

# 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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### THE REVIEW AND HERALD

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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#### STRENGTH FROM STRUGGLE.

Grows thy path dark before thee?  
Press on, still undismayed;  
Heaven shines resplendent o'er thee,  
Though earth be wrapped in shade.

And God, thy trust, hath given,  
With word from answering free,  
The angels of high heaven  
A trust concerning thee.

Then though thy feet may falter,  
Even at early morn  
And from Hope's burning altar  
The light may be withdrawn.

Yet from thy self-prostration,  
Thou shalt awake in power;  
From tears and lamentation,  
To conquest every hour.

Strong in thy perfect weakness,  
Thy strength shall never fail;  
Mighty in holy meekness,  
Thine arm shall still prevail—Independent.

#### THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

BY J. H. WAGGONER.

(Concluded.)

In tracing this subject to its conclusion we must necessarily notice the part these churches are destined to act in the coming struggle. And in order to this we must show the fulfillment of prophecy in their present fallen condition. We believe they are all members of the family of great Babylon of Rev. xiv. and xviii. and daughters of the "Mother of harlots" of Rev. xvii. The name Babylon signifies confusion; and in this sense we may safely appeal to all, if the Protestant churches, with their hundreds of different creeds, are not more fitly represented by this name than the Catholic church alone. This confusion was aptly noticed in an "anniversary sermon" in New York by Dr. Biddle of Pittsburgh, who thus speaks of the danger of the country from Catholic influence and the want of union and energy on the part of Protestants:

"A village in the West, for one half its population, which is Catholic, has one church and pastor, one Lord, one faith, one baptism; the other half, which is Protestant, has five or six pastors and churches, and each has his separate 'Psalm, doctrine, tongue, revelation, and interpretation.' Yet, 'God is not the author of confusion,' but of peace, in all the churches of the saints."

It must be humiliating to a Protestant doctor to place the Catholic church on the true scriptural ground, as he has above, and the Protestants on the ground that God's word condemns. And so manifestly unscriptural is their position that it has long been regarded as a fulfillment of prophecy by observing minds.

Says Alexander Campbell:

"The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that Mother of Harlots—the church of Rome."

Said Lorenzo Dow:

"We read not only of Babylon, but of the whore of Babylon, styled the mother of harlots, which is supposed to mean the Romish church. If she be a mother, who are her daughters? It must be the corrupt national established churches that came out of her; if so, what of those governments that support them? But oh! the cry of national sins! are not Connecticut and Massachusetts in possession of a quaternion, or some of the tincture? Behold the conduct of the clergy!"

The justice of these remarks none will deny; and how far do they extend? The Protestant churches are the daughters of Babylon by birth; as we trace their origin to that body. And they are chartered and sustained by the government as really as ever their mother was. Why was the Romish church represented by a low woman or harlot? Of course by reason of the position she occupied. The name denotes a woman of low practices; that is, having unlawful connection with men. And as a church is represented by a woman espoused to Christ, separated from the world to his praise and glory, the figure in the prophecy must denote that the church or churches referred to are alienated from Christ and have become connected with earthly governments. This is the position of the worldly, chartered churches of the present day; and herein is fulfilled the prophecy of Rev. xiv. 8: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This illicit intercourse is the declared ground of her fall. This worldly spirit, which seeks an alliance with the nations, which leans upon the arm of the civil law instead of leaning on Him who should be "her beloved," and which loves the praise of the world, led them to reject the Gospel of the Kingdom, or the good news of the coming of the Son of man. In Rev. xiv. this fact is barely announced. Some connect with this the cry of Rev. xviii. 1-4, but that is evidently in the future, and could not be given when the other was, at the end of the 2300 days of Dan. viii. 14, in the fall of 1844. There the Advent believers met with a disappointment as bitter as that suffered by the early disciples of Jesus when their Lord was crucified. That disappointment brought reproach, and the reproach turned the glorious and soul-cheering doctrine of the advent of the Saviour out of the churches. But in rejecting this doctrine they rejected the "present truth," and the consequence was what we might have expected from such a cause: the Lord rejected them from being his people. The antediluvians had a test truth for their age; they rejected it and were destroyed. The Jews incurred the divine displeasure in the same manner. They professed to believe what the prophets had written, but they rejected their fulfillment. We will now briefly examine this question: Does the evidence exist that the churches have fallen?

The facts already noticed of their connection with the government fully prove it. Their interest is not in the cause of God. They are worldly, aspiring, ambitious, proud. By their charters they become political bodies. They profess to be reformers, but

they carry on their proposed reforms even as the most wicked of the earth. Think of the quantity of rifles sent to Kansas by ministers and church-members to redeem that territory from the curse of slavery. So manifest is their departure from the principles of the gospel that admissions of the fact meet us in every direction. Prof. Finney of Oberlin said in 1844:

"We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also through the religious prints, that very extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities, &c. . . . But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord and he has withdrawn himself from them."

Orange Scott, the celebrated Wesleyan Methodist, said in 1846:

"The plainest principles of the gospel have slumbered for ages.

"The church is as deeply infected with a desire for worldly gain, as the world. At least there is no perceptible difference. Professors of religion are emphatically worldly-minded.

"The church are making a god of this world.

"Most of the denominations of the present day might be called churches of the world, with more propriety than churches of Christ.

"The churches are so far gone from primitive Christianity that they need a fresh regeneration—a new kind of religion.

"They have gone over to the world and have opposed what the world opposed.

"The world will never be converted by such a religion.

"Christians pray for the union of the churches, but fight against it."

The *Religious Telescope*, of Circleville, Ohio, in 1844, contained the following:

"Great Spiritual Dearth.—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between,' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? Or, is the door of mercy closed?'"

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O,

he is a Christian? perhaps a class-leader, or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O, she is a follower and imitator of the humble Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."

The *Christian Palladium*, of the same year said:

"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the North—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy, and desolation are distressing the borders of Zion."

The *Congregational Journal* for the same year said:

"At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath-schools, stated that he had been in the ministry for twenty years, and never till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations."

"The report of the 'Michigan Yearly Conference,' published in the *True Wesleyan* of Nov. 15, 1851, says:

"The committee on Reforms ask leave to report: That the popular sentiment, 'the voice of the people is the voice of God,' has, in general, been false since man fell from holiness. Popular opinion is commonly wrong—it is the broad way that leadeth to destruction. The church is not only called out of the world proper, but of nominal christianity, and is to be a peculiar people—the salt of the earth, and the light of the world.' Without her influence the world is lost: reason, philosophy, science, and all the imposing influence of eloquence and wealth in a carnal church cannot save it. The world, commercial, political, ecclesiastical, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion all connive at sin, reciprocally aid each other, and unite to crush the poor. Falsehood is unblushingly uttered in the forum and in the pulpit; and sins that would shock the moral sensibilities of the heathen, go unrebuked in all the great denominations of our land. These churches are like the Jewish church when the Saviour exclaimed, 'Wo unto you, scribes and Pharisees, hypocrites.'"

This is strong language, but the facts fully sustain it. The *Louisville Recorder* says:

"Though we have (at least among Protestants) no human priest or sacrificial altar, yet among us the social element and power of the church has become cramped, ice-bound, or entirely destroyed. We have become an assembly, not of living actors, but of silent, passive hearers. The church has become mere listeners to preachers—a roll of names baptized, permitted to take the Lord's supper, and expected to enjoy good preaching. Like the door on the hinges they come and they go. They are prayed for, and sung to, and preached to; and often sung and preached to sleep, if not to death. Thus, year after year, is this continuous round, this dead flat, over which not a breath of emotion passes to disturb the dull and decent monotony. The minister seeks not, and the church strives not, to 'grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' But relying on the preacher—when he is gone all is gone—the glory has departed."

A correspondent of a New York paper, writing from St. Louis, attending the Anniversary Meeting of the Pres. Gen. Assembly there, says:

"It is getting to be an immense job for a so-

journer in our large towns to find his way to a house of God; and as to *poor residents*, (heaven take care of and save them,) if the doctrine be true that there is no salvation out of the church, the *poor* people are inevitably lost, for they can neither buy nor hire a pew in these hundred thousand dollar churches. Gentility is fast getting to be the only passport to heaven; as the depths of a man's purse, so are his chances for future glory.

"When will our city ministers believe the word they preach, that the poor are God's chosen people? When will they have the moral courage to take the hand of a poor man in the street, and say as Moses said to Hobab, 'Come with us and we will do thee good.'"

