

Advent Review,

AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 Nos.
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THE BEAUTY OF GOODNESS.

Hassan, the wood-cutter from morn till night,
Toiled at his heavy task among the trees
With willing hand; and with a heart upright,
Three times a day he prayed upon his knees.

At last long years of work had worn his strength;
His arm no more could level heavy blows,
And scarcely would his toil, at greatest length,
Supply the simple wants the poor man knows.

Still he worked cheerful on, with humble trust.
That for his needs the Lord would yet provide.
One day he prayed "O Prophet! O Most Just!
Who hold'st the highest place by Allah's side—

"Thy servant now is poor, and weak, and old,
And still, if Allah bids, will labor on;
But if the prayer he right and not too bold,
Do thou pray for him that his task be done."

"Pray the Most Wise, that to a single day,
The allotted earings of my life he send;
Then let my breath pass peacefully away,
And in abundance let my labors end."

That night the wood-cutter in slumbers lay,
When to his sleeping eyes a vision came—
The Prophet's form shining with light like day—
The Prophet's voice addressed him by his name.

"Hassan, thy prayer is heard; life's lengthend years
The Almighty crowds into a single day!—
To-morrow's sunset ends thy cares and fears—
To-morrow brings thy age's destined pay."

With mornings dawn, the old man grateful wakes,
And, duly turning west-ward, kneels in praise,
As his prayer-carpet from the ground he takes,
A heap of money meets his startled gaze!

The Almighty's gift he knows, "To-day, my last—
The day on which my labors are all done—
Shall, with this bounty, happily be passed,
And others' blessings greet my setting sun."

A feast he makes—he welcomes in the poor,
And for himself a single meal he saves.
The feast is finished,—at the open door,
A stranger stands, who for admission craves:

"Have pity on an outcast,—give me food,
And peace rest on thee." With a quick reply;
"Come, eat with me," says Hassan; "God is good!
What matter, if with half a meal I die?"

The stranger ate, and grateful took his way,
Hassan was left alone, when once again,
A cry disturbed the calm of closing day—
The cry of one in hunger's bitter pain.

The old man hastes to help the beggar in,
And gave him all that for himself he meant
Wishing, indeed, it had more plenty been,
And feeling in his heart a sweet content.

Fasting, but peaceful, Hassan slept that night,
The blessings of the poor to heaven rise,
And, borne by angels clothed in holy light,
Enter the pearly gates of Paradise.

That night, once more, the Prophet's form appeared
He spoke to Hassan, and he sweetly smiled;

"The blessings of the poor the Lord has heard;
The Lord approves thee as his worthy child.

"And now he bids thee as his steward, live—
Live out thy destined, lengthened years below;
To thee his gracious hand will freely give,
And what he gives do thou again bestow."

Long years, in happiness, old Hassan lived—
The poor pray'd for him; Allah heard their prayers:
And when life ceased, he that pure joy received,
Which for his faithful the Most High prepares.
[Crayon.]

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

BY J. H. WAGGONER.

(Continued)

By the prophecies examined we have shown that

1. We live at the time when these great wonders are to be expected; when the truth will be resisted as it was in the days of Moses.

2. The description of the locality applies to this country, where this work has arisen. See remarks on Rev. xiii.

3. False christs and false prophets have arisen.

4. They are under the influence of "seducing spirits."

5. Their teachings are the "doctrines of devils."

That they "show great signs and wonders," as the Saviour prophesied, we have not particularly noticed, as no evidence from us is needed on that point. The facts of the physical manifestations are placed beyond a doubt. In proof that there is often shown super-human power and intelligence we can refer to the spiritual papers, which have abounded with evidences, and to the experience of Gov. Tallmadge, Judge Edmonds, Dr. Hare, and hundreds, yes, thousands of others, in every part of the country, and in foreign countries. No fact can be better attested. Thousands have been convinced by the manifestations of power alone. We have sometimes wondered that any would be deceived by such displays of power, when the Scriptures plainly point them out, and give warnings that all may understand. But again we notice that there is very little genuine faith in the Scriptures, in these days. The Scriptures say that in the last days perilous times will come; men will have the form of godliness, but deny the power thereof; iniquity will abound and the love of many wax cold; and they that live godly in Christ Jesus shall suffer persecution. But men believe that in the last days iniquity will not abound; the State will protect the church from persecution; the world will be converted; and that it will not be as it was in the days of Noah and Lot. The Scriptures say that in the latter times some will depart from the faith, giving heed to seducing spirits and doctrines of devils; and many who have long taught that the Bible is the word of God, now reject the doctrines of the Bible for the teachings of these deceptive spirits. And the truth has been so perverted that many profess to be converted from infidelity to a belief in the immortality of the soul by the influence of Spiritualism; and learned Doctors and Professors who have failed to find evidence in the Bible to sustain this unscriptural notion, now gladly hail this new ally by which alone they can maintain the position they have taken before the world. In a sermon by "Rev. A. D. Mayo, in the Division-St. Church, Albany," he says:

"We, in America, were getting so far away from that sublime doctrine, in our life and theology, that human nature could endure it no longer, and by a great rebound has shown how the soul of man needs the assurance of an endless existence. I look upon the alliance of this movement with mesmerism as accidental and temporary. The tipping tables and rattling wainscots will, in good time, be left with other prodigies in the hands of curious men of scientific leisure for experiment; but this great cry of the popular heart after a rational faith in immortality will shiver numberless churches, and burst the bonds of many a man now enfolded in materialism or petrified into theological marble. We shall learn out of it *what it means in the 19th century to believe in the immortality of the soul*; and it will be found that this doctrine will come to us fraught with vaster relations, suggesting larger duties, and elevating with nobler aspirations, than to the darkened masses of the early ages of Heathenism or middle ages of Christianity."

The Editor of the *Spiritual Ag*; however, better understands the relation of table tipping, &c. to this new theory—he knows that from such a diversity of views as is taught by the spirits, it would be impossible to reduce a system that any reasoning mind could embrace, and that all Spiritualists confidently and necessarily appeal to the evidence of physical power as the ground work of their theory. The Editor remarks:

"In discussing the subject of Spiritualism, the able author takes very comprehensive views of its developments and ultimate uses, regarding it as a 'great cry of the popular heart after a rational faith in immortality.' He seems however to have overlooked the fact that this rapping, 'tipping of tables and rattling of wainscots,' is fast reducing our faith in immortality, hitherto but conjunctural, to a scientific verity, and thus constituting it that 'rational faith' which the popular heart of the nineteenth century demands."

By reference to the reports of the Committees appointed to examine the Fox girls, and to enquire into the causes of the rappings, as well as to the experience of Gov. Tallmadge and others, it will be seen that Spiritualism arose and spread, not by the influence of the truths taught, but by the air of "mystery" which was thrown around it; solely by the evidence that the "raps" were not produced by the mediums. The Editor is doubtless right. By these alone their faith is reduced to a verity. The same is clearly shown by a writer in the *Spiritual Clarion*, as follows:

"Old seers, who had stood the battery of a thousand pulpits, have surrendered at the tipping of a spirit-hand on their unconscious tables. * * * The little pine wainscot that shook the air in a small room in Rochester, has echoed to the ends of the earth, and shakes old creeds like the judgment thunders."

