

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

URIAH SMITH, Resident Editor.

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

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

WE'VE NO ABIDING CITY HERE.

I've no abiding city here, no pleasant lovely spot.
Where roses bloom without a thorn, where sorrows are
forgot;
No place where happiness is found, without a fear the
morrow
Will overturn the cup of bliss, and fill my heart with
sorrow.

No place where love fills every heart, nor hate nor envy
come
Within that sacred casket, where they ne'er should have
a home;
No dear Elysian fields are here, where rest and pleasure
reign,
And disappointment ne'er can come to blast our hopes
again.

No place is found this world around, where friends all
faithful prove,
Where no harsh word is ever heard, but every thought is
love;
Where joys distill and ever will, from every passing
shower.
And pride spreads not o'er every spot, its soul-destroy-
ing power

Ah no! for I had planned my schemes, with purest pleas-
ure fraught,
"Romantic schemes" they might have been, but O the
bliss they brought,
When fondly I believed them true: I thought not that
the morrow
Would blast my fondly cherished hopes, and fill my
heart with sorrow.

But hopes and schemes are blasted, and my spirit turns
away
And seeks beyond this "vale of tears" a brighter, better
day:
Where night and sorrow never come, where joys and
light are given,
Where Christ has promised me a home, a "rest" with
him in heaven.

There disappointment never spreads her dark and heavy
wing;
There life, and love, and peace shall reign, there saints
and angels sing;
There robed in light and glory, I shall dwell for ever
more,
And sorrow ne'er will reach me on that happy, happy
shore.—Sel.

Fulfill.

This word is uttered by our Saviour in the com-
mencement of his sermon to his disciples as he
commented upon, explained and enforced the ob-
servance of the moral law. Matt. v. 17. Here, as
I have before me the notes of Justin Edwards D. D.,
I will insert his comment on the words "destroy"
and "fulfill." Our Saviour says: "Think not that
I have come to destroy the law." Edwards says:
"set aside either the principles or moral precepts of
the Old Testament." "To fulfill: rightly to explain
the nature and perfectly to obey the precepts of the

moral law." Verse 18. "Not one jot: He says,
"No part of the moral law, or the obligation to
obey it shall be done away."

Here we find Edwards agreeing with the proph-
et Isaiah, [Chap. xlii, 21,] who instead of predict-
ing that Christ would destroy the moral law, posi-
tively declared that he would magnify and make
it honorable. Not "set aside either the princi-
ples or the moral precepts of the Old Testament,"
but to fulfill, "to rightly explain the nature and
perfectly to obey the precepts of the moral law."

These commandments are enjoined upon Christ's
disciples to obey and teach, under the weightiest
considerations. Christ says, "Whosoever therefore
(because they are not destroyed) shall (in the future)
break one of these least commandments, and shall
teach men so, he shall be called the least in the
kingdom of heaven; but whosoever shall (future)
do and teach them, the same shall be called great
in the kingdom of heaven."

In addition, Jesus says, "Except your righteous-
ness shall exceed the righteousness of the scribes
and Pharisees, ye shall in no case enter into the
kingdom of heaven." Will our righteousness ex-
ceed the righteousness of the scribes and Pharisees
if we break and teach others to break the least com-
mandment in God's moral law? How much less
if we break God's fourth commandment, that one
which, with his own finger he engraved in the bosom
of the moral law, in stone, and which also by phys-
ical and moral wants is engraved in our entire be-
ing; the only one of the whole ten which points
out to the infidel or idolater the true God; the
commandment which God has so sacredly designat-
ed by blessing and hallowing, and giving to man,
that he might know him, and for a sign between
God and his people. Eze. xx, 12, 20; Ex. xxxi,
17.

Will any try to do it away by faith? "Faith es-
tablishes the law." Rom. iii, 31. Will any try to
prove it abolished at the cross? Nothing but the
typical sacrifices which were shadows of the sacri-
fice that hung on the cross, were nailed there;
then consequently those sabbaths, new moons and
holy or feast days, on which those sacrifices were
offered, were abolished, which Paul says, were a
"hand writing of ordinances that was against us,
which was contrary to us, and took it out of the
way nailing it to his cross." Col. ii, 14-17. What
was against us? The Sabbath. No. Jesus says,
"The Sabbath was made for man." Mark ii, 27.
Are you a man? Will any try to do the Sabbath
of the fourth commandment away by love? "This
is the love of God that we keep his command-
ments." 1 Jno. v, 3.

Do any try to do away the Sabbath claim by
quoting Rom. xiii, 8, "For he that loveth another
hath fulfilled the law?" "By this we know that
we love the children of God, when we love God
and keep his commandments." 1 Jno. v, 2.

Do any quote the answer to the rich young man
[Matt. xix, 16] in order to avoid the Sabbath?
The omission of naming the Sabbath would prove
too much; for five commandments of the decal-
ogue were omitted. Is it right, because of this
omission, now to take God's name in vain? to make
and worship graven images? to have other gods,
before the true and living God? or to covet? Did
not our Saviour say, "Keep the commandments?"

Was not our Saviour teaching that rich man
his individual duty, what he must do, pointing out
what he lacked to obtain eternal life? The same

commandment that slew Paul, the young man was
transgressing, which our Saviour brought to light,
in the wise course of his instruction. Paul says,
"I had not known lust except the law had said,
Thou shalt not covet." But Paul does not find fault
with the law; he says, "the law is holy, and the
commandment is holy, and just, and good."
"For we know that the law is spiritual." Rom. vii.

David says, "The law of the Lord is perfect con-
verting the soul;" "all his commandments are sure.
They stand fast for ever and ever, and are done in
truth and uprightness." Ps. xix, 7; cxi, 7, 8.

Will any quote 2 Cor. iii, 7, to prove that the
commandments engraven in stone were done away
by Christ? Look once more, and see that it was
the glory of that ministration that was done away.
Although the glory of that ministration caused Mos-
es' face so to shine that he put a veil over the glo-
ry of his shining face, that the children of Israel
could not look steadfastly to the end of that which
(glory) is abolished; even "that which was made
glorious had no glory in this respect, by the reason
of the glory that excelleth." 2 Cor. iii, 7, 9, 13.
What excelleth? The "ministration of the Spirit"
is "rather glorious," as now ministered by Christ,
the minister of the New Testament, and who
"writes the law on the fleshly tables of the
heart." Verse 3.

Do we not see, that if faith, love, or the ministra-
tion of Christ, or the Spirit, or any omission on any
occasion by Christ or the Apostles to quote the
fourth commandment, would do it away, it would
destroy the whole moral law, and if so, as a work
under Christ, it would prove what our Saviour de-
clares was not his work?

"Think not that I am come to destroy the law."
"I have not come to destroy the law." Do you be-
lieve Jesus? E. EVERTS.

Delhi, Whiteside Co, Ills., Jan. 23d, 1858.

"And Every one to be Over Against his own House." Neh. vii, 3.

THE 70 years of Israel's captivity had expired:
the call had gone forth to the exiled Jews to leave
the land of their oppressors, and captors, and to re-
turn to their beloved home. Many had returned,
while many others remained in Babylon: having
their treasures there, their hearts were there.