The *New York Evangelist* bears the following testimony:

"To the shame of the church it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age; in the practical application of genuine christianity; in the reformation of abuses in high and low places; in the vindication of the right of man; and in practically redeeming his wrongs; in the moral and intellectual regeneration of the race, are the so-called *infidels* in our land. The church has pusillanimously left, not only the working oar, but the very reins of salutary reform, in the hands of men she denounces inimical to christianity, and who are practically doing with all their might, for humanity's sake, that which the church ought to be doing for Christ's sake; and if they succeed, as succeed they will, (?) in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses, then the recoil upon christianity will be disastrous in the extreme. Woe, woe, woe to christianity, when infidels, by force of nature or the tendency of the age, get ahead of the church in morals, and in the practical work of christianity. In some instances they are already far in advance; in the vindication of truth, righteousness and liberty, they are the pioneers, beckoning to a sluggish church to follow."

Such a testimony from such a source is worthy of careful consideration. The church sluggishly neglecting even the calls of humanity, and leaving the practical application of genuine christianity to infidels! Surely the fine gold has become dim; the salt has lost its savor; their light has become darkness; the "city" is no longer "set on a hill" that it "cannot be hid;" but it is become "the city of confusion," (Babylon,) and the voice from heaven solemnly declares that Babylon is fallen, that great city, because she made all nations drink of the wine of her fornication." And even in this they "glory in their shame." They boast of their connection with politics as an evidence that they are going to evangelize the nation. But they are not elevating the politics of the nation to a level with christianity; they are lowering down christianity to the level of the most degenerate national policy. They swear to maintain, and vote for men to execute, a constitution and laws which authorize a declaration of war, and sustain the institution of slavery. At the same time they raise arms and equip soldiers to put down an institution which the constitution upholds, while the scripture says, the weapons of our warfare are not carnal, but spiritual. The effect of this unhallowed connection with politics and religion is thus graphically sketched by the *Presbyterian Herald*:

"There seems never to have been a time in the history of our country, when questions of religious and political science were so mingled together as at the present. When we open a paper, it is often hard to tell at the first glance whether it is a political or a religious journal. In all parts of our land, but especially in the northern portions, the platform and the stump give excited utterance to theological dogmas; while the pulpit thunders forth political harangues."

It then gives a description of true religion and the place it should occupy, and continues:

"Such is the position of religion, and such her relation to politics and all other earthly things. But of late we have seen her descend into the heated arena, lose herself in the surging and tossing crowd, and when next she emerges, or rather, when her

position is again occupied, 'tis no longer herself, but a drunken drab, wild with excitement, raves and retches and belches forth words of strife and scorn, bloodshed and bitterness, adding fuel to the flames of hatred and envy, and mocking heaven with daring blasphemy—essaying even to wield the thunders of Jehovah. When such a scene meets our troubled vision, we cry, Surely religion has been trodden in the streets, truth and righteousness lie bleeding in the dust. Alas! alas! has she perished for ever? Shall we never more behold her beauty, and feel her sweet attractions?"

A writer in the *American Baptist*, speaking of the tendency of that denomination says:

"I read some days since the report of proceedings in the recent Board meeting of the Missionary Union, and a splendid thing it is. *Rev. so and so D. D., Rev. so and so D. D.*, nearly thirty times in the preliminary proceedings of the first day; and so on, to such a dizzy height of D. D.'s, that I gave up the count—profoundly penetrated with the thought that *we are a great denomination*. \* \* \* Such things look well enough on the brow of the Mother of Harlots—but in the church of Christ—the Baptist church—O shade of Roger Williams—'where are we drifting?'"

One thing more we will notice as indicating the position of the various denominations of the day, which is their settled and determined opposition to the Sabbath of the Lord. Though most of them declare directly in their articles and disciplines that the ten commandments are binding, and constitute the foundation of moral obligation, they are unwilling even to have the fourth commandment preached in their houses of worship. In rejecting the Sabbath they not only act inconsistently with their own profession, but really disregard the authority of God, and make their religion a "mere expedient," according to their own testimony given in a Sabbath convention at Chicago, in 1854, as follows:

"As each of God's commandments rests upon all his authority, those who dispense with the Sabbath set aside all the authority of God on which the whole decalogue rests. Henceforth such men do not obey God at all. The rules of their churches may bind them to religious observances; education, habit, and a sense of their interests, may keep them to conventional decencies; but like children who always act from policy, and never from obedience to parents, their hearts are stripped of all those influences which bind and bow their wills to their Father which is in heaven. Their religion thenceforth becomes a mere expedient to get to heaven by—mercenary in its motives, various in its morality, and the very fear of God is, with them, taught by the precepts of man."

This language expresses the true condition and marks the course of the churches of the present day, though it was not intended for that purpose. The quotations given fully justify its application to them. And many others might be given; but we will let these suffice, as our object is not to enlarge on this point, but to notice it as a connecting link in the fulfillment of prophecy.

In Rev. xviii, 2 is another announcement of the fall of Babylon, with the additional facts that she "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And the same cause is assigned for her fall; her connection with the nations of the earth. In connection with this, a voice from heaven says: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The particulars of this cry show that our application of Babylon is correct, as it is where numbers of God's people are; and the fall referred to is a moral fall, as God's people are called out after her fall, to escape her plagues that are to follow. And as the "spirits of devils" are now finding their way to the heart of the civil power, preparing the way for the utterance of oppressive, persecuting enactments, so are they also fast taking their places in these fallen, corrupt churches, which are even now becoming the habitation of devils, and the hold of foul spirits. A large proportion of the spiritual lecturers are ministers, and many others are believers; some are preaching it to their congregations, and

their meeting houses, dedicated to the worship of God, are frequently opened to their lectures, while they are denied to those who lecture on the Bible evidences of the signs of the times and the commandments of God. A writer in the *Christian Spiritualist*, a resident of Caracas, Venezuela, said that the Catholic Archbishop and his priests had become converts; also that the President of Venezuela is a firm believer in and protector of Spiritualism. The *Spiritual Age* says that many prominent clergymen of that city, (N. Y.) are much interested, and hold private circles together to investigate it, where many convincing tests have been given.

The great reason why church members and ministers are so easily deceived by these spirits, is their ignorance of the Bible. The members have left the reading of the Scriptures to their ministers, while they have turned their whole attention to making money. The ministers have been trained in the theological schools to read Homer and Virgil, instead of the writings of the prophets and apostles. All unite in their efforts to please the world, and hold forth a religion without a cross, which fosters pride and gratifies their ambitious views. What little they read the Bible is, not with a desire to learn their duty there, but to find arguments to sustain their preadoption creeds, and to build up their several denominations. A visit from a "test medium" to a village, often fills the churches with the deepest surprise, and both ministers and members will sit for hours to listen to their seducing words, and to behold the manifestations, utterly disregarding the precept of the Lord, to seek not unto them that have familiar spirits, and without once thinking that it is a subject of prophecy, and they are unwilling to believe the Bible statements concerning the dead which prove it to be a deception of the enemy. Where they have been found reasoning together concerning these things, an individual has quoted the words of the Scriptures, that "the dead know not anything," and that their love, and hatred, and envy, and all their thoughts are perished, and that they must wait for the resurrection from the dead for a revival from this unconsciousness, and they would avoid him as they would a contagion. Errors that are popular, though their origin can be traced to the superstitions of the heathens, are preferred to the plainest truths of the Bible, if a belief in them brings a reproach. And the churches, accustomed to lean on the government for support, find it easier to secure the favor of politicians by their votes, and thus get laws passed to uphold their systems, than to search the Scriptures for proofs, and thus sustain them by an appeal to the consciences of men. And on many points they have no Scripture proofs at all, and the law of the land is their only refuge. Thus in regard to the Sabbath; were it not for the enactments of the various State legislatures, the practice of Sunday-keeping could not be sustained for a single hour. In such cases they have rested on the laws of man till they seem to look on them as good authority. How easily has Satan taken them in this snare of popularity, and how easy now for him to work on their pride of opinion, and thus induce them to fully unite with this corrupt government to enact and enforce iniquitous laws and unscriptural dogmas. Well may the student of prophecy expect that "an image to the first beast" will be speedily made.

The churches themselves have denounced "church and state" as an abomination to be avoided by all means; yet we find them already inseparably connected with the government. And when "the spirits of devils" come "out of the mouth" of the Two-horned beast, and receive the sanction of law, no one, who has noted the present fallen condition, or marked the tendency of the churches, can doubt that they will be ready to endorse that on which their temporal power and prosperity entirely depend. Then will Rev. xviii, 2 be fulfilled. Then will fallen Babylon have "become the habitation of devils, and the hold of every foul spirit." Then will the cup of her iniquity be full, and the honest hearted ones, who have sighed and cried for her abominations, will hear a voice from heaven saying, "Come out of her my people, that ye be not par-

takers of her sins, and that ye receive not of her plagues."