But God has spoken on this subject. His words are plain, and easy to understand, though they may not, like the words of the Enemy, meet the applause of the "popular heart," or even penetrate the "theological marble" upon which the ecclesiastical edifice of modern times is built. The Lord says, "The soul that sinneth it shall die." Spiritualism is based upon the first doctrines that the Devil ever taught to man. "Ye shall not surely die." Since that time the immortality of man, or endless life in sin, has been his favorite doctrine. Amongst the heathens who did not like to retain

God in their knowledge, it flourished under the name of the immortality of the soul. When the "Man of Sin," the Roman hierarch arose, this doctrine, with many other corrupting influences of heathenism, was engrafted into the creed of the professed Christian Church, and henceforth became the foundation of a belief in purgatory, and the means of the aggrandizement of the priesthood. Protestants inherited it from the Catholics with but very little modification. More modernly it took the milder and more seductive appearance of Universalism; and lastly it has been more strongly developed as Spiritualism, with all its attendant wonders, falsities and dangers. A belief in the first proclamation of this falsehood, resulted in the expulsion of our first parents from the garden of Eden, and the loss of their lives: a sad comment on the teachings of the enemy. And the word assures us that the result will ever be the same. "The wages of sin is death," says the word of God. "No!" says the enemy, "there is no such thing as death: it is only a transition to a higher life." The Lord says, "The soul that sinneth it shall die." "The soul is indestructible, and cannot die," replies the enemy. Thus they defy the power of God, trusting in their deathless nature for an escape from the penalty of the divine law.

That manifestations of power, "signs and wonders" are produced by the enemy of righteousness to deceive the world and draw them away from the truth, is plainly taught in 2 Thess. ii; though it is urged that this scripture does not refer to the present time. The word rendered *after*, in verse 9, signifies *according to*, and is so rendered in many other texts, and in this verse in some translations; hence it is concluded that it refers altogether to the manifestation of the Man of sin. But if the manifestation of that wicked one is according to or agreeing with (Webster) the working of Satan, it certainly shows that the working of Satan is not entirely confined to the revealing of that power; for a thing cannot properly be said to be *according to* the same identical thing. On the other hand, the construction of the chapter has given the reader to suppose that it was a question of time and referred exclusively to these days: for, (1) The chapter introduces the coming of Christ. (2.) The word rendered *revealed*, according to both Greenfield and Robinson, signifies to uncover, bring to light, disclose, manifest, &c., and refers to the Man of sin in verses 6 and 8. (3.) The word rendered *coming* signifies coming, arrival, advent, &c., and is used in reference to the advent of our Saviour in verse 8. (4.) The same word, *parousias*, coming, or advent, is used in verse 9, but is not used in any of the preceding verses when the revelation of the Man of sin is spoken of. (5.) The words, "*even him*," are supplied, and if the passage is read without these, the "coming" in verse 9 seems clearly to refer to the "coming" in verse 8, which is the coming of the Lord. Beyond this many scriptures show that in the last days, just previous to the coming of Christ, there will be seducing spirits teaching falsehoods, false christs, and false prophets, showing great signs and wonders. Whether the different Greek versions will justify the common reading of verse 9 we have not now the means to determine; but the different translations we have at hand all give it the sense of "according to." But allowing that it specifies manner instead of time, we think the conclusion is not altogether warranted that it refers exclusively to the works of the Papal power.

As the manner in which Satan works is now more fully understood, we think there is good reason to doubt whether the "pretended miracles" of the Catholic Church have all been mere pretense; for (1.) That wicked, persecuting power has ever claimed to have power to work miracles, and professed to work them; and multitudes have been led to the full belief of its errors by them. (2.) We have clearly proved that Satan works with miraculous power in the last days, as he did in the days of Moses and of Christ. (3.) The rise or manifestation of that wicked one is according to Satan's working with power and signs and lying wonders. Though Satan worked through the Magicians of Egypt, and through sorcerers in the days of the Saviour, and probably through the monks and fri-

ars of the Catholic Church, his working has never been so prevalent and extensive as in the last days. We speak of Spiritualism now as in its infancy, yet the evidences or phenomena upon which it rests are of the most startling kind, and so numerous and convincing to those who are open to such deceptions, that it is not to be wondered at that its converts are numbered by millions. It is "in the last days" that "men of corrupt minds, reprobate concerning the faith," resist the truth as Jannes and Jambres withstood Moses: that is, by counterfeiting the works of God, and professing to be commissioned of him while resisting and perverting the truth of his word. It is in the last days, that the "Two-horned Beast" (the United States) works miracles to deceive them that dwell on the earth, and thus lead them on to the destruction threatened in the Message of the Third Angel of Rev. xiv; the last warning ever to be given to this wicked world. In this country has this work arisen, and is now spreading far and wide, even to all parts of the world. Thus we mark the perfect fulfillment of the prophecy.

The awful threatening of Rev. xiv, 9-11 refers to the pouring out of the seven last plagues in which is filled up the wrath of God. Chap. xv, 1. These are all poured out after the priesthood of Christ has closed and probation has ended; hence, they are said to be "poured out without mixture." Under the pouring out of the sixth plague, the nations are gathered to the battle of the great day of God Almighty, called the battle of Armageddon; and they are gathered under the deceptive influence of "three unclean spirits like frogs," which go out of the mouth of the dragon or Paganism, the beast or Papacy, and the false prophet or Protestant Republicanism. They are explained to be "the spirits of devils working miracles" thus showing again that Satan's great work of deception is in the last days. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi, 13, 14.

This is yet future, as we have said that the plagues are poured out after probation is ended. For this reason some suppose that the present work of evil spirits is not the fulfillment of prophecy, as they go forth under the sixth plague. But under the sixth plague they are seen going "out of the mouth" of these three great controlling powers, and it is evident to all that they cannot come out of the mouth of any power until they get into the body, and even into the heart; for out of the abundance of the heart the mouth speaketh. The second beast has two horns like a lamb, but he speaks as a dragon; that is, his profession is lamb-like, but his acts or laws are dragonic. It must be plain to every one that the *speaking* of any government is the enactment and execution of its laws. Therefore the fulfillment of Rev. xvi, 12-15, is when the work of Spiritualism is endorsed and maintained by legal enactments. And that this will take place we need not hesitate to believe when we consider what progress it has made for the last four or five years in this country, and how many eminent men and statesmen have become believers. Gov. Tallmadge and Judge Edmonds are the most prominent, because of the interest they took in it in its first stages. When Judge Edmonds first became a convert to Spiritualism it was a new and unknown theory, and of course unpopular; therefore he resigned his office as a matter of prudence. But many of the believers of Spiritualism are much better known to the American public than Judge Edmonds was previous to his conversion to that theory, but the times are so changed, and Spiritualism has grown and prospered so that it is not necessary to resign any position or office on account of a belief in its teachings. The Spiritual papers some time since boasted of a large proportion of the members of Congress as believers. Thus the way is being prepared for the last great work in this country. The Emperor of France has been much interested, and an American medium by the name of Hume became a favorite at the French court. But to particularize is not necessary. It is going to all parts of the world, and receiving favor with the multitude wherever it goes.

We have briefly given our reasons for believing that the ecclesiastical or church power of this country constituted one of the horns of the two-horned beast of Rev. xiii. Like the civil power, or Republicanism, it is mild and lamb-like in profession, but upholding slavery and war, and testing the faith of their members and others by their creeds instead of the word of God. That they are eager for the honors of this world none can deny. Some of the most determined and pertinacious office-seekers in the country will be found amongst the clergy. They not only seek and hold the office of chaplain to Congress, and there pray that God will bless and smile upon the deliberations of those whose course is one of avowed wrong, and who uphold the most iniquitous practices, but they will take the field and pray to God that their armies may be successful in overpowering and killing their fellow-men. The members of the various churches vote for men to execute the laws of the land, they knowing those laws to be cruelly unjust. At the political gathering, the air is made to ring with the loud huzzahs of the professed followers of Christ, whose voices are scarcely ever heard at the prayer-meeting. Their strongest sympathies are with Cæsar—their first acknowledged allegiance is to the laws of the land.