Those who had returned, had by great labors
and amid self-denials and discouragements, hard-
ships and privations, rebuilt the walls of Jerusalem,
and now great watchfulness was necessary in order
to retain the city, and protect it from restess, vig-
orous, and cruel enemies, who sought the extermin-
ation of the Jews.

Every effort had been made by enemies to hin-
der the building of the walls of Jerusalem; and now
that the ruins were in part repaired, and the city
began to resume its ancient glory and splendor,
nothing could satisfy the rage of their foes who hat-
ed God, and his people, and his law.

The peril of the city was enhanced by the fact,
that few people had returned to the city, which was
large, and most of the houses were yet in ruins, and
it was in this state of things that Nehemiah com-
manded to set a watch upon the walls, and every
one to watch over against (or opposite) his own
house.

In this Nehemiah displayed wisdom and fore-
sight, and a profound knowledge of the laws which
govern the human mind; he thus too, made the
very best disposition of his scanty force, on the prin-

ciple, that mankind do naturally guard their individual interests more faithfully than those of another.

Here is the point for us to notice in the application. This is a time of peril, when there is much to be done, and few to do it, and enemies lurk on every hand, seen and unseen, to seduce, to draw aside, and to overthrow, while on the other, many stand ready to flee from spiritual Babylon, when the call shall be fully pressed upon them.

While messengers are sent forth like Paul to sound the gospel to remote and distant places, it is plain that the great majority of the church are to remain at home, and to honor God here as opportunity shall present.

Here we are to build, and watch for ourselves and others: at home over against our own houses, this, this is the duty of those who remain at home, to keep the ground already gained, to nurse the crop already sown, to feed the flock already in the field, to keep at bay the prowling wolf and beasts of prey.

While many are called to forego the endearments of home, to part with dearest earthly friends and to go forth and breast the opposition of a heartless, reckless world, to endure scoffs and jeers and privations which would daunt the stoutest chivalrous heart; the great majority of the church are permitted to remain at home, and to enjoy all the social and domestic endearments of home and friends.

But because we are permitted to abide in our own place, let us not suppose we have nothing to do, Oh no. We must watch for souls, watch lest we or our brother or sister languish and faint by the way. Keep watch upon the wall opposite our own house.

Yes, begin at home. Keep first thine own heart with all diligence, make all right there; strive, agonize, until a blessing falls upon thine own heart. Abide long in thy closet, even until the full blessing is felt, and then diffuse a holy influence from day to day upon all around.

Thus be thy brother's keeper; thus feed the flock; thus save companions and children, brothers and sisters, fathers and mothers and associates. Ye are the light of the world. Oh let the light shine. Ye are the salt of the earth. Let the salt diffuse its savor; draw around the sweet influence of the Holy Spirit. Give the Lord no rest until you gain the victory.

Have you, through false shame, neglected duties? Go to-day, take up the cross, whatever it may be, or to whom it may be due. Be a bright example of probity and sincerity, and while your cheerful smile shall win, and your open hand and heart make your way, let faithfulness and truth make abundance of foes from the world around.

Let us be careful to be above reproach in dealings with the world. Let us not be censorious, or cruel or fretful, or passionate, or light, or trifling, but be an example of believers in all things. Let us be just right at home; let our neighbors feel that we have their good at heart, so that they will patiently hear the last message of God to man, and so shall we inherit the kingdom of God.

J. CLARKE.

SELECTIONS.

Religion Should Cost us Something.

We hear much said about the freeness of salvation—so much so that some would almost make themselves believe it to be a sin to be at any expense on account of it. Hence the good brother rejoiced exceedingly to think that he had been a professor so many years, and it had cost him only twenty-five cents! How cheap! Worship God with nothing and have an excellent opportunity to accumulate the things of this world! But this is not the way the true Christian feels. He is ready to acknowledge that God has a claim upon his body, mind, and all that he possesses, and he feels bound at all times to act with reference to that claim. The consequence is, that his religion costs him something.

So it was with David when he desired to make an acceptable offering unto God, and worship him

in such a manner as to avert existing calamities, and secure his blessing. He needed a suitable place to build an altar, and appear before his God. The place, the sacrifice, the materials necessary, were all gratuitously offered him; but understanding that there is something more in true worship than the mere external act—that there must be a sacrifice—a giving up of the world, he says, "Nay, I will surely buy it of thee at a price." So he bought it, prepared it, and then worshiped God acceptably.

That which costs us nothing is worth nothing.

1. In our own estimation. So it is in regard to the things of the world. I do not say that nothing is useful which costs us nothing. The air which we breathe is of the greatest utility; yet we put no price upon it. It is considered as a symbol of nothing among men; and to offer it to God would be to offer him nothing. We estimate the value of things not so much according to their utility as according to their necessary cost. Things of no utility have their prices without which they cannot be obtained; and things that are useful have their prices graduated by the scarcity and consequent cost. This is the case with the metals. Let gold be as plenty as iron, and we might be as willing to exchange it as the aborigines of Mexico. Let it become as plenty as the sand and clay of our streets, and how would it differ from them in value? It might be made into vessels, and the labor expended would give it value just as it gives value to our glass and pottery ware. The fact is, if gold cost man nothing it would be worth nothing to him, and so with everything else.

That knowledge which requires the greatest sacrifice is, as a general rule, the most valuable to us. How soon will a child learn sin and folly! He will seem to catch almost instinctively that which is no benefit, while valuable discipline and erudition come only by severe study—by close and persevering application. In no other way can he become an adept in the arts, sciences, and literature. He must devote time and money to it. He must sacrifice ease and comfort for the sake of it. But there is no special effort required to devour the light literature of the day, and become an adept in vice.

The same principle is true in religion. If it requires nothing it amounts to nothing. If there is no letting go, and giving up, of the world—no sacrifice of time, talents—of pride, selfishness, there will be no benefit derived from it; and in proportion to the sacrifice will be the benefit. We must "Buy the truth and sell it not." There must be a "living sacrifice" for it. "Yes," says one, "but we are to buy it without money and without price." To be sure there is no specific sum of money required for it or indeed any money. The poor may have it without money, yet he may be properly said to buy it as well as the rich. He cannot have it for nothing, and if he offers a sacrifice which costs him nothing, he will receive a religion which is worth nothing. "But how is this?" says one. Christ told us, It is a treasure hid in a field, the which when he hath found, he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field." It is the pearl of great price, which the finder could buy only at the sacrifice of all that he had. Matt. xiii. 44. So it must be. No man can obtain true religion but by giving up all he has in his possession and affection. If he has money, he must make an entire surrender of that, as well as of everything else. Himself and all that belongs to him must be dedicated to God. Now if I am required to make such a sacrifice, it is futile—it is mere mockery for me to offer unto God that which costs me nothing.—J. M. B.

Tobacco.

We have a list of no less than eighty-seven diseases caused by tobacco. We are to infer also that when a greater degree of attention shall have been given the subject, the number will be found still greater. Medical men, too often themselves slaves of the tobacco-habit, have not, as a class, hitherto been sufficiently observant concerning the effects of this narcotic. These diseases, it will be seen, are many of them among the most dangerous and most painful to which the human body is subject. No

other narcotic or stimulant—probably not even alcohol itself, destructive as it is to life and health—is capable of producing such varied effects. The writer has been thus particular in this department of the subject, under the impression that it has not generally been sufficiently considered in essays of this kind.