Then will the work of Spiritualism be accomplished. All who do not "fear God and keep his commandments" will be deceived. And how awful the consequences! They "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Then will the voice of God again be heard, not to convince sinners of their obligation to keep his law, but to vindicate the honor of his government, and destroy them that have loved not the truth, but had pleasure in unrighteousness.

God has shown his love to them, but they have hated him. He has called, but they have refused. He has entreated, but they have mocked. He has threatened, but they despised his word. Jesus died for them, but they trampled on his blood. The Spirit of love and truth strove with them, but they grieved it away. The messengers of truth warned them, but they despitefully used and persecuted them. God's mercy has been abused, and his majesty insulted. Nothing then remains but for God to vindicate his justice, and give them the due reward of their works.

But a little space is now left for repentance, and who will receive the testimony? In view of these things is it not time for God's people to strive to overcome? to wrestle for the victory? to struggle for eternal life? to be zealous and repent of their lukewarmness, and walk in the Spirit from day to day? If we would abide that day, we must be holy and pure in heart; we must hunger and thirst after righteousness; our whole souls must pant for the living God, that we may love him with all the heart. O the horrors of that day, when God shall arise to shake terribly the earth! And it hasteth greatly. Then in vain may the charmers use their enchantments, for the Lord "frustrateth the tokens of the liars, and maketh diviners mad."

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." May the Lord in mercy spare his people, and bring them through the perils of these times, and finally bring them to Mount Zion with shouts of victory, and songs of joy, Amen!

#### A Frightened Disciple.

He was frightened by a cloud! The precious privileges of the Sabbath would commence in an hour or two. But that cloud! It did not look good-natured. There was no thunder or lightning about it, but then there might be water, and if there was, and if it should let the travelers below know it by an actual descent of the drops, and he should happen to be one of that number, how lamentable! He was wet! It was a terrific thought! I have read of an ancient disciple who was "a night and a day in the deep," and a good soaking he must have got by it. And he was not frightened either. It would take more than there was in all the ocean to frighten him. But the danger, not very pressing either, of a little spruikling, did the work for the man I am noticing, and therefore I do not think a man could pitch a biscuit over the moral distance between him and Paul.

A supposition frightened him. The hour of prayer-meeting was approaching. It was in his mind to go, but a supposition started up, like a serpent out of the grass. "I may be called on to pray. I do not feel like it. I do not think I could offer a prayer in my present state. My heart does not sympathize in such business. I believe I will not go." The supposition stalked like a frightful specter before him. It palsied his purpose, and his seat was vacant at the meeting for prayer. I believe many have been frightened from such meetings in the same way. I should like to see a group of them give, each in his turn his views of the passage, "Men ought always to pray and not faint."

Hard words gave our disciple a fright. Wicked men know how to use this species of artillery against faithful saints, and the disciple in my eye had it tried on him. And I was sad at the result. It made him droop. He was evidently alarmed, for he took some things back, both true and good, which he had said, and shrunk from doing others which the

Bible and conscience both urged him to do. I wish he could have had a campaign with Paul. Hard words, like flint upon steel, did but strike out the fire in the good old soldier's soul; they roused him as nettles would a lion, not to give hard words back again, but to love and pray the more for his enemies, and to go the more zealously onward in his Master's cause. If hard words could have frightened Paul, he would have been in a fright the most of the days of his Christian life; but I will thank the man that will show me the instance in which they gave alarm.

A proposed charitable collection gave our disciple something of a fright. It was thought that he bore such a relation to One who had sent him word that "it was more blessed to give than to receive," and who had set the example of the blessedness of giving, in that "he gave himself for us;" it was thought the disciples would have felt that such a relation to such a giver would have made charitable giving a very pleasant affair, and that there could have been nothing frightful about it. But it seems that any blessedness in giving, to say nothing about more, was not a matter he well understood, and the example of his Lord was to him but a dimly seen star, and in fact not often in its horizon at all. Hence he was uneasy if a collection or contribution-box was on a pilgrimage in his vicinity. I never heard that he made a bodily escape in terror on any such occasion, but his soul had wings, and fled from the object whose claims were presented. And if his soul was as empty as the charity-box would be, if all were like him, a very small pair of wings would suffice to carry so small and empty a soul from the region of benevolence.—N. Y. *Even*.

#### Rules For Daily Practice.

1. Come by faith to the blood of Christ, that all your sins may be pardoned. Lev. xvii, 11; Heb. ix, 14, 22; Eph. i, 7; ii, 13; 1 Pet. i, 19; 1 John i, 7.
2. Seek by prayer the help of the Holy Spirit. Luke xi, 13; Rom. viii, 26, 27; Eph. ii, 18.
3. Try to recollect that God is always present, knowing every thought you think, hearing every word you speak, observing every thing you do. Prov. xv, 3; Ps. cxxxix, 2-4, 12; Eze. xi, 5; Heb. iv, 13.
4. Live upon Christ as the life-giving root of all true holiness. John vi, 47-58; xv, 4-8; Col. ii, 3-9.
5. Before you speak, ask yourself these three questions: Is what I am going to say, true? Is it useful? Is it kind? Ps. cxx, 2; Prov. xv, 1-3; Eph. iv, 15-32.
6. Pray for a calm and thoughtful state of mind, trusting always in the Lord, for you know not what a day may bring forth. Job xxii, 21; Isa. xxvi, 3, 4; John xiv, 26, 27; Phil. iv, 5-7; Jas. i, 2-7.
7. Remember, if religion has done nothing for your temper, it has done little for your soul. See then, that your temper be always kind, cheerful, affectionate, meek, and merciful. Rom. xiii, 10; Jas. i, 26; 1 Pet. iii, 8-11.
8. Work while it is called to-day, for the glory of God and the good of men. John ix, 4; Gal. vi, 10.—*Am. Messenger*.

#### Parents, Read This.

How often do parents reprove their children in an angry or fretful mood; in a spirit which destroys the force of the rebuke, or else awakens at once feelings of rebellion and ill-will. Children can easily see into us, and judge what manner of spirit we are of. Let parents read this little incident, and heed the lesson which it suggests.

"A very little boy had one day done wrong, and was sent, after parental correction, to ask in secret the forgiveness of his Heavenly Father. His offense had been passion. Anxious to hear what he would say, his mother followed to the door of his room. In lisping accents she heard him ask to be made better; never to be angry again; and then with childish simplicity, he added, 'Lord! make ma's temper better, too.'—*Sal*.



## THE REVIEW AND HERALD.

"San-tify them through thy truth; thy word is truth."

BATTLE CREEK FIFTH-DAY, FEB. 4. 1858.

## SYNOPSIS OF THE PRESENT TRUTH, No. 13.

## THE ANGEL ON LAND AND SEA.

WITH our last paper we closed the examination of the prophetic periods. We have seen that they are all finished and in the past. Before passing to the events to which they brought us, we wish to notice briefly the movement among the people of God which marked this important period, and the prophecies which foretold it.

John saw, as we are informed in the Xth of Revelation, a mighty angel come down from heaven. . . . And he had in his hand a little book open, and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice as when a lion roareth. . . . "And the angel which I saw," says John "stand upon the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth forever and ever, . . . that there should be time no longer. But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

Let this angel and his testimony be particularly noticed: 1st. He swears to time. 2d. He has in his hand a little book open. 3d. He stands with one foot on the sea and the other on the land.

1. *He swears to time*, and declares that it shall be no longer. What kind of time does he refer to? It must be one of three kinds: literal, probationary, or prophetic. But it cannot be literal time as measured off by months and years; for the angel immediately after speaks of the *days* of the voice of the seventh angel: no doubt meaning years, as in other prophecies. And we have further a period of 1000 years measured off, even after the resurrection. Rev. xx. It cannot therefore be what we understand by literal time. But does it not mean probationary time? We answer, No; for the angel declares to John, who doubtless personates the church, that he must "prophesy again before many peoples and nations and tongues and kings. Probation then still lingers after this angel utters his oath. These considerations compel us to the conclusion that it is prophetic time to which he refers. In other words, he declares that with his testimony the prophetic periods end. Look carefully, reader, at this subject. Walk all around it. Look in every direction and see if you can find an avenue to any other conclusion than is here presented. An angel swears that time—some kind of time—shall be no longer. He immediately speaks of days (years) to succeed, and he tells John, and through him the church, to prophesy again before many peoples, showing that there is yet mercy to plead for them, and yet room to receive them. Now as it is certain that some time ends, according to the angel's oath, and as it is certain that only three kinds can be referred to, and as the angel by his testimony settles the matter in regard to two kinds, that he does not refer to them, it is certain that he must refer to the only other kind remaining, and that is prophetic time. This will appear further as we consider the next item.