(To be Continued.)

A LETTER.

BRO. SMITH: The following is very nearly the copy of a letter which I wrote a day or two since, to some old friends of mine where I lived a number of years in my boyhood days.

DEAR FRIENDS: I have been thinking for some time past of writing to you, and as an opportunity presents itself, I cheerfully embrace it for that purpose. When I look back to the days of my childhood, I can never forget your kindness to me in my younger days. Although I then thought I had a hard time and saw much trouble, as children are apt to think, I now assure you I had no good reason for thinking so; but since I have grown up, I can truly say I know what trouble and afflictions are. However, I believe they have worked for my eternal good. I feel that I can say indeed as did David of old, It has been good for me that I have been afflicted; for before, I went astray. These light afflictions as Paul calls them, have had a tendency to wean my affections from the fading toys of earth, and led me to feel the need of Jesus the Saviour of sinners, as my friend, and to place my affections upon him, and a more enduring substance in the world to come. Yes dear friends, mortality is written in bold characters upon all things of an earthly nature, and they are rapidly passing away like the morning dew before the rising sun. Death is taking one here and another there, and we know not how soon it may be our turn. But suppose our lives should be lengthened out one hundred years, what is this when compared to a long eternity? but I do not expect this will be the case. For there is abundant evidence that the second coming of Christ is very near, even at the doors. Yes, I firmly believe still, he will soon appear in all the glory of the Father and all the holy angels with him. O, what a glorious and sublime scene that will be to those who are prepared for it; but awfully solemn and fearful to the wicked. But some will say, how is it that you, a few poor, deluded Millerites know more than everybody else? If what you believe is truth, why don't our great and learned men understand these things so? There are some well-authenticated facts which firmly establish sound reasons why they do not. Let the mind be carried back to the days before the flood. Do we find the truth applicable to that generation, popular? no indeed: so unpopular was it, that we find only good old Noah and family warning the world of its approaching doom by the flood. Methinks I hear the scoffers of that day conversing among themselves, and denouncing Noah as a poor deluded fanatic. "And don't you think," says one, "the old fool is building an ark on dry ground, and says a flood is coming that will destroy all that will not believe in his stuff." Perchance they meet with Noah occasionally while he is building the

ark, thus making his faith perfect by his works and showing to the world that he believes what he had been and still is preaching, and no doubt they ask him the following questions, or much the same: Do you suppose you know more than everybody else? Talk about a flood! what nonsense; why don't our great and learned men preach it if it is truth? Why, there is Rev. Mr. A. and Dr. B., you well know them, and everybody calls them great and good men; they don't believe and preach any such doctrine as you talk about. I cannot believe that you and your family know more than all the world beside. Well, did their scoffs and jeers prove that what he preached was not truth? and did they doubt the moral courage of Noah? No, indeed. He walks right along in the path of duty, fearing God more than man, doing his duty cheerfully in warning his fellow men as God had enjoined upon him, and in due time commences to prepare the ark. After it is finished, God tells him and family to go into it, and they are shut in by him and are safe.

What became of that generation in consequence of their unbelief? They passed along carelessly, neglecting the merciful warning which God sent them by Noah, and their minds were wholly engrossed with the cares and pleasures of the world, buying and selling, planting and building, marrying, &c., so that they had but little or no time to think of God and serious things until the flood came and swept them all away.

For the present we leave this sad picture, and pass down the stream of time till we come to the days of our Saviour. Do we find that the then present truths concerning the Messiah, were popular with the high priests, doctors, lawyers, &c., and the masses generally? Certainly not, but right the reverse; for we find that Jesus himself was found from time to time disputing with, and reproving them for their unbelief; so that we learn from the New Testament that the doctrines the Saviour taught were very unpopular, and that but few dared to confess him, especially among the great and learned ones. It was the common people that heard him gladly, [Mark xii, 37,] and but few comparatively of them.

The testimony of Christ and the apostle Paul, firmly establishes these facts. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. For God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. i, 26, 27. See John x, 24-27. "Then came the Jews round about him and said unto him, How long dost thou make us to doubt? if thou be the Christ, tell us plainly. Jesus answered them, I told you and ye believed not. The works that I do in my Father's name they bear witness of me. But ye believed not because ye are not of my sheep, as I said unto you. My sheep hear my voice and I know them and they follow me." Nor was this unbelief confined exclusively to those who made no profession of religion; we find that many of the Pharisees and Sadducees (which were religious sects of the day as we may learn by reading Acts v, 17; xv, 5; xxiv, 5; xxvi, 5) did not believe on him. Mark viii, 31. And he began to teach them that the Son of man must suffer many things and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. See also John vii, 46, 47. The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? Many of those that did believe on Christ dare not confess him. John xii, 42, 43. "Nevertheless among the chief rulers many of them believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; (here follows one reason;) for they loved the praise of men more than the praise of God." There were but few that had moral courage enough to separate from those popular churches and be the despised followers of the meek and lowly Jesus, through evil as well as good report. Learning and learned men are both good in their proper place, but one great sin is, that learn-

ing is often perverted and made a wrong use of and much abused. If learning served men no better purpose on other subjects than it does in matters of religion, as a general thing, it would be of but very little use.

We trace the history of the man of sorrows down to the time of his crucifixion, and we find as a general thing he is despised and rejected of men, which is in harmony with the words of the Prophet respecting him. Isa. liii, 3. He is despised and rejected of men, a man of sorrows and acquainted with grief." When he was on trial before Pilate we find the voices of the high priests, scribes, &c., just as clamorous for his death as any; for we find that the voices of them and the chief priests prevailed. Luke xxiii, 23. In consequence of their unbelief and rejection of him, they are led on step by step till they lay violent hands on the Son of God and put him to a most cruel and shameful death. In consequence of their rejection and condemnation of the Messiah, mark what dreadful calamities befell them at the destruction of Jerusalem, as recorded by Josephus. They were finally destroyed as a nation. So we may learn that in all ages of the world, Bible truths, or truths relative to man's eternal good have been the most slighted; yea, the most solemn and precious truths have been trodden down as it were in the dust, by the great majority of mankind.

The signs in the sun, moon and stars, together with the present moral and political condition of the world, proclaim to us in language too plain to be mistaken, that the coming of the Just One is near, even at the doors. Yes, the signs which our Saviour predicted should immediately precede his second, personal appearing, have very nearly all transpired. These are solemn, yet glorious truths; but they are and will be scoffed at, and trampled under foot, not only by those who make no profession of religion, but by many that profess to be the followers of the meek and lowly Jesus. "But as the days of Noe were, so shall also the coming of the Son of man be, for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be." Matt. xxiv, 37, 38, 39. Why did they not know? Was it because they had not timely warning? No; it was because they believed not the preaching of Noah, the man of God. Therefore they passed along heedless, their whole attention absorbed with the cares and pleasures of the world, and made not their peace with God, that they might escape the flood. Well, just so it is and will be in these last days. The great majority will scoff at the present truths, which are solemn, and indeed very important, relative to that awfully solemn scene when the seven last plagues will be poured out, and the second advent, which are just before us. See Rev. xiv, 9, 10; xv, 1; also chap. xvi. Hear what Peter said. Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. 2 Pet. iii, 3, 4. Please read the whole chapter.