ITS EFFECTS ON THE MIND.

The effects of tobacco upon man's mental and moral nature have been, in part, anticipated in the foregoing remarks. Any narcotic, the use of which is capable of causing hypochondriasis, hysteria, epilepsy, mental imbecility, and insanity, must of necessity, if employed habitually, become detrimental to the intellect and the morals in proportion to the extent of the abuse. Besides, it is a recognized principle in nature, that whatever enfeebles the body must, in the end, and in the same degree, enfeeble the mind. "A sound mind in a sound body," is in the physiological law. This every tobacco-user violates.

The moral reasons why tobacco should not be used as a luxury by any human being, are numerous, some of the more important of which will now be stated.

In the first place, a man has no moral right to destroy his health. Health is "the poor man's riches, the rich man's bliss." It is the most precious of all earthly gifts. What greater blessing can there be than a state of perfect bodily and mental health? Almost every tobacco-user is convinced that the habit is detrimental to his physiological well-being, and yet he goes on, good or bad as he may be by profession, unremittently in his downward course. Nor has a man a right to enslave himself. The tobacco-habit is proverbially stronger than any natural appetite—stronger even than that for food. So enslaved does the tobacco-user become to the narcotic, he prefers it to the society of his best friends.

ITS FILTHINESS.

The filthiness necessarily consequent on tobacco-using is of itself a great moral evil. "Cleanliness," says Jeremy Taylor, "is next to godliness." But it is impossible for a tobacco-user to be a cleanly person. His mouth, which, more than all other parts of his system, should be cleanly, is a very sink of nastiness. That which he ejects from it is more loathsome than the dog's vomit or the sow's mire. Men have plainly no moral right thus to defile themselves, or to inconvenience those about them by their defilement, as in a thousand ways tobacco-users must.

Nor is it by filthiness alone that the slave of tobacco does injustice to others. It is a most flagrant wrong for him to pollute and poison the atmosphere which his fellows are compelled to breathe. This is done everywhere, and almost perpetually, by the votaries of the weed. What inter of tobacco who has ever traveled, but for a single day, from his own domicile, has not been outraged in this way?

What right has a tobacco-user to contaminate his own household even with the effluvia of tobacco? What right to hold in his lap his own darling child, giving off into its innocent face the pestiferous poison at every breath? What right to sleep even with an other person, his skin and lungs exhaling at every moment their noxious filth?

ITS EXPENSIVENESS.

The magnitude of the moral evils connected with the use of tobacco will become still more apparent when it is remembered that there are at least two million tons of the article raised annually in the world, and about one twentieth part of this enormous quantity in the United States alone. The duty levied upon Great Britain, in 1852, was £4,560,741, equal to a poll-tax of about two dollars per head. Poor men in the city of New York, (where tobacco is very cheap,) expend five, ten, or twenty dollars annually, for this article. Some who are better off, lay out eighty or one hundred dollars in the year. In New York city more money is expended daily for cigars alone, it has been estimated, than for bread. The United States and Great Britain alone, it is estimated, spend enough

annually on tobacco to support one hundred thousand ministers of the gospel at average rates. More money is wasted annually in this way, in Christian countries alone, than would be necessary to place a Bible in the hands of every family in the world. Civilized countries spend more for tobacco than would be required for establishing free schools throughout every habitable land.

It were well, likewise, for the slaves of tobacco to inquire what class or classes of persons are most addicted to its use. We are compelled to admit that the abominable thing does too often find its way into the pulpit, and perhaps still oftener into the deacon's pew, or upon the judge's bench. In general, however, it is a different sort of persons who are most addicted to the habit. "I find," says an extensive observer of human nature, "that the most wicked and abandoned individuals in the community use tobacco; that boys and young men who are becoming more and more depraved; that low, dissolute, profane men, idlers, engaged in amusements alone, night-walkers, theatre-goers, gamblers, and licentious persons, are almost invariably chewers or smokers."—*Dr. Shew on Tobacco Diseases.*

The Sabbath Movement.

A vigorous effort is now in progress to stop business on the canals of this State on the Sabbath. The following petition is being widely circulated. We insert it with pleasure, and also the accompanying remarks by Rev. E. Latimer, who has labored much and efficiently for this object.—*Northern Independent.*

TO THE HONORABLE, THE LEGISLATURE OF
THE STATE OF NEW YORK.

"The undersigned, inhabitants of the County of _____, believing that the desecration of the Sabbath is demoralizing in its effects, and tends greatly to increase crime, and the consequent expenses of the administration of criminal justice; and believing also that there is no exigency in the commercial business of the State requiring the transportation of goods on the canals or other thoroughfares in the State on that day, and that the interests of the State would be greatly promoted by suspending navigation on our canals on the Sabbath; we therefore pray your Honorable Body to pass a law instructing the Canal Board to close the locks on that day; and your Petitioners as in duty bound, will ever pray, &c."

Will those, who have circulated the petition send the same at once to Albany?

Will those who have received the petition, circulate it as soon as possible?

Will those who have not received the printed petition, copy it and circulate it as soon as possible, and send it to Dr. Wycoff, Chairman of the Sabbath Committee at Albany?

To petition is the way, and the only way to have the locks closed on the Sabbath.

We ask the united aid and efforts of all the friends of the Sabbath and the boatmen. We ask in behalf of the fourth commandment. We ask in behalf of more than 25,000 persons who need and long for the rest of the Sabbath. We ask in behalf of thousands of minors who are exposed to be ruined, as multitudes have been because they had no Sabbath on our State canals.

To justify the last painful statement, I appeal to our Criminal Courts—to Senate Documents, and to many prison confessions.

We ask in behalf of 900 miles of our canal navigation, that they may no longer be lines of darkness and moral death, but lines of light, and bands of peace and union, where virtuous life may be cultivated and heavenly hopes cherished.

We ask in behalf of 5,685 boats bearing the hundreds of millions of our produce and merchandise, that they may no longer carry a moral pestilence through the heart of the Empire State—but that they may rest on the Sabbath, and become floating Bethels of good to all. Such the lines of our canals and the fleet of boats may become, if the locks are closed on the Sabbath.

In view of all these considerations, we ask and implore the help of all, to circulate the petitions.

In view of all the above considerations, we ask every philanthropist, every patriot, every legislator, and every Christian to unite in all proper efforts, with prayer, to have this good and great work accomplished—which all say is right.

E. LATIMER. AGENT.

Lima, Jan. 15th, 1858.

Knowledge of the Bible.

THERE are two modes of obtaining this knowledge. One mode is by nature, and the other is by grace. He who takes the first mode may read the sacred volume carefully and candidly, availing himself of whatever light is thrown upon the inspired record from any human quarter. He who takes the second mode, not only diligently searches the Scriptures, but looks to God for teaching, subjects his mind to the truth so far and so fast as he learns it, and yields his heart to Christ. By the former mode an individual may obtain a general acquaintance with the Bible, but his knowledge will be speculative, he will be perplexed with many difficulties, and may lose his soul; while he who takes the latter mode, sees truth in its symmetry and beauty, is freed from distressing doubts, and is transformed by the divine word and Spirit into a meekness for heaven.

