We cannot do without it. It is just the paper every child of God needs in these last days, and my

prayer is that it may receive abundant means to sustain it, that those that can will pay for the paper, and those that can, do more. For I do believe we are living in the last days, and shorter than most of us think. Every political paper is filled up with murders and wickedness of every kind, saying men are growing worse instead of better, and all acknowledge that something of great importance is going to happen soon, but don't know what, nor will they know unless they keep the commandments of God and the faith of Jesus.

Yours hoping for eternal life.

A. H. DANIELS.

Sumner, Wis., March 25th, 1859.

From Sister Smith.

DEAR BRETHREN AND SISTERS: I wish to cast in my mite in hearing testimony to the goodness of God, especially for his goodness manifested to me recently in affliction. When every other refuge failed, "I cried unto God with my voice, even unto God with my voice, and he gave ear unto me." Being afflicted with throat complaint, I found myself unable to swallow. I saw no remedy only in appealing earnestly to, and trusting fully in, the great Physician. And O, how willing to undertake for me! only waiting for me to ask and believe I had the thing for which I asked, and he was ready to fulfil my requests.

I was at the house of Bro. Gurney. Bro. and Sr. White were there. They, with Bro. G.'s family, bowed before the Lord. The prayer of faith was offered, the Lord heard, rebuked disease, and raised me up. Praise be his name! he is just such a Saviour as we need. He bore our sins in his own body on the tree; yes, and he took our infirmities and bare our sicknesses. I feel unworthy of such blessings.

I would here say I regret, and have long since deeply regretted, that I ever moved my tongue, or exerted any influence in any way against the views of Sr. White, and humbly ask forgiveness of all who may have been wounded by any wrong course on my part. I trust God has forgiven me. I mean my sympathies shall be with the remnant, and my influence on the side of truth. I am striving to overcome and get ready for that time which is close at hand, when our great High Priest will have finished up his work in the Sanctuary, and we be left without a mediator. O Lord, help me to prepare for that decisive hour.

ELIZA SMITH.

Jackson, Mich.

From Bro. Bostwick.

BRO. SMITH: The Age-to-come and nominal Advent doctrine are getting quite popular in this section of country. Some have been trying to persuade me to give up the Sabbath, and join with them in proclaiming the Advent. They try to persuade me that the Sabbath is all a humbug. But I feel to praise my heavenly Father for the light of present truth, especially the Sabbath of the Lord. There are a few of us here trying to overcome by the keeping of the commandments of God and the faith of Jesus, though we are hotly assailed by opposing influences in the shape of Orthodoxy, Age-to-comeism, nominal Adventism, &c. Our most bitter opponents are found among the so called Adventists, who I am afraid have a zeal but not according to knowledge. The more I see of their religion, the more forcibly I can apply the language of Paul, "It is as sounding brass and a tinkling cymbal." They profess to be under faith and grace, and not under law. I have my doubts of them, if the fruits are any criterion. And of the truthfulness of the latter assertion I am inclined to think they speak the truth.

O may the Lord help us not to hold the truth in unrighteousness, but heed the counsel of the faithful and true Witness, and not be numbered with those who will come into condemnation for the transgression of God's holy law. Brother, pray for us. May the Lord bless you all at the Office.

J. BOSTWICK.

Seneca, Wis.

From Bro. Marks.

BRO. SMITH: I still love to entertain the blessed hope of the soon coming of the Saviour to raise the dead and change the living saints to a glorious immortality in the kingdom of God. O, what a blessed hope it is to think that we shall help make up the number of the righteous when Jesus comes to save his people! Put shall I, unworthy as I am, be one of that number? Truly I desire to be, and by the grace of God I mean to be. I know the way is strait that leads to life, and I fear sometimes that I have not fully heeded the testimony of the faithful and true Witness; yet I rejoice that I am not spued out of his mouth, and that the Lord is still feeling after his people.

O let us arise with this last work of God, before we are forever separated from his people. More than two years have passed since the testimony was given that we were lukewarm, and in a most deplorable condition; yet if we obey the counsel of this Witness, are zealous and reform, all will be well. But if not, God will set us aside forever. O, solemn thought! Spare thy people, O Lord! God's people will be shaken loose from this world, while those who do not get on the wedding garment will be shaken out from among them.