But before witnessing the glorious appearing of Christ, the nations are to experience a time of trouble such as never was since there was a nation. Dan. xii, 1; Jer. xxv; Eze. vii; Rev. xvi. That solemn time is just before us. There are sound scriptural reasons for believing so. The special signs in the sun, moon and stars, which our Saviour gave to show when his coming would be near, even at the doors, have been fulfilled in perfect harmony with his, and the Revelator's predictions, [Matt. xxiv, 28; Rev. vi, 13,] as history plainly shows.

The first and second angels' messages of Rev. xiv, which were based upon the prophecies of Daniel and John, and the signs of the last days, have been proclaimed to this generation by God's messengers. And now God is also warning the world by the Third Angel's Message, the last solemn invitation of mercy that the world will ever hear. See verses 9-12. When the world is sufficiently warned and pointed to the only way of escape, (which is by

keeping the Commandments of God and the Faith of Jesus.) this message will close up, and mercy take its flight forever from the wicked. Then the wrath of God (which is the seven last plagues, Rev. xv, 1) will be poured out without mixture (of mercy) as threatened by the third and last message, upon those who do not heed its merciful warning. Rev. xvi describes that awfully solemn scene, and the withering effect it will have upon the wicked when the wrath of an offended God will fall grievously upon their guilty heads. When this is accomplished the next great and glorious event in this chain of prophecy is the Son of man, having on his head a golden crown, coming to reap the harvest of the earth. See Rev. xiv, 15-17.

What will become of God's dear people in that time of trouble such as never was, to which we are rapidly approaching? Will the plagues hurt them? O no; for the promise of God is, He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. Ps. xci, 4, 10. The Third Angel's Message brings to light the truth, which David of old says is God's law, or ten commandments, and among them that long down-trodden fourth commandment, respecting the true Sabbath, [Ex. xx,] and that it is the duty of mankind to keep them all, the fourth not excepted. Rev. xxii, 14.

And now dear friends, in conclusion let me kindly entreat you to search the infallible scriptures and see whether these things are so, for we shall certainly need all the present truth to shelter us in the coming storm of wrath, and finally secure us an entrance through the gates into the city. Prove all things, hold fast that which is good. Why I have written thus is, I feel an ardent desire that all who have the least desire to love and serve God, may "escape all these things that shall come to pass and stand before the Son of man." Luke xxi, 36. I want also to clear my skirts of the blood of all men, and finally secure a happy, eternal home in God's everlasting kingdom.

From your sincere friend hoping for eternal life.
J. A. WILCOX.

"WHO IS MY BROTHER?"

"Who is my brother? 'Tis not merely he
Who hung upon the same loved mother's breast;
But every one whoever he may be,
On whom the image of a man's impress'd.
True Christian sympathy was never designed
To be shut up within a narrow bound;
But sweeps abroad, and in its search to find
Objects of mercy, goes the whole world round.
'Tis like the sun, rejoicing east and west,
Or beautiful rainbow bright from south to north;
It has an angel's pinion, mounting forth
O'er rocks and hills and seas, to make man bless'd.
No matter what their color, name or place—
It blesses all alike, the universal race."—*Sel.*

THE RESURRECTION.—Robert Hall beautifully says: If the mere conception of the reunion of good men in a future state infused a momentary rapture into the mind of Tully, and if an airy speculation—for there is reason to fear that it had little hold on his convictions—could inspire him with such delight, what may we be expected to feel, who are assured of such an event by the true sayings of God? how should we rejoice in the prospect of spending a blissful eternity with those whom we loved on earth—of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb, in white robes, and palms in their hands, crying with a loud voice, "Salvation to God that sitteth upon the throne, and to the Lamb, forever and ever!" What delight will it afford to renew the sweet counsel we had taken together, to recount the toils of combat, and the labor of the way, and to approach the throne of God in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendor of the beatific vision!—*Sel.*

Never fear man if God is on your side.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JAN. 28, 1858

SYNOPSIS OF THE PRESENT TRUTH, No. 12.

THE 1290 AND 1335 DAYS.

ANOTHER important prophetic period upon which the Advent doctrine is based, is the 1335 days of Dan. xii, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:

"And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." Dan. xii, 11-13.

The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire, What is the "daily" (sacrifice) and the "abomination that maketh desolate?" It will be noticed that the word, sacrifice, is in italics; denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chap. xi, 31 and viii, 11-13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by J. Litch that we cannot do better than quote his language: *

"The daily sacrifice" is the present reading of the text; but no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put upon it by the translators. The true reading is, 'the daily and the transgression of desolation;' daily and transgression being connected together by 'and'; the daily desolation and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host."

From this it is evident that the "daily," can have no reference to the Jewish worship to which it has been applied by the older and more prevalent opinion; and this is farther evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.

The daily and the abomination then, are two desolating powers which were to oppress the church; can we ascertain what these powers are? We have only to adopt Wm. Miller's method of reasoning on this point to arrive at the same conclusion with him. He says:

"I read on, and could find no other case in which it [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take away;' he shall take away the daily; 'from the time that the daily shall be taken away; &c. I read on and thought I should find no light on the text. Finally I came to 2 Thess. ii, 7, 8, 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.' &c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is 'the daily!' Well, now, what does Paul mean by 'he who now letteth' or hindereth? By 'the Man of Sin,' and the 'wicked,' Popery is meant. Well what is it which hinders Popery from being revealed? Why it is Paganism. Well, then, 'the daily' must mean Paganism." †

We see from Dan. viii, that it is the little horn, which succeeded the goat, or Grecian empire, that

takes away the "daily;" and it is the only power brought to view after the division of Alexander's kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel's other visions. Now it is a fact that a change did take place in the Roman power from Paganism to Papacy. Paganism from the days of the Assyrian kings down to the time of its modification into Popery, had been the daily, or as Prof. Whiting renders it, "the continual" desolation, by which Satan had stood up against the cause of Jehovah. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemies of Popery.

But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down. That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isa. xvi, 12; Amos vii, 9, 13, margin. Eze. xxviii, 18. Concerning the sanctuary of the daily of Dan. viii, we offer the following from Apollon Hale: *

"What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. Its name signifies the 'temple or asylum of all the gods.' The place of its location is Rome. † The idols of the nations conquered by the Romans were secretly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly 'his sanctuary.'"

Having now ascertained that the daily is Paganism, and the transgression of desolation, or "the abomination that maketh desolate," is the Papacy, and that the especial sanctuary of Paganism was the Pantheon, and that the "place" of its location was Rome, we inquire further.

1. Was Paganism "taken away" by the Roman civil power? The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:

"His first act of government was the despatch of an edict throughout the empire, exhorting his subjects to embrace christianity." ‡

2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Cæsars, for an obscure corner of Thrace, and expended the remainder of his vigorous

and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony." *

This record from the pen of the historian, is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied of its application.

From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated. Therefore,

3. When did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the "abomination that maketh desolate," was already at work. And it is in the light of this scripture that we must understand our Lord's words in Matt. xxiv, 15, concerning the abomination of desolation, where he makes evident reference to Dan. ix, 27. For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans, we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints and desolate the church of the Most High.

Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan; but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of *Most Christian Majesty*, and *Eldes Son of the Church*. † "Between that time and A. D. 508 by alliances, 'capitulations' and conquests, 'the Arbores,' the 'Roman garrisons in the west,' Brittany, the Burgundians and the Visigoths, were brought into subjection." ‡

"Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff. From that time, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones,—perhaps their lives,—must be laid on the altar. §

* Croley, pp. 207, 8.

† Mosheim Ch Hist Vol. i, pp. 132, 133.