There is nothing like obedience to the truth, to make that truth plain. "Then shall ye know, if ye follow on to know the Lord." Conversion does more to clear up obscurities than the most profound and protracted study. When Merle D'Aubigné was a youth, and was pursuing his studies in Germany, his mind was distracted with scriptural doubts and difficulties. To find relief from them he made application to that eminent scholar and venerable man, Kleuker, of Kiel. The learned doctor did not undertake directly to solve his doubts, for, "if I should," said he, "they would be succeeded by others just as troublesome. There is a shorter and better way of disposing of them, a way which will annihilate them. Close in with the overtures of mercy, make Christ your Saviour, and then in his light you will see light, and your difficulties will vanish." D'Aubigné followed his wise counsel. The Son of God was revealed in him. He beheld "the light of the knowledge of the glory of God in the face of Jesus Christ," and "went on his way rejoicing."—*Am. Mes.*

The Pharisee's Prayer Analyzed.

THIS prayer consists of two parts.

The first is occupied with an enumeration of his neighbor's bad qualities—"I am not as other men are, extortioners, unjust, adulterers, or even as this publican."

The second with a statement of his own good qualities—"I fast twice in the week; I give tithes of all that I possess."

This is done by way of comparison—"I am not as other men are." He seeth his own supposed excellence in contrast with the vileness of "other men."

All his supposed goodness he ascribes to God's grace—"God, I thank thee that I am not as other men are."

The prayer contains neither confession of sin, nor petition for mercy, but only thanksgiving. He manifestly considers himself as "rich and increased in goods, and having need of nothing," save only to thank God for his abundance.

REFLECTIONS.

1. It is a certain mark of Pharisaism that one regards himself with self-complacency, and his neighbors with contempt.

2. Pharisees always compare themselves not with God's law, but with "other men."

3. Pharisees never look to the state of the heart, but only to their outward performances. It is not humility, or faith, or purity of heart, which this man boasts—things of which men are not apt to be proud—but of fasting and alms-deeds, outward works which the most wicked men can perform.

4. Pharisees are quite willing to thank God for their superior goodness, provided only that it be ac-

knowledge without contradiction. But if you attempt to show them that they are not so righteous as they supposed themselves to be, then they are offended.

5. A prayer without either confession of sin or petition for mercy is very suspicious.

6. The Pharisee will always meet with an awful repulse at the throne of grace. This man who "trusted in himself that he was righteous, and despised others" was rejected, while the publican was graciously accepted.

Fast Times.

THE current religion does not fail to partake of the same character. There are fast churches, that make astonishing advances, unknown to any but themselves; outstripping all their sisters, and so elevated, that it is about impossible to find a minister suitable for them anywhere. Yet fast ministers are not wanting; but the misfortune is that the fast minister is often as far ahead of the church, as the church is of him.

Everything must be fast, new, dashing, marvelous. If one stops for usages, proprieties, even decencies; he is prosy, an old fogey, and a bore. Every thing, even within the precincts of the sanctuary, must conform to the hurry, rage, and turmoil without.

But a fast age may be too fast, and while religion will conform so far as it properly can to the spirit of the age, there is a point beyond which it will not, cannot go. Truth, right, principle, are ever the same, and these can never be sacrificed to any reckless innovation. We are not to settle back to an opposite extreme of defiance; but we should see in such times that our foundation is on the rock, and our course directed by the light from above.

Something Knotty.

THE Universalists, as every body well knows, strenuously deny the existence of a personal Devil. They tell us that when a man sins, he is led away by his evil passions; that there is no real being who tempts men to wickedness, and that any such idea is contrary to the teaching of Scripture. Now here is something that we would like to have Universalists explain: We are told in the New Testament, that Jesus, himself, when in the wilderness, was tempted several times. Our question is, Who, or what tempted him? Was it not a personal Devil? If not, then it was his evil passions, and therefore, according to Universalism, Jesus Christ was an imperfect being! There is no getting over it. One or the other of these conclusions must obtain:—either that there is a personal Devil, or that Jesus Christ is imperfect. We defy a successful refutation.

Shepherds and their Sheep.

ON the lofty central chain of Lebanon, Mr. Porter passed the "Fountain of the Opening of the Knapsack." It is a favorite resort of shepherds, where they collect their flocks at noon; and opening their scrips in which they carry their dinner, sit down and eat. The flocks seem oftentimes so packed together, that you wonder if the shepherds will be able to separate each his own. But when the repast is over, each rises, calls to his own flock, sheep and goats, and they forthwith separate themselves from the throng, and go after him. What four texts does this illustrative passage remind you of?

HUMILITY. Men from deep places can see the stars at noonday; and from the utter depths of her self-abasement, she (the Syro-Phœnician woman) catches the whole blessed mystery of heaven: like St. Paul's Christian, "in having nothing, she possessed all things." No humility is perfect and proportioned, but that which makes us hate ourselves as corrupt, but respect ourselves as made to be immortal; the humility that kneels in the dust, but gazes on the skies.—*Archer Butler.*

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, FEB. 18, 1888.

SYNOPSIS OF THE PRESENT TRUTH, No. 15.

THE SANCTUARY. (CONTINUED.)

We closed last week with the inquiry on our hands, What is the Sanctuary of the new covenant? When Paul speaks of a first covenant, [Heb. ix.] he necessarily implies a second; and when he connects with that first covenant a Sanctuary and ordinances of divine service, he as clearly implies that the second will have a Sanctuary with divine service also. But on this point we draw direct testimony from the prophecy of Daniel. There was a period of 2300 years revealed to him, at the end of which the Sanctuary should be cleansed; but only 490 of those years were allotted to the first covenant, to the worldly Sanctuary, and to the Jewish church. At the end of that period, the confirmation of "the covenant," (the new or second covenant) should, according to the prophecy, be finished. Then should the old covenant have passed away, and the new one have been introduced. Then should the services of the worldly Sanctuary have forever ceased. Then the Jewish church should no longer have pre-eminence as the children of God, above any other people. But 1810 years still remain before 2300 are completed, and yet at the end of that period, the Sanctuary is to be cleansed. Therefore the second covenant has a Sanctuary and ordinances of divine service also.

As we pursue our inquiries to ascertain what constitutes this Sanctuary, the opinions that already exist upon the subject, demand attention; for we have no right to deviate from opinions already existing upon any question, provided they are sound and true; and we have no right to introduce any new views upon them till we have first shown the fallacy of the old.

Entering the field to search for truth on this point, four prominent views rise up before us. It is claimed by some that the land of Canaan is now the Sanctuary. Others contend that it comprises the whole earth. Still others there are, who take the word in a more spiritual, but no less unauthenticated sense, and say that it means the Church. While the fourth view, which draws largest on our imagination and marvelousness, makes out this rolling earth to be only the first apartment of the new-covenant Sanctuary, and all heaven the second.

If we would form correct views on this question, there is one thing which we must keep constantly before us, and that is, the relation which the Sanctuaries of the two covenants sustain to each other; namely, that of type and antitype. By keeping our eye steadfastly fixed upon this, it will be almost as hard to arrive at wrong conclusions, as it would be easy, were we to lose sight of it.