2. *He has in his hand a little book open*. As his testimony relates to prophetic time, it must be based on that portion of the Word which treats of prophetic time, and that is pre-eminently the book of Daniel. But what did the angel tell Daniel concerning his book? Said he, [Dan. xii, 4, 9,] "Shut up the words and seal the book even to the time of the end." . . . "The words are closed up and sealed till the time of the end." But the angel has in his hand a little book open. This little book doubtless represents the book of Daniel, which contains the very points concerning which the angel testifies, and as it is open when he bears his testimony, we have a clue to the chronology of his work. We know that it is in the time of the end that he proclaims his solemn message from land and sea; for not till then is the book opened and the prophecy unsealed. But when is the time of the end?

This may be easily ascertained by comparing Dan. vii, 25, with chap. xi, 35. The tribulation of the saints in this last quotation is evidently the same as their oppression by the little horn, the Man of sin; and they were to be given into his hand until a time. times, and the dividing of time, which we have already shown to be 1260 years, commencing in 533, and terminating in 1798. This date therefore marks the commencement of the time of the end; and since that period we must locate the angel on the land and sea.

In Rev. xiv, an angel is also brought to view who has a message of time, based on the same foundation as the proclamation of chap. x; namely, the time of the end and the unsealing of the prophecies. He is thus introduced by John: [xiv, 6:] "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying, Fear God and give glory to him; for the hour of his judgment is come."

This is called "another angel," because John had before seen an angel flying through heaven, after the fourth angel had sounded, announcing three woes trumpets to come. We call him the first angel, because he is the first of the series of the three angels of this XIVth chapter; and his message, therefore is designated as the first angel's message. He has the everlasting gospel to preach, which we understand to be the same as the "gospel of the kingdom" mentioned by our Saviour in Matt. xxiv, 14. But it is not in the order of God to employ literal angels to preach the gospel. This has been committed unto men. This angel must therefore be a symbol of the church; and his message must be a special proclamation by God's people, the true church, to be made at the point of time where this message is located.

Upon its chronology, we shall offer but a word. We remark, 1st. that such a message as this was not given by the apostles. They did not preach that the hour of God's judgment *had* come, or was coming in their day; but they reasoned of a judgment to come. See Acts xvii, 31; xxiv, 25; 2 Thess. ii, 3. 2d. It was not given by the reformers. They did not preach, the hour of God's judgment *is* come. Martin Luther placed the judgment about 300 years in the future from his time. 3d. Being a message of time, it must be based on the prophetic periods; but no message based on the prophetic periods, can be given till the book containing those periods is unsealed; and the book was not unsealed, according to the testimony of the angel to Daniel, till the time of the end, the commencement of which the prophecy locates in 1798. We cannot therefore look for the angel with the judgment-hour cry, till subsequent to that date. And this makes the chronology of this angel the same as that of the angel in chap. x. And since their work is also the same, and based upon the same foundation, and there cannot be a double fulfillment of the same work at the same time, we conclude that the angels of chap. x, and xiv, 6, are identical.

We have already seen that the prophetic periods cannot extend beyond 1844; and we have now the fact before us that the time of the end, to which the book containing those periods, was closed up and sealed, could not commence earlier than 1798: between this point, therefore, and 1844, we must listen for the oath of the mighty angel, that time shall be no more, and the solemn message that the hour of his judgment is come. Has such a message gone forth? and in the right time? We answer, Yes; and testimony on this point, brings us to the remaining item to be noticed in reference to this angel; namely,

3. He had one foot on the sea, and the other on the land. That just such a movement as has of late years taken place on the Advent question, is contemplated in the prophecy, we cannot doubt. If any are disposed to question this conclusion, let them consider the matter, and tell us what kind of a move they would expect in fulfillment of those prophecies. Let them tell us how a proclamation of the close of the prophetic periods, and the coming of God's judgment hour, would differ from the work there brought to

view. But a proclamation has gone forth embodying both these particulars. A mighty movement has taken place, based upon the evidence that the prophetic periods were about to close. It came up at the right time, being subsequent to the unsealing of the book, in the time of the end. It commenced years previous, but culminated in 1844. The Advent movement! The world witnessed it; and the world has not forgotten it. In the city and in the country, in the towns and in the villages, in the quiet districts, and in the crowded marts, in cars and coaches, and in ships and steamers, as they coursed in every direction over the mighty deep, the sound was going forth, The hour of his judgment is come. It sped on till it encircled the globe. Truly the angel had one foot on the sea, as well as on the land. It has been stated that there was not, at that time, a missionary station on the globe, to which the message did not penetrate. [For a full discussion of this subject the reader is referred to the work entitled, The Three Angels of Rev. xiv, by J. N. Andrews, published at this Office.]

It will be no infringement upon the design of these articles not to speak particularly of the second angel of Rev. xiv, after referring the reader to the above work. Suffice it to say that he follows the first with a solemn announcement. "Babylon is fallen," is the cry that is heard from his lips. This also has been fulfilled in our day. It is a fact that the confused sects of the present day, which we think the Holy Spirit here designates by the term Babylon, mixture, confusion, (since it is true of them in fact.) did by the rejection of the doctrine of the Lord's speedy advent, whom they profess to love, and whose appearing they ought therefore also to love;—it is a fact, we say, that by the rejection of this truth, they did meet with a moral fall, a declension in every department of religion, piety and virtue. Although all may not agree with us in the cause, the fact of this change is no assertion of our own. Out of their own mouth we judge them in this respect. It has been acknowledged and deplored by almost every organ of the religious world. As a result of this movement in 1844, it has been computed that fifty thousand left her communion. And we verily believe that a testimony is now ripening, which, in fulfillment of Rev. xviii, 1-4, will bring from her ranks every child of God.

We have thus briefly noticed the move that took place, and such as we might expect would take place to mark the close of the prophetic periods. The days have ended, and a mighty angel has sworn to the fact. No man may undo his testimony. By this we are brought to the autumn of 1844. The testimony that centers upon this point from the infallible witness of the Word is this: Then shall the Sanctuary be cleansed; then will prophetic time be no longer; then is the hour of God's judgment come. Has this failed in any particular? Let none conclude so, till we have pursued our investigations still further. We are now brought to the subject, which from this point onward is the golden key to unlock the portals of the future.

(To be Continued.)

## LETTER FROM BRO. WHITE TO BRO. INGRAHAM.

DEAR BROTHER: We are happy to learn your success in Pennsylvania, and that the brethren in your part of the State are ready to support a preacher. We are aware that the youthful churches there need a laborer with them to care for them, and to extend the influence of the present truth to others. We hope they will enjoy the faithful labors of Bro. Wheeler, Edson, or Cottrell, provided you should leave them to labor in the West. And here we wish to express an opinion in regard to the West.

Wisconsin is a rich field for labor. Though it has been somewhat blighted by those who professed the Third Angel's Message, and preached Age-to-come; yet there are a few good souls left who stand firm. But a very small portion of the State has yet been explored. There are most urgent calls coming from that State to this Office for help which cannot be responded to.

Illinois and Iowa are nearly as good fields for labor, and Minnesota must be visited. We have some faithful brethren there, who have called repeatedly for help, and have offered to sustain a mission to that Territory, if a preacher could be spared. But who can go? As we survey the fields of labor, hear the many calls for help, and see so very few among us who can go out free from worldly cares, our feelings cannot be expressed. Several brethren among us whom God has called to preach his word, are almost or quite useless to the cause, and will remain so till they become divorced from their large farms. O that they could feel, as we sometimes feel, while reading entreaties from brethren to come over and help them. Their farms and cattle would go, if at a discount, and they would laze themselves with publications and rush out to save perishing souls.

We have enough to do at home, and have calls from different parts of this State enough for twenty men to fill, but must turn from them all and decide which of the calls to fill, which come from Ohio, New York, Illinois and Wisconsin. O God, direct and help.

We are aware that your mind has been exercised in regard to moving West, and making that your field of labor, and you ask advice. We will therefore say that in our opinion it is altogether too late for you to go West to be in the least burdened with the cares of fitting up a home for your family. You have, dear brother, too often gone into new fields to do this. If God calls you to preach, he calls the church to give you a free and liberal support. Read the call to the church in Gal. vi, 6, "Let him that is taught in the Word communicate to him that teacheth in all good things." A house, horse, carriage, food, clothing, books for yourself and family, &c. &c., are good things. God calls, but how slow to hear. But do you repeat this call as faithfully as you should? Because hirelings and hypocrites fleece the flock, should you fear to declare God's calls on his church to sustain those who teach the Word? No. Preach the Word. When the churches in the West will provide you a home ready to your hand, and sustain you in the field, then go if the Lord permits. Should the Spirit urge you, then go if the work of sustaining you be left to the ravens; God will take care of you.