‡ Ad. Manual, p. 73.

§ Ibid pp. 75, 76.

* Prophetic Exposition, Vol. i, p. 127.

† Advent Manual, p. 66.

* Advent Manual, p. 68.

† "Goodrich's Universal Hist. and Gutherle's Geog."

‡ Croley, p. 55.

In England, Arthur, the first christian king, founded the Christian worship on the ruins of the Pagan.* Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in 508. Book ii, p. 129.

What was the condition of the See of Rome at this time? "Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

"1. He 'left Paganism' when he entered the 'church of Rome.'

"2. He found his way to the Papal chair by striving with his competitor even unto blood. Du Pin.

"3. By the adulation paid to him as the successor of St. Peter.

"4. By the excommunication of the Emperor Anastasius.†

"How much," says Mosheim, "the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High."‡

By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were "placed" in a position to justify open hostilities in behalf of their master at Rome. "In 508 the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital."

Gibbon, under the years 508-514, speaking of the commotions in Constantinople, says "The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the *champion of the Catholic faith*. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow christians, till he obtained the recall of the bishops, the *satisfaction of the Pope*, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the *first* of the religious wars which have been waged in the name, and by the disciples, of the God of Peace."§

With the following extract from Apollon Hale, we close the testimony on this point: "We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the 'patrimony of St. Peter') in 508. We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls and is broken into fragments. One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror.

* Rees' Encyclopaedia, Art. Arthur.

† Ad Manual, p. 76.

‡ Church Hist., Vol. i, p. 162.

§ Decline and Fall, Vol. iv, p. 526.

(Clovis.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A. D. 508.

"In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch' christianized.

"The pontiff for the period on which we stand is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power, that, on suspicion that the interests of the Sec of Rome demand it, they excommunicate the emperor. . . . In 508 the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, *At what time* was Paganism so far suppressed, as to make room for its substitute and successor, the *Papal abomination*? When was this abomination placed in a position to start on its career of blasphemy and blood? *Is there any other date for its being 'placed,' or 'set up' in the room of Paganism, but 508?* If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, 'and kings, and peoples, and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while 'drunken with the blood of the martyrs of Jesus,' to 'think they are doing God service,' and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell!"*

We have the date. The "daily" was taken away, and the abomination that maketh desolate set up in 508. Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Pope by the arm of Buonaparte. The 1335 days bring us 45 full years this side of that event.

But some may say, How is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week.

(To be Continued.)

*Ad. Manual, pp. 79-81.

"IT MAKES NO DIFFERENCE."

We often hear professed christians say, It makes no difference what day we keep for the Sabbath, if we only keep a day. Do they not observe the first day, and think it would be better if all would do so? Certainly. How is it then that it makes no difference? What has led them to this conclusion? Simply this: God has commanded them to keep one day, and they find themselves and the world keeping another—a day that he has not commanded any one to keep; and the only excuse that they can see, to justify them in the course they are pursuing, is to say, It makes no difference. A worldlying hears this assertion from a professed christian, and in his heart replies: "If it makes no difference what day you keep, then it makes no difference whether I keep any day; for if all days are alike in the sight of God, and I am at liberty to work any days I please, and rest any day I please, then I may work every day if I please, for there is no one day in the seven that He requires me to keep." So he acts more consistently with his faith than the other, and keeps no Sabbath at all. Now who will have to answer for the laxity of morals that now exists, occasioned by living out the false theory, that there is no Sabbath?

"It makes no difference." Perhaps Nadab and

Abihu thought so when they offered strange fire before the Lord. God had forbidden the offering of strange fire, and directed that they should take fire from off the altar which was before the Lord. They doubtless reasoned like this: Fire is fire, and what difference does it make what fire we take? Was their substitute accepted? "There went out a fire from the Lord and devoured them; and they died before the Lord." And God said, "I will be sanctified in them that came nigh me, and before all the people I will be glorified."

Now this was "written aforetime for our learning," and "for our admonition." Rom. xv, 4; 1 Cor. x, 5-11. Their fate is an example to us, should we think of offering a substitute to God. We may say, "A day is a day, and it makes no difference." But God has not so taught in his word. He has bid us keep his Sabbath holy; and said, The seventh day is the Sabbath. Sentence against an evil work is not always speedily executed, but a day of recompenses is coming, and we have been warned by examples; and as God slew those who anciently offered a substitute for what he had commanded, so he will slay all others who are knowingly and willingly guilty of the same thing. R. F. C.

Meetings in Crane's Grove, Ills.

Bro. Hart and myself commenced meetings here, Dec. 29th, and continued until we held eighteen public meetings, besides visiting from house and conversing much around the fireside. We found ourselves surrounded by those who believed in the Age-to-Come theory, and no-law system. There was much prejudice against our position, and this prejudice was much strengthened by Stephenson's late position. But they were led by the help of the Lord to see the truth of the Third Angel's Message, and its harmony with the past Advent movement belonging to the *present age*, and the importance of being labeled for the New Jerusalem instead of the old. Some acknowledged that the Age-to-Come doctrine had been preached so much that by it they had lost most if not all vital piety and spirituality, and felt so deeply under it that they had been praying for some one to come along and stir them up; and at the close of our meetings they believed their prayer was answered. But while the truth was presented, some cried one thing and some another. Two Age-to-Come ministers came in with two positions concerning the law. One believed it was abolished; for it was a law of ordinances, and he said a man might keep the whole ten commandments and not be a christian, and that a man might keep the first commandment and yet hate God; he called us foolish Galatians, &c. The other minister took the ground that the law was not abolished, but belonged exclusively to the Jews, and was not hindering upon christians. The Lord helped us to show the fallacy of both these positions, and four families came out decided on the truth. Others I expect will follow. One brother from the Methodists came out decidedly.

They changed their meetings from the first day to the seventh, and may they ever call the Sabbath a delight. At this place the promise was verified, "His truth shall be thy shield and buckler." And while some stand in the way and ask for the old paths, and are willing to walk in them, others are saying as the Prophet said they would, "we will not walk therein;" and while some will hearken to the sound of the trumpet, others say, we will not hearken. May these remember the evil that is coming upon such as will not hearken. "Because they have not hearkened to my words nor to my law, but rejected it." Jer. vi. 16-19.

I can say with David, "Thy law is the truth." Ps. cxix, 142. "So shall I keep thy law continually for ever and ever." Ps. cxix, 44. The more the truth is tested, the brighter and clearer it looks. I thank the Lord for the sweet freedom there is in the truth. C. W. SPERRY.

Round Grove, Ills., Jan. 15th, 1858.

JESUS IS MINE.

WHAT though my path o'er life's rough way,
Be strewed with thorns, with grief beset,
Though dark and cloudy he my day,
And oft with tears my couch be wet;
Though worldly hopes be blasted all,
And pleasure prove an empty dream,
If 'mid the care, the grief, the toil,
My soul can chant the rapturous theme,
Jesus is mine.

What though on all my eyes behold
Decay and death I see inscribed,
Though mixed with dross the purest gold,
And false the gems which brightest shine.
What though no tranquil rest I know,
No earthly joys, no peaceful dome,
My treasure is not here below,
I seek a fair a heavenly home,
Jesus is mine.

Yes he is mine, I ask no more,
My help, my Saviour, and my friend,
My hope when life's brief day is o'er,
My shield from evil to defend;
My refuge from the wrath to come,
My shelter from the gathering storm,
My guide amid the thickening gloom,
To point me to the coming morn,
Jesus is mine.