To this end we call attention to the numerous instances in which the worldly Sanctuary is declared to be a pattern of the true. "Let them make me a Sanctuary," said the Lord to Moses, "according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 8, 9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Chsp. xxvi, 30. "As it was showed thee in the mount, so shall they make it." Chap. xxvii, 8. "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen." Acts vii, 44. "While as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices," &c. Heb. ix, 8, 9. "For Christ is not entered into the holy places made with hands, which are the figures of the true." Verse 24.

From this testimony but one conclusion can be drawn; namely, that the true Sanctuary is the pat-

tern from which the earthly tabernacle was erected, and that whatever object we may find of which this earthly sanctuary was a true type or figure, that object is the Sanctuary of the better covenant under which we now live, and the cleansing of which the unerring word of the Lord locates at the termination of the 2300 days. We are therefore prepared for the following questions:

1. IS THE EARTH THE SANCTUARY? To this question, we reply emphatically in the negative. It is not; and if we are requested to prove a negative, we offer in its support, the following reasons: 1st. The word Sanctuary occurs 146 times in the Bible and is not in a single instance applied to the earth. Now if it was really the intention of the Holy Ghost to teach us that the earth was the Sanctuary, it seems that it ought, at least once to have called it so. 2d. The definition of the term, sanctuary, according to Walker, Webster, Cruden and the Bible, is, A holy place, a sacred place, a dwelling place for the Most High; but every one knows that the earth is neither a dwelling place for God, nor yet a holy, or sacred place. This fact alone should forever exclude the idea of its being the Sanctuary. But 3d. Take into consideration the typical and antitypical natures of the Sanctuary, and the absurdity of this view will appear in a still stronger light. The earthly Sanctuary was a type or figure of the true; but pray tell us in what respect it prefigured this rolling earth. Can it for a moment be supposed that Moses, when in the mount, was shown this earth, as the pattern from which he was to erect the Sanctuary, and that the nearest resemblance he could make of it, was an oblong building ten cubits in width and three times that number in length? And we might pursue this train of thought still further and inquire what on earth answers as antitype to the golden candlestick. Is it the leaning tower of Pisa, or the pyramids of Egypt? And what to the altar of incense? Is it Mount Vesuvius, or Hecla? And what to the table of shewbread? The plateau of South America, or the Steppes of Russia? But we need not spend time longer to write, nor trouble the reader longer to read, concerning a view so manifestly absurd.

2. IS THE LAND OF CANAAN THE SANCTUARY? The arguments which show that the earth is not the Sanctuary of the new covenant, bear with equal force against that view which would claim that honor for the land of Canaan. But as there are, out of the 146 times of the occurrence of the word sanctuary in the Bible, some two or three texts which are urged in favor of this view, we will examine them and see if they will bear the meaning which they have been supposed to convey. The first is Exodus xv, 17, and reads as follows: "Thou shalt bring them in and plant them in the mountain of thine inheritance in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established." Before it is decided however that this text fixes the application of the Sanctuary to the land of Canaan, let the Psalmist's commentary on this very passage be taken into consideration. He says: "And he led them on safely, so that they feared not, but the sea overwhelmed their enemies. And he brought them to the border of his Sanctuary, even to this mountain which his right hand had purchased, and he built his Sanctuary like high palaces, like the earth which he hath established forever." Ps. lxxviii, 53, 54, 59. On these passages we offer the following extract from "The Sanctuary," by J. N. A.:

"The first of these texts, it will be noticed, is taken from the song of Moses, after the passage of the Red Sea. It is a prediction of what God would do for Israel. The second text was written about five hundred years after the song of Moses. What Moses utters as a prediction, the Psalmist records as a matter of history. Hence the Psalm is an inspired commentary on the song of Moses. If the first text be read without the other, the idea might be gathered that the mountain was the Sanctuary, though it does not directly state this. Even as one might get the idea that the tribe of Judah was Mount Zion, were they to read only the expression, 'but chose the tribe of Judah, the Mount Zion which he loved,' [Ps. lxxviii, 68,] and omit those texts which inform us that Mount Zion was the city of David, a part of Je-

rusalem, [2 Sam. v, 6, 7,] and was located in Judah, as one of its cities. Ezra i, 3; Ps. lxxix, 35. But if the second text be read in connection with the first, it destroys the possibility of such an inference. The Psalmist states that the mountain of the inheritance was the border of the Sanctuary. And that God, after driving out the heathen before his people, proceeded to build his Sanctuary like high palaces. See 1 Chron. xxix, 1. 1. The land of Canaan was the mountain of the inheritance. Ex. xv, 17. 2. That mountain was the border of the Sanctuary. Ps. lxxviii, 54. 3. In that border God built his Sanctuary. Ps. lxxviii, 59. 4. In that Sanctuary God dwelt. Ps. lxxiv, 7; Ex. xxv, 8. 5. In that border the people dwelt. Ps. lxxviii, 54, 55. These facts demonstrate that the same Spirit moved both those 'holy men of old.'"

Listen also to the distinction between the land of Canaan and the Sanctuary as pointed out by a king of Judah: "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever. And they dwelt therein and have built thee a Sanctuary therein for thy name, saying, If, when evil comes upon us, as the sword, judgment or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. xx, 7-9.

There is another text claimed by some as proof that Canaan is the Sanctuary: Isa. lxiii, 18. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy Sanctuary." It is by no means certain that the land is here referred to, since anything else may be trodden down as well as the land. Nothing therefore but an inference can be drawn from it; and one plain fact is sufficient to demolish this to its lowest foundations: when God's people were driven out of the land of Canaan (as the prophet here predicts, using the past tense for the future) they were not only dispossessed of their inheritance, but the Sanctuary of God built in that land was laid in ruins. This fact is plainly stated in 2 Chron. xxxvi, 17-20, which divests the passage of all mystery.

Only one text more remains to be urged in favor of the land of Canaan. As such we present it. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my Sanctuary; and I will make the place of my feet glorious." Isa. lx, 13. Had the distinction ever been kept in view, between the Sanctuary and the place of the Sanctuary, we should have had no occasion to notice this text. But if people persist in ignoring this distinction, we would remind them that the same text calls the place of the Sanctuary, the place of the Lord's feet also; and if by being the place of the Sanctuary it becomes the Sanctuary itself, by being the place of his feet, it becomes, by a parity of reasoning, his feet also. When any just grounds can be shown for avoiding this conclusion, it will be time to notice the passage further. We can only conclude then, not that the land of Canaan is the Sanctuary, but that it is simply the place where the typical Sanctuary was located.

3. There is a third class (if they are numerous enough to warrant the term) who contend that the first apartment of the Sanctuary embraces the whole earth, and that it takes all heaven to make the second. How it is that persons with common proportions of intellect and honesty, can adopt a view which draws so largely on our imagination and marvelousness, we are at a loss to understand. On this point the reader is referred to the remarks already made upon the earth. A part of its absurdity is there shown; the other part will be noticed when we come to treat upon the ministration and service with which the Sanctuary stands connected.