Last Sabbath I was at meeting with the brethren and sisters in Moscow. We had a good time. It seemed the Lord was there. The most that were present gave a decided testimony for the truth. May the Lord help us all to get into the work; and be ready for the last great conflict with the powers of darkness. Brethren, pray for me.

A. A. MARKS.

Jackson, Mich., March 30th, 1859.

Extracts from Letters.

Sister D. J. Stocking writes from Lapeer, Mich., April 7th: "My heart has been cheered of late while suffering many privations of this life, knowing that the great Life-giver will soon appear, when if found faithful I shall inherit all things. O, I feel like girding on the whole armor of God, laying claim to his promises and going on. I can truly say like one of old, my heart is fixed to keep all the commandments, and through the merits of Jesus I expect to stand on mount Zion."

HOMEWARD.

HOMEWARD lies the Christian's way,
Dark and rugged though it be,
To the realms of endless day,
To a blest eternity.

Oh, thou bright and blissful home,
Built by God's own hand on high,
While through this dark world I roam,
Oft to thee I lift mine eye.

Oh, to pass thy portals bright,
To stand beneath thy glorious dome,
To see thy pure and precious light,
Thou house of God, thou heavenly home!—*Sci.*

Be thankful for past mercies, before you plead for new favors; this is the way to plead successfully; he that offereth praise glorifieth God.

OBITUARY.

FELL asleep at Plum River Ills., on Sabbath eve, March 25th, our beloved mother, Mary Williams, aged 68 years, after a painful illness of five days, which she bore with christian fortitude and resignation. Few persons have better exemplified the christian character, or done more good, and less harm; and few have spent a larger portion of their lives in trying to benefit others. Few have more fully realized that it was more blessed to give than to receive. She commenced to keep the Lord's Sabbath in the spring of 1854, and seemed to delight in the truths connected with the present message. At the Sabbath meeting held at our house March 19th, she spoke with much feeling, and humble confidence in a crucified and risen Saviour. We think we have a well grounded hope that she will have a part in the first resurrection.

S. & P. S. MYERS.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., APRIL 21, 1859.

GENERAL CONFERENCE.

PROVIDENCE permitting, there will be a General Conference at Battle Creek, Mich., to commence June 3d, at 2 o'clock P. M., and hold over Sabbath, First-day and Second-day. A general invitation is extended to all, east, west, north and south, to attend this gathering of the people of God.

It is proper however here to suggest, that as this will probably be a very large gathering, most of those who attend this meeting should come prepared to nearly take care of themselves. It will be impossible to supply all with beds, or all their horses with stable room. Our sleeping-rooms will be given up to females to be made as comfortable as possible, in camp-meeting style. The brethren will have the next best chance in our barns, in the Tent, or on unoccupied floors in our houses. Blankets and Buffalo-ropes will be in good demand. Those who will need them, must bring them.

It will be seen that in such a crowd, with such accommodations, will be no place for very feeble persons, for children, or for those who wish to come to gratify an idle curiosity. We want to see at this feast of tabernacles all the friends of the cause, who ardently desire its prosperity, and are ready to act upon the best plans for its advancement.

Let it also be understood that the brethren of the Battle Creek church are mostly day laborers and preachers, and that it is by close economy and industry that they obtain their daily bread. Each should provide grain for his own team, and those who possibly can, should bring a chest or trunk of provisions for themselves and others.

In behalf of the church, JAMES WHITE.

Note from Bro. Bates.

DEAR BRO. SMITH: The church here (Parma, Mich.) is still struggling and pressing forward with the onward course of the Third Angel's Message to gain the final victory, and obtain the promised blessing of inheritance with all the ransomed of the Lord.

Five were buried with Christ in the afternoon of the last Sabbath, after which we were made joyful in attending to the ordinances of the Lord's house, by receiving additional strength from the Lord to stem the tide of opposition to immortality, eternal life.

Parma, Mich., April 12th.

JOSEPH BATES.