O glorious portion! blest indeed
Is he who doth this prize secure,
Without him I could ne'er be rich,
With such a treasure ne'er be poor;
Not all the boasted pomp of earth,
Hath power to charm or lure away;
While I can view with eye of faith
The Lamb of God, and calmly say,
Jesus is mine.

Jesus is mine, let all depart,
Come toil or sorrow, grief or pain,
To him I give this trembling heart,
And he will ne'er the trust disdain.
His arm shall bear me safely through,
Though deep the waves of trouble rise,
To earth I bid a long adieu,
I'll sing with seraphs in the skies,
Jesus is mine.

SARAH M. SWAN.

Orwell, Ohio.

"Not Every One"

That saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. vii, 21.

If nothing more was required to constitute one a christian than to say "Lord, Lord," or to make a profession of the religion of Jesus, and become a member of some sectional and sectarian church, how safe would be the condition of millions, now in the open road to death. Yea, how certain they might be of heaven.

If this were true, we might expect the "world's conversion" at once. The boasting of the fallen churches, that to them is given the power to effect this object, we could no longer look upon as vain.

Thousands professing godliness, but who are fast filling up their cup of iniquity, would find time to stop and say, "Lord, Lord," and then rush on in their downward career.

Those now blindly and madly fighting the commandments of God, and the immediate coming of the blessed Redeemer, (and yet talking about the love of God in their hearts,) would breathe the easy prayer, "Lord, Lord," and then prosecute the unholy war.

But says Jesus, "why call ye me Lord, Lord, and do not the things which I say?" Luke vi, 46. Not only are good words, but also "good works" necessary in the service of our heavenly Master. The woof as well as the warp is necessary in the web. The heart must be active in the service of God; "for out of the abundance of the heart the mouth speaketh." "Keep thy heart with all diligence; for out it are the issues of life." Prov. iv, 23.

But let me ask each brother and sister, professedly walking in the shining light of the Third Angel's Message, [Rev. xiv, 9-12] are you heeding the counsel to the Laodiceans? Are you making every effort to secure the favor of Jesus, that you may meet him in peace when he cometh? Are you striving to lay up for yourself a treasure in heaven? "Not every one" we fear. "Examine yourselves, whether ye be in the faith." For some in the possession of riches

(with which they might and should glorify God) we entertain serious fears; for it is evident that they have forgotten the injunction of David, "If riches increase, set not your heart upon them." Ps. lxxii, 10.

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. vi, 24.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii, 15.

Now may we not safely conclude from the *firm* grasp with which some hold their earthly possessions, who say "Lord, Lord," and are numbered with the remnant of God's people, that they are trying to serve two masters, and that their love for this world is both blinding and deceiving them.

Now the faithful steward may make to himself friends with the "mammon of unrighteousness." He may provide himself with "bags that wax not old, a treasure in the heavens that faileth not." He may pave his way to heaven with his riches. Undoubtedly some will here be ready to say, "Lord, Lord;" but remember that Jesus says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

What is the will of God concerning those who are in possession of the "deceitful mammon?" Read the testimony of Jesus for such in these last days. "Sell that ye have and give alms." See Luke xii 33-36. You may now secure a treasure in heaven, while waiting for the coming of the Saviour. But in a little while it will be too late! too late!

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. ii, 20, 21.

Of what avail would it be to attempt to sacrifice to God in that day? The only consolation for one who should desire so to do, is found in the following words. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James v, 1-3.

O, the awful, the incurable miseries of that dreadful day! Who would not sacrifice *all* for the cause of Christ now, and escape the fast hastening wrath of God?

"Stay not, O, stay not, for earth's vain allurements;
See how its glory is passing away;
Break the strong fetters the foe hath bound o'er thee,
Heir of the kingdom, turn, turn thee away.

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. i, 3-5.

Dear reader, do you not desire to be gathered in that day, with those who have made a covenant with God by sacrifice? If so, remember the words of Jesus. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."
A. S. HUTCHINS.

Lenawee Co. Mich., Jan. 15th, 1858.

"The Children of this World are in their Generation Wiser than the Children of Light." Luke xvi, 8.

Why should the children of this world use more wisdom to obtain perishable riches than the children of light to gain an immortal inheritance? Are a few fleeting pleasures of greater value than the "far more exceeding and eternal weight of glory?" Can we

estimate how much the rich reward of the righteous outweighs the fading treasures of this world? Jesus promises an hundred fold in this life, and in the world to come life everlasting. And the apostle Peter says that it is an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us." Who would not strive for such a treasure? And yet these words of our Saviour are painfully true in these days of peril.

With what untiring zeal and care the children of this world labor for a treasure here. No means are untried, no sacrifice is too great. They leave the comforts of home, the society of friends, and risk life, even, in anticipation of the enjoyments of this mortal life. Their zeal is a reproof even to those who profess the Commandments of God and the Faith of Jesus.

Do we expect to gain an imperishable treasure with less effort than they a perishable one? The words of a professed unbeliever of the Bible seem true in the course of some. "They do not believe the story." Their lives prove that they have not faith in the written will of God. They do not take him at his word. They seem to have lost sight of the suffering way through which alone the immortal treasure can be gained. They cling to a profession, and slide along with the world as if they could serve God and mammon. But these words of inspiration are to us, "Ye cannot serve two masters." "Choose ye this day whom ye will serve."

The children of this world are not sure of their treasure even in this life. In one hour their hopes die. Their treasure is forever perished. They have sown to the flesh, and they of the flesh reap corruption.

We have everything that could be given to encourage us. The reward of the righteous is sure. It will never fail. It is laid up where moth or rust cannot corrupt, or thieves steal it away. And it is soon to be given to the faithful. Are we of that class? Are we decided to be for God and for none other? God is speaking in many ways; through the Third Angel, the true Witness and the gift of prophecy. Shall we listen and heed the warnings? Shall we welcome Jesus?

What a powerful influence the present spirit of *hurry, hurry*, has to draw us down into the whirlpool of destruction. Those whom the enemy cannot lull into security, by the deadening opiate of error, he endeavors to drown in the busy cares and perplexities of this life. If we do not very soon break away from his devices, it will be forever too late.

"If ye love the world, the love of the Father is not in you." Do we believe it? The true Witness is speaking to us. Shall we listen to this timely warning, heed the counsel, and zealously repent?

What a blessed privilege! To sup with the beloved Son of God, the chiefest among ten thousand, the one altogether lovely. One moment's communion with him is sweeter than all the joys of this world. Come, let us return unto the Lord with all our hearts. Let us not faint here, though we have made some efforts to arise. The Lord has not said, seek ye my face in vain; but he has said, in the day we seek him with all the heart he will be found of us.

F. M. BRAGG.

Cambridge, Wis., Jan. 1st, 1858.

LETTERS.

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

From Sister Lockwood.

BRO. SMITH: The *Review* is a welcome messenger as it comes laden with Bible truths, and cheering communications from those of like precious faith; and I thank God that there is a medium through which those of like faith can converse, though scattered in every direction, hundreds of miles apart; the same messenger visits them all. We are living in an awful time; awful indeed to those who have not a well grounded hope, and who have not built on the rock, and do we realize it? Does our daily walk and conversation show to those around us that we believe what we profess, that the end of all things is at

hand? Does our every word and action tell that we have no continuing city here, that we are pilgrims and strangers in the enemy's land, that we are not laying up treasures here, but in heaven? If they do not, then be sure the blood of others will be found upon our garments, and we ourselves left uncovered in the day of God's fierce anger.