4. IS THE CHURCH THE SANCTUARY? We answer, It is not. Do you ask for our reasons? One fact alone is sufficient to annihilate the idea: It is never once in the word of God called the Sanctuary. Another definite object is invariably called the Sanctuary, and the church is uniformly connected with that object as the host or worshippers; the Sanctuary

itself being the place of that worship, or towards which their prayer was directed. There is one text that may be urged on this point and we therefore notice it: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his Sanctuary, and Israel his dominion." Ps. cxiv, 1. This would however only prove that one of the twelve tribes was the Sanctuary and that the whole church was not. But if the fact be remembered that God chose Jerusalem which was in Judah, as the place of his Sanctuary, we think the following from another psalm will fully explain the connection between Judah and the Sanctuary of God, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah the mount Zion which he loved. And he built his Sanctuary like high palaces (see 1 Chron. xxix, 1) like the earth which he hath established forever." Ps. lxxviii, 68, 69. But could a single text be produced in favor of the view that the church is the Sanctuary, it could not even then be the Sanctuary of Dan. viii, 13, 14; for the church is there represented by the word "host." This none will deny. "To give both the host and the Sanctuary to be trodden under foot." The church and the Sanctuary then, are two things.

We have now seen that the earth is not the Sanctuary; that the land of Canaan is not the Sanctuary, but simply the place where the typical Sanctuary was located; and that the church is not the Sanctuary, but simply the worshipers connected with it. We now inquire,

5. WHAT IS THE SANCTUARY? Turn to the revelation of St. John, and while bearing continually in mind that he is looking not to any spot on earth, nor to the church, but *into heaven*, mark some of the objects which he there beholds. First, he beholds a door opened in heaven. Chap. iv, 1. Mark, he does not say that he saw heaven opened, but he saw a door opened in heaven. He then sees *seven lamps* of fire burning before the throne. Verse 5. He sees again and beholds an angel with a golden *censer* offering incense upon the golden altar which was before the throne. Again, he sees the temple of God opened in heaven, (mark, he does not see heaven opened, but the temple of God opened in heaven) and there beholds the *ark of his testament*. But we know nothing of the golden candlestick, the golden censer, the altar of incense, and the ark of the testament, only as they are connected with the Sanctuary. We are therefore justified in the conclusion that these are the patterns from which the earthly vessels were formed; and, as they are inseparable from the Sanctuary, that there exists in heaven a literal Sanctuary also, the antitype of the earthly building.

But we may as well come to direct testimony since we have it in the word of God abundantly furnished to our hand. We take it for granted that the reader is well acquainted with at least the first seven chapters of the book of Hebrews. Paul there discourses upon the new covenant and the superiority of Christ's priesthood over that of Aaron's. He then opens in the eighth chapter as follows: "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the majesty in the heavens; a minister of the Sanctuary and of the true tabernacle which the Lord pitched and not man." He declares plainly in chapter ix, 23, 24, that the holy places made with hands were "figures of the true," and that the earthly tabernacle and its sacred vessels, were "patterns of things in the heavens."

Here is positive testimony that there is a tabernacle which the Lord pitched and not man, and that this tabernacle is *in the heavens*, (not heaven itself,) of which Christ is the minister. What! perhaps some are ready to exclaim, Do you believe that there are literal things in heaven, that there is a real Sanctuary there? Just as much as we believe that a real one ever existed on this earth. Just as literal and real as we believe the antitype of the offerings connected with the Sanctuary to be, namely Jesus, who offered himself the great sacrifice for the world on Calvary,—

so literal and real do we believe the antitype of the Sanctuary itself, to be. We know that the fumes of the wine of the fornication of the mother of harlots, with which the inhabitants of the earth have been made drunk, [Rev. xvii, 2,] have so beclouded their spiritual intellects, and so long clothed heaven and heavenly things in fog and vapor, that many are ready to start at the idea; but we choose rather to take the word of God, unstrained through the "coal-sack" of the fathers, or the traditions of the church.

With a few Scripture testimonies concerning the existence of this temple in heaven, and a few of its declarations that it is the great original of which the earthly was but a type, figure or pattern, we close this part of the subject.

Rev. xi, 19. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xiv, 17. "And another angel came out of the temple which is in heaven." Rev. xv, 5. "And after that I looked and beheld the temple of the tabernacle of the testimony in heaven was opened." Rev. xvi, 17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done." Ps. xi, 4. "The Lord is in his holy temple: the Lord's throne is in heaven." Heb. ix, 11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place having obtained eternal redemption for us." Heb. viii, 1, 2, has already been quoted. This heavenly Sanctuary is called by Jesus "my Father's house;" [John xiv, 2,] by David, Habakkuk and John, "the temple of God in heaven;" [Ps. xi, 4; Hab. ii, 20; Rev. xi, 19,] God's "holy habitation. Zech. ii, 13; Jer. xxv, 30; Rev. xvi, 17. See also Ps. cii, 19; Jer. xvii, 12; 2 Sam. xxii, 7; Ps. xviii, 6; Isa. vi, 1-6; Rev. vii, 15; xiii, 6; xiv, 15, 17; xvi, 1, 7. If after this testimony any yet doubt respecting the existence of this building in heaven, we know not what more we can say to them. If these texts can be set aside, any number of similar ones might be. But if the word of the Lord has any authority in settling such questions, this question is settled.

This "more perfect tabernacle," this "true Sanctuary" which the Lord pitched and not man, is the great antitype of the earthly building. The word of God declares it; and we therefore believe it. There is one declaration of Paul's to which we would call particular attention. Speaking of the priests that ministered in the earthly tabernacle he says: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. viii, 5. Paul here declares that the priests served unto the example and shadow of heavenly things; and how does he prove it? By a reference to the building and the command that Moses had to make it according to the pattern. His argument is this: The priests served unto the example and shadow of heavenly things, just as the tabernacle, built according to the pattern shown to Moses, was a shadow and example of heavenly things; and just as this tabernacle was a shadow of the heavenly building, just so the priests served unto the example of heavenly things.

Here, then, Paul calls the tabernacle erected by Moses, a *shadow* of heavenly things. One distinguishing feature of this tabernacle was that it had two apartments, a holy and a most holy place. The heavenly Sanctuary therefore has the same; for a Sanctuary in heaven with only one apartment would not cast a shadow upon earth with two. And if the pattern had but one holy place, and Moses erected a building with two, he did not follow the pattern; for there would then have been a great dissimilarity. But Moses did build it according to the pattern. Accordingly we hear Paul speaking of the holy places (plural) of the heavenly Sanctuary. See Heb. ix, 8,

12; x, 19. The word rendered, holiest, or holy place, in each of these texts is in the original in the plural, and is so rendered in many translations; (holy places.)

But Paul makes use of expressions still stronger on this point. Speaking of the earthly tabernacle and its instruments of service, he says: [Heb. ix, 23,] It was therefore necessary that the *patterns* of things in the heavens should be purified with these; that is with the blood of calves and goats. What was cleansed by these? The two departments of the earthly Sanctuary, and the altar. See Lev. xvi. And Paul explicitly tells us that these were *patterns of things in the heavens*. But there is a still stronger expression which yet remains to be noticed. "For Christ," says Paul, "is not entered into the holy places made with hands [the earthly Sanctuary] which are figures of the true."