P. S. We commenced to hold meetings last evening in the town of Blackman, five miles north of Jackson. At the close of the meeting, the congregation invited us to continue our meetings. J. B.

Bro. J. Harvey writes from North Liberty, Ind., Apr. 11th, 1859: "Brother Hull's labors have been blessed in this community. Nine have decided to keep all God's commandments, and others are investigating. May the Lord speed on the message until the honest are called out and prepared to stand when the hour of fierce temptation comes. We desire the prayers of the faithful, that we may grow in grace and the knowledge of the truth.

"There appears to be a good opening for Bro. Loughborough, and he will probably stay with us a month."

Bro. J. Dorcas writes from Tipton, Iowa: "We are all in good spirits, knowing that the Lord is in this work, and is drawing nearer. I was at Libson last Sabbath, and truly the Lord was in the midst of our little assembly. Since our conference at Iowa City, several have commenced keeping the true Sabbath. My brother John is one of these, and is very decided. Others are investigating, and I think will decide soon."

Enoch

HAD this testimony, that he pleased God. Dear fellow-pilgrims, let us get it too, a daily, hourly testimony that we please God.

Enoch had, without doubt, a body free from disease, strong and excellent; for sin had as yet but partially undermined the health and strength of the race. He had too, a long life in which to perfect and ripen the christian graces. But we have the same God to apply to, the same fountain for sin and uncleanness that he had, and we have many privileges to which he was a stranger.

Blessed is he that waiteth, says the Prophet. Well, dear fellow-pilgrim, we are here in the waiting time. In such a blessed time as this, when pentecostal rains of

the Spirit hang just above us, when the saints are already as it were receiving the first mercy-drops; at such a time, shall we droop and languish? Shall we, having laid aside every weight, and cleansed ourselves from all impurity, now begin to falter? No; let those falter who return like the dog to his vomit; but let the consecrated, humble saint, get the testimony of Enoch.

You have not yet attained, indeed. Shall this discourage you? Shall this make you miserable? Was Nehemiah miserable when he and toiling Judah were reviving the walls of Jerusalem out of the rubbish? Away with discouragement, lift up thine head, O rescued captive! Build yea, build! What if the hearers of burdens are worn with toil? What if the mass of rubbish is almost exhaustless? Be courageous; for soon the walls will be joined around about, with rows of great stones, and hewn stone.

Is this a time to bewail our imperfections, when double guards of angels wait to defend the saints? When the very sweetest and best of the waters of the fountain of life are held to our very lips? What were the opportunities of Enoch, to ours? Shall we sorrow and mourn now, just as the great jubilee is upon us? Shall we who have denied ungodliness and every worldly lust, have heeded the strait testimony to the judgment age of the church, we who have seen the fig tree put forth her leaves, and even blossom, before our delighted eyes, shall we droop now? God forbid! Lift up your heads, for your redemption draweth nigh. J. CLARKE.

APPOINTMENTS.

PROVIDENCE permitting Bro. and Sr. White will meet with the churches as follows:

Battle Creek, April 23d.
Wright, " 30th, and May 1st.
Monterey, May 7th and 8th.
NOTE. I design to preach at each place, on Sabbaths at 10½ A. M., and First-days at 2 P. M.

JAMES WHITE.

Conferences in Ohio.

THERE will be a conference held in Gilboa, Putnam Co., Ohio, commencing on the evening of Friday, May 6th, for the purpose of considering the ways and means of advancing present truth in Ohio during the coming summer. The brethren and sisters throughout the State are cordially invited to attend, to cheer the people of God with their presence, and glorify his holy name by their unanimity of sentiment, and concentrated effort in advancing his cause. Come up, brethren, from east and west, from south and north, and let the interest taken in the advance of truth and the welfare of souls, be fairly represented. We have a commodious house of worship, and many brethren, with a willing and abundantly able heavenly Father, to see to and provide for all wants. Come one, come all; our hospitality is extended to all; and we hope either to see, or hear from, all.

Bro. Holt and Cornell are expected to be present; and all other messengers are invited who may find it convenient to attend.

In behalf of the church at Gilboa.