When I realize the straitness of the way, I fear and tremble lest I shall fall; and when I examine myself I can but cry, unholy and unclean. I want to be a child of God. I want to set a good example before those around me, and shed a hallowed influence; and my prayer is that God will give me grace to perform all my duties, and that every thing may be removed from my heart that will bar the Saviour out. I want the gold tried in the fire, the white raiment, and the eye-salve. I want to be wholly consecrated to the will of God, and to exercise continually a spirit of meekness; and I am determined by the help of God to be an overcomer. I know by a blessed experience, that there is a divine reality in the religion of Jesus, and there is a glorious reward in the future for the finally faithful. A little while longer and we shall see our heavenly King, shall be removed from this sinful world, shall join with the redeemed, shall enter through the gates of the New Jerusalem, drink of the water of the river of life, and pluck the fruit of the fair tree of life. Yes, we shall be in the image of our blessed Redeemer, and behold the face of the Father. There sickness, pain and death shall never enter, there we shall no longer hear the scoffs and sneers of the proud professors, and be cast out of their company as poor deluded beings. O I long for the time to come. I am tired of living here away from my God. I desire an interest in the prayers of the saints of God that I may so improve the precious moments lent to me here, that I may have an abundant entrance into the joy of our Lord.

MARIA E. LOCKWOOD.

Jan. 3d, 1858.

From Bro. Cunningham.

BRO. SMITH: The lovers of the present truth in this city rejoice greatly at this present time. Bro. Joseph Bates has been here and labored in the cause of truth, making use of scripture and the meek and lowly spirit of Christ for weapons of his warfare, and is crowned with victory and success. His work is not yet done here, though he is now on Stillwill Prairie, ten miles from this city, by request of citizens of that place. There are some strong Spiritualists there to encounter.

Yesterday was the Sabbath of our God. It was kept in this place by a goodly number. The church which has recently been founded here, assembled and kept the day to the Lord. Prayer and intercession was made by the whole church for the success of those that preach plainly the whole truth as it is in Jesus. A lively interest was indeed manifested by our little assembly, and quite a number attended to hear us, on whose faces conviction was depicted. Some have already declared their belief, and wish Bro. Bates to return and administer to them the ordinance of baptism that they may be united with us. Thus the great work is going on. We all feel that we are now doing the will of God, and with some of us it is the beginning, and the first time. O glory to God in the highest, and to his Son Jesus.

At the commencement of last Sabbath I returned from Stillwill, leaving Bro. Bates there. On coming to this city I found three young men inquiring after the truth. I prayed with them, and soon all retired to rest, but they could not sleep. We arose, and all knelt to pray. Fervent prayers were offered up, and thanks be to God, after continuing in this way until twelve o'clock, they obtained relief, and blessed God, while tears rolled down their cheeks, and they wept like children. At the same time they made a solemn resolve to obey the Lord and keep the Sabbath, which they had thus far in their life broken and disregarded. O what a joyful night! Sleep departed from our eyes, and praising God took its place. Hymns and prayers of thanksgiving were offered up to God and the Lamb."

I have lately come to the knowledge of the truth and O, my joy is full. Will all the brethren pray for our little flock? I believe we have entered the vineyard at the eleventh hour; and may we not be glad and greatly rejoice that Jesus is still waiting to be gracious, waiting to admit others?" We know not how long the door of mercy will remain open. We verily believe that it will soon, very soon, be forever shut. Then will be heard the decree, "he that is filthy, let him be filthy still; and he that is holy let him be holy still." In that day none will be able to stand but those that have washed their robes white in the blood of the Lamb; those that have patiently watched for his coming, and kept the Faith of Jesus. O let us bear all things for his name's sake. Persecution and tribulation we must expect. Of all these things the Lord has given us due warning, and if we receive not these things we are none of his. Marvel not, brethren if our own nation calls upon us before that great day to lay down our lives, or forsake the faith. Let us be ready. Watch and pray diligently lest ye enter into temptation; for it will require much watching and incessant prayer to stand firm in the perilous days to come. To receive the mark of the beast will be to be punished with everlasting destruction from the presence of him that sitteth on the throne.

May we not infer from the words of our Saviour that the time is now at hand, that the seven vials of the wrath of God are to be poured out upon the ungodly? O let us be diligent, charitable, faithful and long-suffering that we may not fail to perform our Master's will in all things, and be accounted worthy to stand on Mount Zion with our beloved Redeemer. Let us earnestly pray that none of us that have set out in this good work fall back, or come short of doing our whole duty; for now that we have received the light of the last message to be given to the world, should we fall back, our condition must inevitably be ten fold worse than it was before we received the light. We now know that we have heretofore disregarded God's holy Sabbath, but now we have the light on it, and consequently we are bound to keep it holy, as much as we are bound to do no murder, or not to violate the rest of the nine. O pray that we may be kept unto the appearing of our Lord.

J. N. CUNNINGHAM.

La Porte, Ind., Jan. 17th, 1858.

From Bro. Hull.

BRO. SMITH: The last note of warning is being received in the West. Many who were bitter enemies to the truth three weeks ago, are now rejoicing in an obedient belief of the same. I find there is a great deal of prejudice wherever I go, as all they read upon the Law and Sabbath is the *Prophetic* (Dragonic) *Expositor*; but notwithstanding their prejudice, truth takes hold of the honest ones. May truth continue to spread, is my prayer.

M. HULL.

Aston, Iowa, Dec. 29th, 1857.

Extracts from Letters.

BRO. W. ALLEN writes from Stockbridge, Calumet Co., Wis., Sept. 17th, 1857: "I remember writing to you for the paper and promising to send one dollar, if possible, in the course of one year; but showing at the same time that sickness and death in our family, and other misfortunes, had caused us to leave our native State and friends, to seek a home in the backwoods of Wisconsin, where we found ourselves with five of our children who had escaped the savage monster, Death, on the 6th of May, 1856, with but five shillings in cash, and a very small portion of furniture, without a cow or stove, friends or connection, surrounded only with the tall oaks of the forest, and secluded from society.

"We have but now and then the privilege of going to any religious meeting; and some of these are but a repetition of the old syren song, or like Catholicism teaching mankind the fear of eternal life in everlasting misery; and that the baptism introduced by John the Baptist, and sanctioned by the God of heaven, as it was practiced by our blessed Saviour, was not

to be buried, but to be sprinkled with a little water on the forehead. Many more such principles are taught by modern preaching which are truly no food for the humble child of God.

"Now secluded as we are from Christian privileges we cannot deny the fact that your paper is a welcome visitor to cheer our lonely hours. The spirit in which many pieces seem to have been written appears like the Spirit of our Master, and is manna to our souls; or like good news from a far country. I cannot yet see with you in respect to the Sabbath, yet I admire the zeal with which you advocate the gospel. My companion is a believer in the seventh-day Sabbath; and if any of your laborers in the gospel should come to Stockbridge, Calumet Co., Wis., they will find a welcome stopping place, and warm hearts, though its outward appearance may be like the place in which our Saviour was born."

NOTE.—Although the letter from which we extract the above has been overlooked so that its appearance is somewhat delayed, we trust that the warmth of the writer's heart has not in any degree abated. Judging from the tenor of his epistle and the spirit it breathes, all that seems to be lacking in his case is a hearty reception of, and obedience to, the truth. This we hope may soon be given. If any of those whose mission is among the highways and hedges, should find themselves in the vicinity of the place above mentioned, they will not of course pass him by. In a subsequent part of his letter he requests us through want of means, to discontinue his paper. But we not only continue it, but send it free, and appeal to those whose "garners are full affording all manner of store," if this is right.—Ed.