It is in view of such plain testimony as this that we reject those fantastical notions which would make all heaven but the second apartment of the Sanctuary, and all earth the first, or which would make the two apartments of the earthly building typify the two dispensations, Jewish and Christian. The Bible teaches us, if language is capable of doing it, that there is in heaven a greater and more perfect tabernacle, a true Sanctuary which the Lord pitched and not man, of which the earthly was a correct and true shadow, type or figure.

When the old covenant gave place to the new, then the typical Sanctuary was succeeded by the true. The type cannot reach beyond its antitype; the shadow ceases when the substance comes. The offering of goats and calves was no longer serviceable when the great offering for the world had died on Calvary. Christ declared to the Jews as he departed from the temple, "Behold your house is left unto you desolate," Mark xiii, 37, 38. And when amid the terrific scenes of the crucifixion day, the veil of the temple was rent in twain from top to bottom, it was a solemn demonstration that its services were forever finished. That blood was then shed that was to be ministered for us in the heavenly Sanctuary, and there, from henceforth, the world was to look for salvation and pardon.

The way into the heavenly holy places, says Paul, "was not yet made manifest, while as the first tabernacle was yet standing." Heb. ix, 8. That is, God did not during the typical dispensation, lay open the true tabernacle, but gave to the people a figure or pattern of it. But when the time came that the services of the worldly Sanctuary ended, when the dying Saviour cried with a loud voice, It is finished; and darkness overspread all the land, and the earth quaked, and the rocks burst, then the way of the temple of God in heaven was laid open. The true church has had since that time neither Sanctuary nor priesthood in old Jerusalem, but it has had both in heaven.

We have before shown that only 490 years of the 2300 belonged to the Jews and the earthly Sanctuary. Gabriel, in his instructions to Daniel concerning the events to transpire at that time, shows him, first, that the earthly Sanctuary should be destroyed shortly after their rejection of the Messiah, and never be built, but be desolate till the consummation. Dan. ix, 26, 27. Second, he brings to view the new covenant: "He (the Messiah) shall confirm the covenant with many for one week. Verse 27. Third, he brings to view the new-covenant church, or host, namely, the "many" with whom the covenant is confirmed. Fourth, he brings to view the new covenant sacrifice, namely, the cutting off of the Messiah, but not for himself. He brings to view also the Mediator of the new covenant. Verse 25; chap. xi, 22; Heb. xii, 24. And, fifth, he brings to view, lastly, the new-covenant Sanctuary; viz., "to anoint the Most Holy." Verse 24. This has reference, doubtless, to an act preparatory to the commencement of the ministration of the Sanctuary, which was, to anoint both the holy places and all the sacred vessels. Ex. xl, 9-11. On this point we quote the following from the *Advent Shield*, No. 1, p. 75:

"And the last event of the 70 weeks, as enumerated in verso 24, was the anointing of the 'Most holy,' or the 'Holy of holies,' or the 'Sanctum sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle in heaven, what Moses and Aaron did in its pattern. See Heb. vi; vii; viii; ix; Ex. xxx, 22-30; Lev. viii, 10-15."

So far, we trust, the subject is clear to all minds. There can be no doubt concerning the object which the angel had in view when he said, "Unto 2300 days, then shall the Sanctuary be cleansed." What this cleansing is, and how it is to be accomplished, he assured the Bible will not withhold from the honest inquirer.

(To be Continued.)

THE MOURNER'S PRAYER.

Stagnate from on high! Give strength, O God
A fainting suppliant bends the knee,
Who fain would kiss the chastening rod,
And bless the stroke that comes from thee.

My Father! did thine erring child
Bow down before an idol shrine,
And in that worship vain and wild,
Forget the homage that is thine?

And didst thou see that earthly love
Had made this world of thine, too fair,
And dimmed the brighter world above,
And veiled the radiant glory there?

'Tis well—O God of love! 'tis well!
I will bend lowly at thy throne,
If from my lips one murmur fall,
Forgive! and let "thy will be done."

Yet now, I faint beneath the storm,
And bow me like a bruised reed,
Father! uphold this drooping form,
Give strength in this ruin hour of need.

And since the fragile cords of love
That bound my hopes to earth are riven,
O lead the stricken heart above,
And bind it closer unto heaven.—Sel.

LETTERS.

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

From Sister Sanders.

BRO. SMITH: There are now but three of us here that keep the Sabbath. Some in Ripon have let the standard fall. We feel deeply mortified over the course of some who have so publicly advocated the Sabbath and other things which we deem important, and now have turned their backs on the way. But their fall calls loudly upon us to have on the whole armor of God. While we mourn their fall, it is still another evidence that perils beset us thickly, and that he that thinketh he standeth must take heed lest he fall. For myself I feel that my only safety consists in a close walk with God. I know that the world is waxing worse and worse; but it seems to me that those who profess to keep the Commandments of God and the Faith of Jesus, are not correspondingly improving, at least so I can say of myself.

Can it be true that this thoughtless world is hearing the last message of mercy? that Jesus is now blotting out the sins of his people? that now we may expect and share in the refreshing from the presence of the Lord? that Jesus is so soon coming to raise the sleeping saints, and change those who will then have passed through the perils of the last days and endured to the end? Can it be ours to witness the coming again of that same Jesus, and say, "Lo this is our God and we have waited for him and he will save us?" Is it true that here, those who so imperfectly represent the Commandments of God and the Faith of Jesus shall be accounted worthy to suffer persecution for their faith?

I know that unbelief will answer, no, to all these queries, and say, "Where is the promise of his coming?" but are not these perilous times? does not iniquity abound, and has not the love of many waxed cold? Have not many departed from the faith, giving heed to the seducing spirits? Yes verily. These things are so; and however much beyond the present the days may reach, these things must increase with the increase of time, till the day that Jesus is seen coming in the clouds of heaven, to take vengeance on them that know not God, and obey not the gospel; for the same day that Noah entered into the ark, the flood came and took them all away. So shall it be in the day of the Son of Man. In view of all these things, what manner of persons should we be in all holy conversation and godliness. But first of all, in view of the love of God manifested in the plan of redemption, we should consecrate ourselves to him, be probation's hours long or short; and with those who have tasted of the joys of the world to come, this is the moving power. But we may yet rejoice in view of the glorious events which we hope to witness. Jesus says, "When these things begin to come to pass, then look up, and lift up your heads." Will it not

be a glorious privilege to live when Jesus shall be revealed from heaven, to give reward to his servants the prophets, and to all those who fear his name? to live and see the end for which, and of which, prophets wrote and spoke, suffered and died? to see God's few, (and consequently despised,) people, owned by the King of kings, (ah! and to be of that number) when the mighty men and kings of the earth shall flee from his presence?

But to endure to the end, a consecration in word only, will not do: we must be joined to the living Head, we must be led by the Spirit; and I thank God that men cannot take from his feeblest follower this privilege, though they have tried so often. God's promises are yet faithfully kept, and will be though heaven and earth may be removed. Now we dwell where sorrow, sin and death reign, beset on every hand, tempted, tried and afflicted, cast down but not destroyed; but shall we not ere long sing the song of Moses and the Lamb? Shall we not wear the crown which the Lord the righteous Judge shall give at that day to all who love his appearing? While we gaze by faith on that glittering crown, let us not forget that the cross must lead the way. Who would wish to take the prize without winning the race? Who would wear the crown, without bearing the cross? I remember one who said, "Though all men forsake thee, yet will not I." May we not be found as he was soon after, but patiently enduring, may we at last be found clothed in the righteousness of Christ.