At present, it may be that the Lord is trying his people to see if they will hear his voice, open the door of their hearts, and engage in the work zealously of extending the truth to new fields. We advise you to wait for the opening providence of God. Do what you can in the midst of your friends in Penn., until the way opens for you to go to a more needy field, where you can do more.

If the church should act up to present light, you would at once be placed in a central position in the Western field, free from worldly care, with at least \$500 worth of publications to sell and to give away. You are anxious to labor, and wear out in the cause of Bible truth, and what more can the church ask? You should give those who are taught in the Word a good chance to communicate to you in all good things.

But it is said, "It is good for our preachers to labor some." Labor some! What is there but labor in the life of one of God's messengers, who travels through rain or snow, heat or cold, dust or mud, and then at the end of a long tedious day's journey, stands up and preaches two hours, and next day perhaps preaches three discourses, each near two hours long? He needs to labor some, does he? Needs a little exercise for his health, some think! Poor souls, they know nothing of the weary hours of body and mind, sleepless nights, aching heads and weary limbs of these messengers who are wearing out and living at least two years in one. When worn with travel and labor in the field, the Lord's messenger should go to his family, not to labor, but to rest. And if he had a few days of spare time, he should spend it in reading, writing and teaching his children.

But it is thought by some that our preachers

should be poor, to keep them humble. Humility is indeed a blessed grace, and we enquire, Would not the blessing of poverty do the brethren good if they could enjoy it part of the time to keep them humble, as well as the preachers all of the time? But this is only an excuse for covetousness. Those messengers approved by the church, must be set free from worldly cares. The church must do their duty in making them God's free men. But it is a fact that some of our most efficient laborers have been left to labor with their hands, while our brethren generally have added to their property. Even some have been getting rich, and souls have been sinking to perdition. Dear brother, shall we not cry aloud and spare not? Shall we not expose the sins of this people, and by the word of the Lord reprove their covetousness? How can we be clear and hold our peace on the subject of the duty of the church to sustain the cause? Let us do our duty in this respect.

We know your delicate feelings on this subject; that you have chosen to suffer rather than to call for help. If you could have given yourself fully to the work, much more would have been accomplished by you. And while acting the farmer or mechanic, do you cast the best influence on others? Were you free from all care excepting care for the flock; were you left free to visit and converse and pray with people instead of laboring with your hands, your mind would be more free, and you would accomplish more in the gospel ministry. We address you in this public manner, that others as well as yourself, may learn our views of the duty of the church to those who teach the Word. It shall be our prayer, dear brother, that the Lord may direct you, and open the way before you to labor more extensively and usefully in the good cause. J. W.

#### AN INDEFINITE DEFINITE DAY.

THERE is a numerous class of persons that hold the following articles of faith.

1. We believe that the Bible Sabbath is a day of rest after six days of labor, i. e. it is not limited to any definite day, but is any day of rest after any six days of labor.

2. We believe that from the creation to Christ, the Sabbath fell upon the definite seventh day of the week, and that from the resurrection of Christ to the end of the world, the definite first day of the week is the Christian Sabbath. Consequently the second, third, fourth, fifth and sixth days of the week are positively and necessarily forever excluded from being the Sabbath.

Do they believe these contradictory articles, or do they only say they do? For both of them to be true, is as truly impossible as it is for God to lie. Why do they not then choose one of the two, and hold to that and reject the other? Why try to serve two masters who are at war with each other? The only reason that I can see why sane men should take such a course is this: From present appearances it would seem that God has changed the Sabbath to the first day, and forgot to tell us in his word that he changed it. Therefore these men, with the benevolent design of apologizing for this inconsistency, have wisely discovered that the Sabbath was indefinite as to the day, and, being "loose upon the handle," it needed no special act to change it, but could change itself! Now as this theory is a mystery that the Lord has never revealed to man, how much must he be indebted to them for their pious and indefatigable efforts to clear up his character! Or rather, what a pious fraud are they practicing upon themselves and others, to justify them in following after the Man of Sin—the changer of times and laws!

This may seem harsh; but it is not written to harm any one, but to aid the "little ones" in escaping the snare of the Deceiver. R. F. C.

#### STRENGTHEN THE THINGS THAT REMAIN.

NOT long since a flying report came to our ears, that a band of Sabbath-keepers somewhere, were

turning back to Sunday-keeping. We have not yet found out where they are.

Oh can it be, now, when all the wicked world are uniting with a fallen church in upholding the counterfeit sabbath, that any should leave the genuine Sabbath? just now too, while the Third Angel's Message is going forth?

Satan is very busy to overthrow the saints, and well does he know our weakness, and how to take advantage of us while we are off our guard to give us a trip, and cause us to stumble, or throw a cloud of unbelief over us.

Well he knows that if he can get us discouraged, then is his time to tell us that all is of no use; or some other suggestion, which he follows up with another, and then another, until he, the arch seducer, often gains his point.

Oh brethren, let us be always in the way of duty, always in the Spirit, always on the alert, watching our hearts lest pride steal in, or vain glory, or carnality, or mammon, or some other sturdy foe, and steal away our peace and usefulness, and perhaps our crown.

Who shall feed the scattered flock, and keep them in the fold, while hungry wolves, hypocritical dogs, lurk around outside to snatch the fattest of the flock for their remorseless hunger?

What mortal tongue can reach all the agonized ones, who alone in secret mourn the fall of Zion? Who but the great master Shepherd?

Turning back! Oh is it possible? Yes it is possible. We have only to displease God by lukewarmness, unbelief, worldliness, unwatchfulness, pride, or a thousand other little ways, by a single one of which, unrepented of, persisted in, we tempt our holy High Priest to withdraw his sweet, consoling, strengthening presence and leave us in awful darkness.

Darkness! spiritual darkness! Oh how terrible for a moment to realize this withdrawal of the Spirit, more appalling to the child of God than earthquake, famine and pestilence, more to be dreaded than any earthly woe.

Who then will feed the scattered flock?

Who will warn them of Satan's devices?

Who but the great Shepherd can lead the flock by the still waters, among the verdant meadows?

He is able and mighty, but he employs under shepherds, whose duty it is to feed the flock with wholesome food, to protect the flock from the prowling wolf and beasts of prey.

But alas! this is a cloudy and dark day, and the sheep are scattered upon the mountains, and in the valleys, and upon the plains. Here are a few and there a few, and while the shepherds are worn down with watching and labor in one quarter, the enemy is busy in scattering and dividing and devouring in another.

But should this reach some lonely one away in some secluded spot, dear saint, take courage. Look up, for your redemption draweth nigh. Strengthen the things that remain that are ready to die. Strengthen thy poor tempted brother or sister. Pray without ceasing.

J. CLARKE.

#### Sabbath Convention.

AN interesting County Convention, to promote the better observance of the Sabbath, was held in Syracuse on the 17th inst. It was well attended by ministers of different churches, and was delightfully harmonious. Measures were adopted to secure the canvassing of the State, by Counties, Towns, and School Districts, to secure signatures to a petition to have the locks on the canals closed on the Sabbath. An appeal to the friends of the Sabbath, containing a plan of operations, and also a petition to the legislature, has been prepared and printed, and everything is now in readiness for a simultaneous movement throughout the State. We trust all our readers will favor and forward this noble undertaking.

For appeals and other documents, address Rev. M. E. Strieby, Syracuse, N. Y.—*Northern Independent*.

## THE CHRISTIAN'S DESIRE.

I love, O God! to call thee mine,  
And know that I am truly thine;  
That all I think, or say, or do,  
May meet thine approbation too.

In all, thy glory I would seek,  
And but for thee, Lord, would not speak;  
I'd raise my voice in grateful lays,  
Nor would I move but to thy praise.

I'd part with joys of earthly mould,  
And pass through trials yet untold,  
Could I but know my Lord was there,  
And did each bitter cup prepare.

I'd love to drink it, and rejoice  
To have thy will, dear Lord, my choice.  
If I might choose, I'd leave to thee  
The whole control of mine and me.

God will protect and save his own,  
Though in the fiery furnace thrown;  
But did we know our case was sure,  
'T might not effect sin's needed cure.

To break our hold of every tie;  
That we to sin and self may die,  
God seems to quite forsake us here,  
Nor leave one ray of light to cheer.