BRO. A. H. HILLIARD writes from Madrid, St. Law. Co. N. Y., Jan. 10th, 1858: "I am much interested in the *Review* as it comes laden with present truth. I should feel bad were I deprived of the privilege of reading it from week to week. I often think of you and those connected with you in the Office. My prayer is that the Lord will sustain you in your labors of love in sending out the present truth. I often feel reproved by the counsel of the faithful and true Witness. I am satisfied that this message to the Laodicean church has not taken that deep hold of my heart that it should, in order to prepare me for the solemn scenes which are just before the remnant."

OBITUARY.

DIED in the city of Rochester, N. Y., Jan. 13th, 1858, of typhoid fever, Bro. E. R. Seaman, aged 38 years.

BRO. SEAMAN embraced the doctrine of Christ's speedy return in 1843, was identified with the people of God in the '44 movement, and with them felt sadly the disappointment in not seeing him whom they loved. When Bro. White came here to establish the press, Bro. Seaman embraced the Sabbath. Over three years ago he removed from this city, to which he again returned in Nov. last, to establish himself in business, but it was otherwise ordered. Disease prostrated him, and in four short weeks death put an end to his intense sufferings. He enjoyed much of the presence of God during his sickness, especially in his last hours. His shouts of praise rang through the house. His dying testimony to his friends as he bade each an affectionate farewell, was sweet and affecting. God grant that they may take heed to his admonitions, and get ready to meet him when he shall come forth from his dusty bed clothed in immortal beauty. Bro. Seaman leaves a wife, two children, and a large circle of friends to mourn his loss.

Also on the morning of the 18th of Jan. 1858, at the same hour, his only daughter, Alice V. Seaman, aged 6 years and 8 months, of the same disease, which she probably took from her father, over whom she had watched with more than a childish watchfulness. Sr. Seaman is wading through deep affliction, and needs the prayers of the people of God that she may be sustained in these trying hours.

D. L.

Rochester, N. Y., Jan. 19th, 1858.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JAN. 28, 1858

CONCERNING the prospects of Spiritualism in France a writer from that country thus speaks in the *Spiritual Age* of Jan. 16th, 1858:

"The intelligent masses and all the republican party are at daggers-drawing with Catholicism, and the religious vacuum, gaping in their souls creates a restless and feverish want of some unknown spiritual food which their philosophers and socialistic schools have proved inadequate to supply. Spiritualism will be to them the long looked for Messiah!"

WE have received a communication on the "Conditions of Salvation," from "M. E. S.," "to be continued." Before commencing to publish we would like the writer's full name, (not necessarily to be made public if otherwise desired, but that we may know who is the author,) and also, if the article is somewhat lengthy, a brief synopsis of the points which it is designed to prove. We see nothing objectionable as yet, and judge that it may be a good production.

BRO. Jeremiah Walters, on a visit to his friends in Monroe City, Mon Co., Mich., calls loudly for some one to visit that place and preach the truth there. Inquire for Jacob Walters. Will not Bro. R. J. Lawrence of Rochester, Mich., respond to this call. J. W.

THE German Tract is finally ready for circulation. It is a translation of the work on the *Nature and Obligation of the Sabbath of the Fourth Commandment*, written by Bro. J. H. Waggoner. Price, \$7.00 per 100, single copy 10 cents. J. W.

SUPPLEMENT to HYMN BOOK.—After our Hymn Book was completed, not a few had each a favorite hymn, or a piece of music, which they much regretted was not in the Book. Well, now is a chance. We are about to issue about 64 pages of hymns and music, and shall be glad to receive good hymns and music. Send soon. J. W.

THE brethren at Allegan, Monterey, and other places in that section of the State desire the labors of Bro. and Sr. Hutchins. They will sympathize with our dear brother and sister in their feeble state of health, and will not expect them to expose themselves and labor more than they are able. Bro. Dr. H. S. Lay, of Allegan, is anxious to see them. J. W.

"One Sinner Destroyeth much Good."

BRO. SMITH: If you have any tracts showing the distinction between the two laws, I wish you to send them to me. At our late conference quite a number became interested on the Sabbath question, and while the inquiry was going on, What is truth? a tract has been sent here to some of those who were examining the subject of the Sabbath, written by J. M. Stephenson, against the Sabbath, which is the best calculated to deceive of anything I have ever seen. If we can have any help at this time we want it. You have probably seen the tract. If not, I hope you will get one soon. Truly one sinner destroyeth much good. His first statement is that he does not know of one "Thus saith the Lord," for calling the ten commandments a law in distinction from that which was written in the book. See Ex. xxiv, 12.

Yours for the truth. HENRY GARDNER.
Bristol, Vt.

NOTE.—We have not yet seen the tract above alluded to. It will doubtless soon fall into the hands of some one who will give it a review. Meanwhile we can recommend the work on the Law of God, by J. H. Waggoner, as showing more clearly the distinction between the two laws, than any other publication now on hand.—Ed.

Notice.

Whereas, William Walker, of Morristown, has recently been infusing errors into the minds of some in Fletcher, Vt., young in the present truth, who were not aware but he was fellowshiped by the church; and

Whereas, We, the church in conference assembled at Bakersfield, deem it of the most vital importance that such members of the church be undeceived in regard to the character and standing of such men, in order that they may escape their deleterious influence,

Therefore, We hereby inform such that we as a church have for several years had no sympathy nor fellowship

for the said Walker since he went out from us because he was not of us.

And further, we request Bro. Smith, Editor of the *Review*, to publish this for the information and benefit of all, and especially the lambs of the flock.

By order, and in behalf of the Church.

D. T. EVANS.

Roxbury, Vt., Jan. 15th, 1858.

APPOINTMENTS.

PROVIDENCE permitting, there will be a general Conference of Advent Sabbath-keepers, about five miles north of Round Grove Station, Whiteside Co., Ills. commencing on Sixth-day, Feb. 12th, and holding over Sabbath and First-day.

The wants of the cause, and the best method for advancing it in the West, will be considered at this meeting. We feel that it is time to "call a solemn assembly, gather the people, sanctify the congregation," and to cry, "Spare thy people, O Lord." Especially do we desire to see at this meeting those who have recently embraced the truth. M. E. CORNELL. E. EVERTS.
C. W. SPERRY. JOSHUA HART.

There will be a Conference of the Commandment-keepers of Ohio, if the Lord will, in the village of Green Spring, to commence on Sixth-day at 2 o'clock P. M., and hold over Sabbath and First-day. All are invited to attend, who desire to engage in the worship of God, and take a part in the duties connected with the present truth.

In behalf of the church at Milan and Green Spring.

S. W. HUGGERS.

NOTE.—We print the above as we received it. If the brethren in that vicinity know the date of the Conference it will be just as well as though it was given.—Ed.

BRO. Loughborough and White will be with the Church in Battle Creek, Sabbath, the 30th. There will be a communion season.

Business Items.

H. J. Kittle:—Your letter was received, your address changed, and the money received in No. 8.

L. B. Caswell: Your INSTRUCTOR has been mailed regularly from this office. We send the missing Nos. again.

POWER PRESS, ENGINE, &c.	Cost,	\$2500.
Previous Donations,	\$2202.	
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2252.

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Those who wish to help make up the sum now due, will aid us in the very pleasant task of paying borrowed money. JAMES WHITE.

Receipts.

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

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FOR REVIEW TO POOR.—M. Dickenson \$3. S. Bliven \$2. Wm. Peabody \$2,46.

FOR GERMAN TRACT.—Wm. Peabody \$25. Geo. T. Lay \$25. D. R. Palmer \$10.

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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 6 cents.

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

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

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