T. J. BUTLER.

There will also be a Conference at Republic, Seneca Co., Ohio, to commence May 13th, in the evening, and hold over Sabbath and First-day.

As I have returned to Michigan, Bro. Waggoner decides to visit Ohio, and attend the Conferences at Gilboa and Republic. M. E. CORNELL.

Business Department.

Business Notes.

The P. O. address of J. Dorcas is Tipton, Cedar Co., Iowa; that of T. M. Steward, Mauston, Juneau Co., Wis.

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.

S. J. Gardner, L. B. Annis, Mrs. D. J. Stocking, H. S. Boyd, J. R. Towle, C. M. Cotay, Saml. Page, L. Chester, R. Miles, Wm. S. Ingraham, J. Dorcas, A. A. Marks, A. H. Daniels, E. Smith, L. Gerould, J. F. Smith, J. Harvey, S. Newton, A. A. Farnsworth, O. Davis, W. Phelps, J. C. Day, C. L. Palmer, R. S. Geer, H. Briggs, E. Temple, C. Copeland, C. Rice, A. Luce, F. Wheeler.

Receipts.

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

FOR REVIEW AND HERALD.

Wm. Gardner 2.00, xv, 14. Wm. Crumb 1.00, xiv, 21. E. Divan 1.00, xiv, 21. J. Lindsay 1.00, xiv, 1. S. Page 1.00, xiv, 19. J. Stone 0.25, xiv, 8. H. Fenner 1.00, xiii, 20. C. Copeland 0.85, xiii, 16. P. Maddux 0.25, xii, 22. R. S. Geer 1.00, xiv, 24. C. Rice 0.64, xiv, 8.

FOR REVIEW TO POOR. H. Briggs 0.33.

FOR BRO. INGRAHAM. Jno. Byington (Systematic Benevolence) \$5. H. Gardner \$5.

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 Hymns and 76 pieces of Music. Price, 60 cents.---In Morocco 65 cents.

Supplement to the Advent and Sabbath Hymn Book 100 Pages---Price 25 cents. In Muslin 35 cents.

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pages, neatly bound in Morocco or Muslin---Price 50 cents

Bible Tracts Bound in Two Volumes, These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.---Price 50 cents each.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.---184 pages. Price 15 cents.

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 these times of apostasy and peril.---148 pages.---Price 15 cents

The Atonement. 196 pp. 15 cents.

Man not Immortal; the only Shield against the Seductions of Modern Spiritualism. 143 pp. 15 cents.

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 15 cents.

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, 15 cents.

The Nature and Tendency of Modern Spiritualism---an able exposure of that heresy. 84 pp. 10 cents.

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

The Sanctuary and 2300 days by J. N. A. Price 10 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 10 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.

Sabbath and Advent Miscellany This work is composed of seven small tracts on the Sabbath, Second Advent, &c, and presents a choice variety for those who commence to seek for Bible truth. Price 10 cents.

Facts for the Times. Extracts from the writings of eminent authors, ancient and modern. Price 10 cents.

The Signs of the Times---10 cents

The Seven Trumpets---10 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 5 cents. The same in German, 10 cents.

Bible Student's Assistant. This is the title of a work of 36 pp. Price 5 cts.

A Refutation of the claims of Sunday-keeping to Divine Authority; also, the History of the Sabbath, Price, 5 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 tills of Matt. v, 18, Consistency, &c. Price 5 cents.

Perpetuity of the Royal Law.---Price 5 cents.

Last Work of the True Church.---Price 5 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 5 cents.

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

Brief exposition of Matt. xxiv. Price 5 cents.

Review of a Series of Discourses, delivered by N. Filio in Battle Creek, Mich., March 31st, to April 4th, 1857, on the Sabbath question. By J. H. Waggoner. Price 5 cents.

Brown's Experience---5 cents.

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

Who Changed the Sabbath?---\$1.00 per 100.

Wesley on the Law---50 cents per 100.

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, 15 cents.

Word for the Sabbath.---Price 5 cts.

The Chart.---A Pictorial Illustration of the Visions of Daniel and John. 70 by 25 inches.---Price 25 cts. On rollers [post-paid] \$1.00.

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.