Though painful now, "the darkest day,  
To-morrow, will have passed away,"  
Deliverance will be found ere long,  
And then will come the conqueror's song.

If I am favored here to share  
An answer to my Saviour's prayer,  
We shall be one, his voice I'll hear,  
When in the clouds he shall appear.

O, glorious day to those who're found  
In Him when the last trump shall sound,  
Their sorrows and their sufferings o'er,  
And prayer to praise turned evermore.

Mrs. R. SMITH.

West Wilton, N. H.

**To all that Love the Sabbath of the Lord  
Our God.**

DEAR brethren and sisters, it is with feelings I cannot express I take my pen on this holy day to pen a few lines to you. Two of us have long stood alone here as to the true Sabbath, and I have felt so discouraged many times that it has seemed as though there never would be any to go with us; but the Lord has done great things for us, for which I do desire to sink at his feet in humble gratitude. My dear father and mother, although between seventy and eighty years of age, begin to behold wondrous things out of God's law. They have resolved to try and keep all his commandments, and this is the first Sabbath of the Bible they ever tried to keep. O, it is the Lord's doings and it is marvelous in our eyes. Some that may read this have known how very much opposed father has been to the Sabbath; but it seems to me he has received it right; for he truly seems like a little child, all his prejudice and enmity gone; and he seems so humble and manifests such a desire to be right, that we feel to say, what hath God wrought! Mother has never opposed, but could not get clear light; but thank God, the scales of tradition have at last fallen off from their eyes, and they begin to see things as they are. They feel their weakness very much, and desire all the saints to pray for them. O that I could render all that praise and honor that is due to the Majesty of heaven.

We that have long professed the truth are striving to rise with the message. I feel as though I could not be left behind. I want to confess and forsake every evil that I may be numbered among God's people. My husband is still in the dark. Do my dear brethren and sisters take hold of his case with all the faith you can get. We try to pray much with and for him, but he says he cannot feel. O the Lord is able to make him feel. I think he is not as indifferent as he was. O that the Lord would undertake his case. Do pray for us all, that we may be a united family, all fitted up to meet the Saviour when he shall appear for the deliverance of his poor, afflicted children. I have realized within a few months more than ever before, that it is through much tribulation

that we enter the kingdom, if at all. May the Lord help me to go through the trials and perils of the last days in that way, that his blessed promise "all things shall work together for good to them that love God," may be verified to me.

Your sister striving to overcome.

MALINDA B. PIERCE.

Andover, Vt., Jan. 16th, 1858.

## LETTERS.

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

From Bro. Bingham.

DEAR BRETHREN: It is now a little over seven years since I felt the power of present truth in such a degree as to move me to restore the breach in God's law, and I bless his holy name that light is now as plainly shining upon the Faith of Jesus as it has upon the Law of the Father. I have been trying to give heed to the counsel of the faithful Witness, and hope God will enable me to purify myself in obeying the truth and striving to work out my own salvation with fear and trembling.

Dear brethren, let us try to get on the whole armor: the trying time is soon upon us. No doubt, in my mind, we have entered the perils of the last days. O that God may give us the holy Spirit's aid to watch and keep our garments, that we be not found unprepared. God is calling the scattered flock to unity of faith, and will soon fit them to give the loud cry, and call our honest friends from their present sleep, bring them out of Babylon and fit them for translation. I acknowledge the receipt of many a cheering letter from my dear brethren who have gone West to labor, for which please accept my warmest thanks. May God grant you grace to sustain you in your work and labor of love to poor dying mortals, and grant you an abundant entrance into the everlasting kingdom, so soon to be set up, in place of these wicked ones. I feel to thank God and take courage. In almost every place I visit, there is an ear to hear and now and then one has decided to live for the glorious coming kingdom.

Almost all points of Bible truth seem to be understood by the three message advocates, and now my prayer is for grace and humility to enable us to purify ourselves that we may overcome through the blood of the Lamb, and our testimony, and be permitted to stand on Mount Zion with the 144,000.

Your brother in hope,

H. BINGHAM.

Morrisville, Jan. 17th, 1858.

P. S. Where is Bro. B. B. Brown, of Beloit, Wisconsin? Will he write me if consistent. H. B.

From Bro. Barr.

BRO. SMITH: The interest was such at the close of the Bristol conference, that it seemed to be duty to continue the evening meetings through the following week. The interest continued through the week. Several were convinced that we have the truth, especially on the subject of the Sabbath. May the Lord strengthen them to walk in the light while they have it, and give them to see how much easier it will be to bear the cross in keeping the Commandments of God and the Faith of Jesus and live, than to go with the popular current, and finally bear the wrath of an offended God and perish. Sabbath, meeting at Waltham—a day of suffering to the church, especially those that were deeply anxious that every wrong should be righted, and all should so heed the counsel of the faithful and true Witness, that none should be left to meet the fearful doom of the lukewarm. In the evening, while praying for the sick, the blessing of God rested down upon us, and those that had suffered through the day were now made to rejoice in view of the great love and care God still has for his poor afflicted saints.

First-day, evening meeting at Bro. Gardner's. Second-day, P. M. we repaired to the water side, where we again enjoyed the gracious smiles of our dear Redeemer, while one more of his disciples was planted

in the likeness of his death, with the joyful hope of the likeness of his resurrection. In the evening the church assembled for the purpose of attending to the ordinances designed by the great Head of the church to keep the saints humble and separate from the world. Another effort was made to have every wrong righted, so that all could participate in the same; but the desirable object was not gained. It was finally thought best for those that were in unison and were determined to walk in all the commandments and ordinances of the Lord blameless, to move forward and leave others to come along when they got right. With this resolution God was well pleased. The powers of darkness began to give back. Light began to break in upon the saints. Hard hearts began to melt. Tears flowed freely. Humble confessions were made right to the point, and the oppressed went free ere we reached the point of commemorating the dying love of our compassionate Redeemer. A perfect victory was gained in all the house, and all were prepared to participate in the same, in hope of soon seeing him as he is, and drinking wine in the kingdom of God. In order to share in this great blessing we must get all right soon and keep right until the Master calls for the faithful servants. No time to backslide now, no time to gratify self, no time to be idle. Remember we are now having our last chance to get ready for the return of the King of glory, and if this time is not rightly improved, all is lost for ever. May God help us to see it and realize it, and work faithfully while the day lasts.

E. L. BARR.

South Hardwick, Vt., Jan. 21st, 1858.

From Bro. Davis.

BRO. SMITH: The paper is truly a welcome messenger to us. We are encouraged and strengthened by its truthful and cheering testimonies. It is to us a connecting link with the body of the church, and a great relief to our isolated situation—having none of like precious faith to meet with. We often feel to bear to the throne of grace those who are laboring for the cause of truth. O that the Lord may sustain us by his grace, and preserve us from the many snares that surround us. We rejoice in being able to see the good hand of the Lord in giving us the Laodicean message and not leaving his people to their own ways.

There is nothing of general interest to write from this place, although we feel to pray the Lord to open the way for his word. It seems sometimes as though none could hear and obey, while such a combination of adverse influences is operating against the truth. But those that are for us are mightier than those that are against us. May the Lord give power to his truth and a right spirit to his people. My wife unites in love.

Your brother in Christ.

OBADIAH DAVIS.

North Burwick, Me., Jan. 17th, 1858.

From Bro. Jones

BRO. SMITH: It is some over two years since I commenced keeping the Sabbath of the Lord, and I can say of a truth it has been the happiest part of my life. I look back to be sure and see some crooked steps that I have made, but on the other hand I can call to mind many a time when the Lord has met with and blessed me. O how cheering it is to look back the last two years and see so many bright spots on my pathway; not only in public meetings but in the field, and in the grove, in the closet and around my own family altar. Truly the Lord has been chief among ten thousand and the one altogether lovely.

I hail the weekly visit of the *Review* as I would a long absent friend; and while I read the cheering epistles from brethren and sisters in different parts of the field, my heart burns within me.

The light of the Third Angel's Message surely appears "like the path of the just, which is as the shining light that shineth more and more unto the perfect day." That the two first messages are in the past, I believe with all my heart. I well remember the



movement in 1843-4, when the servants of God went out as it were with their lives in their hands, and proclaimed the coming of the Son of man; and how on the tenth day of the seventh month, with longing, streaming eyes they looked for the second coming of the lovely Son of God. But he did not come. There were yet other important scriptures to be fulfilled; the heavenly sanctuary to be cleansed; the last solemn message to be given; the saints of the living God to be sealed; the decree to go forth that we shall neither buy nor sell; the seven vials of God's wrath to be poured out.

Dear brother or sister, how can we doubt these solemn truths any longer with such a flood of light? Why I bless God for the strong unyielding faith I have in the Third Angel's Message. I believe it to be the work of God, and it will go forward though men and devils may oppose.

The Third Angel's Message brings along with it the Sabbath; and I found after I embraced the Sabbath it was like a great lantern, shedding light on the past Advent movement, harmonizing the past with the future. I do thank God for the true light that is now shining. Come, my weak brother, I say to you, be strong; doubt no longer; take hold of the strong arm of the Lord; fight the good fight of faith; lay hold on eternal life. Plead earnestly; overcome the wicked one; die to the world, and to self, and everything around you; live for God and him only; wrestle like Jacob of old, until you know that God owns and blesses you as his child; and remember that in a little from this it will be said in heaven "It is done." The solemn decree will go forth, "he that is holy let him be holy still, and he that is filthy let him be filthy still."

Yours in hope of everlasting life.

LEANDER M. JONES.

Monterey, Mich., Jan., 26th, 1858.

#### From Sister Cook.

BRO. SMITH: I fear that many of us do not yet realize that we must be tried. Yes, purified and tried. O that we may get hold of the "gold." I feel for one to now lay hold as for eternal life. I pray that the church here, as well as elsewhere, may lay aside all dead formality, formal prayers, &c., and get into the work, that we may have the gifts among us, not to consume on our own lust, but to strengthen and encourage us.

Brethren, do we realize as we should that the last message is now being given? I say, do we feel it in our hearts? or have we only a surface work? Let us examine our own hearts closely, examine ourselves by the word of God, that we may see what we are building upon, see if we live out the high profession we have made. Are we letting our property preach as in 1844, or as the Scripture requires? Are we giving alms, helping to spread the message, lending as the Lord has prospered us a helping hand to the messengers that they may go forth? O how it must buoy their spirits up when we live out our duty in all respects. Brethren, I know that we have the truth. O let us live it out in all things, that we may have right to the tree of life and enter in through the gates into the city.

SARAH J. COOK.

Hillsdale, Mich., Jan. 10th, 1858.

#### From Sister Bliven.

BRO. SMITH: I have been a reader of the *Review and Herald* nearly four years, and I hail its weekly visits with delight. I love the truth it advocates. It has, under God, been the means of bringing me to embrace the true Sabbath. It is a little over three years since I commenced to keep the seventh day, for which I truly feel to praise the Lord. I am all alone here in the present truth, and have not the privilege of meeting with those of like precious faith. There is not one in all this region that I know of; and when I think of this I am sad, and often shed tears. Still I feel to put my trust in the Lord, knowing that he is able to keep me as in the hollow of his almighty hand. I have many trials, but my heavenly Father sees I need them all. He does all things well, and

I feel to say, his will be done. Pray for your unworthy sister who is striving to overcome.

SARAH BLIVEN.

Pendleton Hill, Ct., Jan. 14th, 1858.

#### Extracts from Letters.

BRO. D. RICHMOND writes from Key Stone, Mich. Jan. 17th, 1858: "Will not one of the preaching Brn. give us a call? There are in this town fourteen Sabbath keepers; but we are in a collapsed state. I fear we are worse than 'lukewarm.' Some who embraced the truth more than a year ago have been a long time waiting for an opportunity to be baptized. The subject of 'alms giving' caused a schism among us—from the dire effects of which we still suffer. Only six of us assemble punctually every Sabbath for prayer and exhortation; but we are blessed in obeying the Word by receiving the fulfillment of the promise, 'Where two or three are gathered together' &c. We realize the importance and necessity of an entire consecration of ourselves, our time, and our means to the cause of God. Every day's occurrences convince us we have fallen on perilous times. Not only infidels but professed Christians 'gape to devour' us, because we strive humbly to 'keep the Commandments of God and the Faith of Jesus.' Some of the brethren want light on the 'seven churches' and the 'Laodicean state;' in fact, we need help every way. We want 'stirring up.' I think much good might be done by a series of public meetings.

"The *Review* is very precious to us. The letters from the dear saints are as good almost as a conference. My prayer is that they may prove faithful—'fight the good fight'—remembering, 'the battle is not long.' Aid us by your prayers and if possible send a hand to help us."

BRO. H. W. LAWRENCE writes from West Bangor, N. Y., Jan. 6th, 1858: "I have spent a few weeks of late in Franklin and St. Lawrence counties, visiting the brethren, and new places not often visited. I find honest ones more willing to hear and investigate than formerly. It seems as though the Lord suffered some to feel their poverty, and see that all is not right in the sects; on purpose to prepare them to embrace the present truth. So-called revivals are increasing all around us, yet some of those who used to labor for the Lord years ago, say that the converts do not appear as they used to, &c. One preacher said that revivals of religion were assuming a new aspect at the present time, and he hailed it as evidence of the approaching millennium. Thus signs increase and few seem to realize our whereabouts."

Sister A. M. PRESTON writes from Fitz Henry, Ills., Jan. 15th, 1858: "I feel thankful that I am permitted to keep the Sabbath, though all alone. We have been here four years next Spring, and have not seen a Sabbath-keeper, except the one that reads my paper. O that some brother would come this way and proclaim the truth to the people here. It is a very dark place, and a great many Spiritualists here. I feel very thankful for the *Review*; it cheers my drooping spirits. I do mean to be more in earnest, and watch over all my besetting sins. The enemy assumes so many forms that we need to keep a very close watch. Do pray for me my brethren and sisters, that I may go through to the kingdom."

BRO. E. LINCOLN writes from Green Spring, Ohio, Jan. 1858: BRO. SMITH, "I have been much encouraged by reading the letters in the *Review* from the scattered saints, and feel like pressing my way onward, although trials and temptations beset me. I know if we put our trust in God he will give us grace sufficient for our day."

"O brethren and sisters, let us take courage, prove ourselves true soldiers of Christ, and fight manfully the battles of the Lord. Let us take heed to the faithful and true Witness. Let us keep our eyes fixed on the prize and walk in the light of present

truth. We must encourage each other with our testimony, and so much the more as we see the day approaching. I feel that this is indeed a most solemn time, when the Lord is preparing a people to stand in the time of trouble. O that the Lord would give us all a realizing sense of our position. Let us strive earnestly to overcome the world, and the sins that so easily beset us. 'To him that overcometh will I give to eat of the tree of life.'"

BRO. J. RICE writes from Goodland, Mich. Jan. 17th, 1858: "It has been but a short time since I embraced the doctrines of the Bible. I verily thought that I believed the Bible before, but I had always read from tradition and superstition. I did not look at it as it was; but I am now trying to read for God, and live and think for God. I feel that I am the Lord's, and all that I have is his. I do believe that if we live as we should live, we shall see greater manifestations of his spiritual presence than has been witnessed since the days of the apostles. The Lord is the same, his love the same, and it is our privilege to be the same now as the primitive Christians were and have the same power with God in prayer that they had. I have become acquainted with some few of the brethren; that has done me some good, and it does me good to hear from others through the *Review*."

C. A. INGALLS writes from Eureka, Wis., Jan. 13th, 1858: "It seems as if we could not do without the *Review*. It is all the preaching we have. We are alone in our faith, lonely and sad, but still trying to hold on to the sure promises of the Lord. We desire an interest in the prayers of the church for ourselves, and for all the lonely ones, that we may escape the dangers and snares that are coming upon the earth, and finally overcome through the blood of the Lamb and the word of our testimony."

BRO. M. H. LEONARD writes from Burlington, Mich., Jan. 18th, 1858: "Through the blessing of God we are striving here in Burlington to see the end of the race, which end, we think, is near, even at the door. The crown of eternal life will very soon be placed upon our heads if we are faithful. Soon God's people will be at rest. O, that blessed hour is coming, when we shall be delivered from unreasonable and wicked men, and from the tempter's cruel power."

"The brethren here are all united in striving to keep the Commandments of God and the Faith of Jesus. There is not a jarring string among those that meet for the worship of God. There were a few that commenced with us that found the way too narrow, and have stepped one side, and lost the way to meeting, and to those bright mansions in glory. But I never, never shall stop short of heaven, God being my helper. I hope God's scattered people will remember their brethren in Burlington at the throne of grace."

#### OBITUARY.

FELL asleep, in Jesus, Dec. 28th, 1857 in Fletcher, Franklin Co. Vt., R. Woods, aged 74 years. This aged Bro. embraced the Sabbath about four months ago. He had been a backslider for years; but God in his great goodness brought him to love and obey the present truth in his old age.

As I was absent from home when he died, I did not attend his funeral. The neighbors took the opportunity of my absence to invite a Methodist preacher to preach the funeral sermon; but to their disappointment he did not comply with their request.

On the next Sabbath I preached to the Brn. at Fletcher. We have comforting evidence that this bereft family mourn not as those who have no hope.

A. C. BOURDEAU.

WE are as much indebted to, and dependent upon, the Holy Spirit, to enable us to understand God's will, as though there were no Bible; and yet as much bound to search the Scriptures, to ascertain that will, as though there were no Spirit: "Search the Scriptures."

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. FEB. 4, 1858.

The report that the reform Jews of N. Y. city under Dr. Raphael, have changed their day of worship from the seventh to the first day of the week, is denied by *The Israelite* of Cincinnati.

Eighty-six shocks of earth-quakes are enumerated for the year 1857.

## New Work.

**The Nature and Tendency of Modern Spiritualism.**—By J. H. Waggoner. This is a work very much needed. Brethren, put it into the hands of your friends and neighbors, to guard them against the seductions of Spiritualism. It is an able exposure of the heresy, by the light of scripture testimony.—84 pp.—Price \$5.00 per 100, 8 cents single copy. Postage paid when sent by mail from this Office. J. W.

## The Ten Commandments.

BRO. A. B. PEARSON has just brought into the Office a cloth Chart, two feet, nine inches wide, by four feet long, on which he has painted the Ten Commandments. It is a beautiful thing. The cloth has a coat of white zinc paint on each side, and the letters are formed with black paint. On rollers, the price is \$3.50. It cannot be sent by mail. Address A. B. Pearson, Battle Creek, Mich. J. W.

## Meetings at Gun Lake, Mich.

DEAR BRO. SMITH: After spending the Sabbath, Jan. 8th, in Otsego, in company with Bro. White and Loughborough, I left early on First-day morning, and after riding some twenty-five miles I arrived at one o'clock in the vicinity of the Post Office of Gun Lake, near the west line of Yankee Springs, and found a congregation assembled for the purpose of hearing the present truth, at the school house, according to previous appointment. Here we felt much freedom at the first meeting, and about every evening through the week, in presenting the evidences of the soon coming of our Saviour, and our duty in view of the near approach of this great event. It was evident that there was an ear to hear. The congregations were large for a new place. Some have decided to keep the Sabbath; and I have no doubt that others will, and a church be gathered here sufficient to sustain meetings on the Lord's holy day.

After spending the week and feeling quite worn down we were cheered by the coming of Bro. Frisbie and Phillips, who have been laboring there the week past. I think you will hear from Bro. F. soon. I left for this place yesterday morning. JOHN BYINGTON.

Hastings, Mich., Jan. 21st, 1858.

BRO. S. MYERS writes from Plum River, Ills., Jan. 17th, 1858: "The present position of Reed and J. M. Stephenson, we hope will wake up every intelligent believer of truth in the West. Is it possible that men can be honest after having learned what *sin* is, what pollutes God's Sanctuary, and how the Sanctuary is cleansed, and read Rev. xi, 19; xv, 5, and reflected for a moment on the words, *testament*, and *testimony*, and then take the position that they now occupy? It is certainly hard to believe they are. But they are in the hands of him who sees not as man sees."

## Mind.

Nor long since I heard a preacher of some notoriety, say while preaching, that "mind must necessarily remain mind." Now I suppose that he as well as many others, have no doubt of the truth of this assertion. In view of this, I will give the following quotation from one of the religious papers of the day. It states, "nineteen years, ago, Mr. Hat of Wilton, in Fairfield county, Connecticut, then a remarkably good student, in his collegiate course was suddenly deprived of his reason and memory. Under these circumstances, his father, the Rev. Mr. Hat, sent him to Hartford, but finding no relief, he sent him to Mr. Chaplin of Cambridge, Mass. The Doctor said there was no present relief for him, but at the age of thirty-six or thirty-seven there would be a change; that the brain was too much expanded for the cranium, and there would be at that age a contraction which would enable it to act healthily. His anxious father and family saw their hopes preceptually deferred for nineteen years. That time has recently expired, and to their great joy, the prophecy is fulfilled. The man began to enquire for his books as if he had just laid them down, and resumed his mathematical studies where he left

them. There was no trace in his mind of this long blank in his life, or of anything that had occurred in it, and he did not know that he was nearly forty years old."

I ask, is it reasonable to suppose that this man knew as much as any other common man in some other world, or sphere, (to say nothing about knowing more after the thoughts stop here, than while they were in motion,) during this long period?

Now the Bible says, "put not your trust in princes, nor in the son of man; his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. cxlvi, 3, 4. The above is a case when the man's thoughts perished even before his breath went forth; and if a compressed state of the brain would produce insensibility while a man was alive, would there not a certain insensibility follow the entirely burning a man up? JESSE DORCAS.

Fremont, Ohio.

## "Society for the Diffusion of Spiritual Knowledge."

"OFFICERS.—President. Gov. Nathaniel P. Tallmadge, Wisconsin. Vice Presidents. Chief Justice Joseph Williams, Iowa. Judge W. P. Fowler, Kentucky. Judge R. P. Spaulding, Ohio. Judge H. C. Larabee, Wisconsin. Horace H. Day, New York. Hon. Warren Chase, Wisconsin. Dr. David Cory, Illinois. Gen. Edward F. Bullard, New York. Hon. R. B. Davis, New York. Gen. Geo. F. Dexter, New York. Major G. W. Raines, U. S. A.

"In the city of New York, to which circle our personal investigation has been confined, there are, at the least calculation, forty thousand sincere believers in spiritual rappings. We cannot pretend to give the number in the United States. The rush to consult the spirits, in both what are called private and public circles in New York, if known, would astound the public. From morning until noon, from noon until night, and from night until morning again, in parlors where flashing mirrors reflect rosewood, and velvet, and silver, and gold: in humble rooms where the floors and walls are bare, the tables are placed, and around them, men and women, with their hands spread out, and eyes fixed, as if on vacancy, are seated, waiting for communications from the spirit world. A book entitled, "*The Rappers*," published in New York.

## APPOINTMENT.

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. JOSIAH HART.

## Business Items.

J. Fishell, jr.—What is the P. O. Address of Abner Fishell?

H. Bingham—Mary Olmstead's paper was ordered sent to *Smithville*; and after sending to that address about half a volume, the postmaster from somewhere ordered it stopped, saying that there was no such place. We now enter it at E. Franklin.

A. Pierce—We could not give any advice that would lead under any circumstances to an infringement of the Sabbath. We would rather rest upon the promises of God. See Ps. xxxvii, 3, &c.

L. H. Bond—The \$2 were received. The receipt will be found in No. 8, Vol. ix. The paper was sent again as soon as the time of its suspension expired.

Sally Peck—We receipt your dollar in this paper.

## Receipts.

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

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Geo. T. Smith 1,00,xi,1. Jno. Russ 1,00,xi,14. Jno. Pierce 2,00,xii,14. L. M. Jones 2,00,xiv,22. H. Kenyon 1,00,xii,14. C. Howland 2,00,xii,1. Wm. Mow 1,00,xi,17. L. Harris 1,00,xiii,1. Jno. Fishell jr. 1,00,xii,1. A. D. Thomas 2,00,xii,13. E. Kellogg 1,00,xii,14. H. Bingham 2,00,xii,1. S. Myers 1,00,xii,1. J. Chase 1,00,xii,1. A. Pierce 1,00,xi,1. L. H. Bond 1,00,xii,1. J. Pierce (for E. Wheelock) 1,00,xii,1. O. Bailey 2,00,xii,14. R. Loveland 1,00,xi,1. R. W. Campbell 3,00,xii,1. N. G. Spencer 1,00,xi,1. Sarah Gove 2,00,xiv,1. Wm. Hoyer 1,00,xi,19. E. D. Armstrong 3,00,xii,1. N. Pratt 2,00,xi,13. Jno. Saxby 1,00,xi,20. C. W. Stanley 1,00,xi,13. Sally Peck 1,00,xi,21. M. E. Hicks 2,00,xii,13. A. G. Wilber 1,00,xii,14. Charlotte Alley 2,00,xii,1. Sr. A. P. H. Kelsey 1,00,xii,1. D. R. Palmer (for Dr. Cook) 0,50,xii,13.

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FOR REVIEW TO THE POOR. J. Fishell jr. \$0,50. H. Bingham \$5,00.

FOR MICH. TENT. Wm. Hoyer \$1,00.

## 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.

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**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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**Home Here and Home in Heaven,** with other poems. This 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.

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