Yours in hope of the reward.

N. G. SANDERS.

Rush Lake, Wis., Feb. 7th, 1858.

P. S. Have the brethren concluded that Hall and Stephenson have spread such devastation in Wis., that God is not able to prosper good seed in its soil, if such were sown? We are patiently waiting for some one that can come as Paul said he was coming of old, in the Spirit and power of the gospel of Christ.

N. G. S.

From Sister Rogers.

DEAR BRETHREN AND SISTERS: I have had my faith strengthened in reading your communications. I do feel for those lonely ones who have not the privilege which I usually enjoy, of meeting with those of like precious faith, to worship God on his holy Sabbath. Though for a few weeks past I have not been permitted on account of sickness, to meet with them, yet Jesus has been very precious to me, and I have felt that I could "lean my head on Jesus' breast, and breathe my life out sweetly there."

I believe that we are living in the last days, and in perilous times. Wicked men and seducers are waxing worse and worse, deceiving and being deceived. Satan is at work with all power and lying wonders. Dear brethren and sisters, let us lift up our heads and rejoice for our redemption draweth nigh. From the signs of the times, I believe that the Judge is even now at the door. Shall I, unworthy worm of the dust, stand acquitted in that day? I see that I have made many crooked paths, and since I embraced the present truth, which is a little over one year since, I have many times come far short of doing my heavenly Father's will. I feel at times as though I especially lacked faith and patience, but I want to be an overcomer through the blood of the Lamb. We must have clean hands and pure hearts to stand before the Son of Man.

I can hardly find words to express my gratitude and thankfulness to the Giver of all mercies, that when I was giving heed to seducing spirits and doctrines of devils, God sent his servant this way, who was the means of taking my feet from the mire and clay of Spiritualism, and placing them on the rock of present truth, and putting a new song into my mouth. Brother Stewart has been laboring with us the past year. His home is with us, but he lectures around in different places. His labors have been abundantly blessed here. He has baptized thirty-seven, and still there are frequent additions of those who are determined to keep the Commandments of God and the Faith of Jesus. The church has of late

been striving to arise and come up on higher ground, to put away all selfishness and pride, and to leave the things that are behind, and press forward to the mark of the prize of the high calling of God which is in Christ Jesus. The Lemonweir valley is a great field. Brother Stewart cannot attend to half the calls. The fields are white to the harvest, and the laborers are few. O that the Lord of the harvest would send forth more laborers into his harvest.

FANNY ROGERS.

Londina, Wis., Feb. 7th, 1858.

From Bro. & Sr. Berry.

BRO. SMITH: We feel it duty to say a few words through the *Review*, for the encouragement of our brethren who have been connected with us in the Advent movement since 1843, and have shared in our trials and blessings. We wish to acknowledge the light that we have received through the instrumentality of brethren Sperry and Hart, relative to the commandments of God, and the work that our High Priest is performing in the heavenly Sanctuary. We have formerly listened to many discourses on the abolition of the law of God, and also have taken a paper (the *Expositor*) that advocated the same. We now believe that all ten of the commandments of God are binding, and that here are they that are trying to keep them. We also believe that the Third Angel's Message is now being given, and we wish our influence to be with those that are giving the last note of warning to our fellow men. We ask the prayers of the people of God, that we may finally overcome.

J. & MARY A. BERRY.

Freeport, Ill., Jan. 27th, 1858.

From Sister Lamoreaux.

BRO. SMITH: My heart is made to rejoice as I read cheering communications from dear brethren and sisters in different parts of the land. I am glad that the message is rising, and the Lord grant that I may rise with it. I believe the message to the Laodiceans is present truth. Jesus has said, "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." O brethren and sisters, let us do the will of the Father, by keeping all his Commandments and the Faith of Jesus.

When I think what we must be to stand in the trying time before us, I am led to exclaim, "who may abide the day of his coming?" Then I look again and see the many precious promises in the word of God, such as "My grace is sufficient for thee," and, "God is faithful who will not suffer you to be tempted above what ye are able to bear, but will with the temptation make a way of escape;" and again, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." When I think of such promises, I feel to thank God and take courage. O let us get on the whole armor, that we may be able to stand against the wiles of Satan, that we may get the victory over all our besetting sins, and come off conquerors through him that has loved us. Let us bear in mind continually what the faithful and true Witness says: "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne." Let not the love of the world bar the Saviour out of our hearts; but let us overcome by the word of our testimony and the blood of the Lamb.

EUNICE C. LAMOREAUX.

Dahli Center, Mich., Feb. 5th, 1853.

From Sister Rice.

BRO. SMITH: Three years ago last Fall I embraced the Sabbath, but how slow of heart have I been to believe all that the prophets have spoken concerning these last days. The message to the Laodiceans I knew found me in a cold state, but yet I felt no strength to rise. I had, as a means of policy to get them to see the light, commingled with and held on to, the old churches; but through the past Sum-

mer and Fall, I felt a desire to rise from my lukewarm state. I knew that to step out on present truth would bring a war. I can say I prayed much, and sometimes with faith, that God would arm me for the conflict; for I began to realize if the battle never came, the victory was never won. Last September, my husband and myself attended a meeting on the Sabbath, at Mill Grove. Bro. Wheeler was present. That is the only Sabbath I have attended meeting with brethren in the present truth for two years and a half; but it gave strength to my soul, and I looked for God to send some messenger this way. I felt very anxious that Bro. Byington might visit us, and often have prayed God to impress his mind to come this way. Some six weeks ago Bro. Cottrell came here and spent the Sabbath. A meeting was appointed for the evening after the Sabbath, and First-day. A goodly number attended, and gave good heed to the Word. Say they, "He preaches nothing but Bible, and that cannot hurt us." He came again in two weeks, then in one week, and again last First-day. Quite a number I think are convinced of the truth of the prophecies and of the Sabbath of the Lord. But now comes the tug of war. The Sabbath of the Pope is assailed, and its advocates rally to sustain it.

Those who feel unable to meet the keen edge of truth with which they have already been wounded, withdraw from the field, and shield themselves behind the battery of their more learned ones; but I do think the seed will take root in some honest hearts. My husband has commenced keeping the Sabbath. As for myself, I can say, the Lord hath done great things for me. I never before took a parting hand with the world. O I do desire that my pen, my tongue, my hand, my substance, my whole being may be made serviceable to God.

And now if brother Byington can come and spend a few weeks with us in this section we wish he would. Brother Cottrell cannot be here again at present. I am looking hourly to the great Shepherd to direct in regard to this people. My mind often rests on Bro. Ingraham. Can he not spend a short time in these parts? Brethren, pray for us, and may we use prevailing prayer.

Your sister striving to overcome.

CORNELIA RICE.

Folsomdale, N. Y., Feb. 4th, 1853.

From Sister Voorus.

BRO. SMITH: While reading in the *Review* concerning the rise and progress of the present truth, it brought to my mind the time when I embraced it. It was in 1852, when brother and sister White were on their way to Rochester. They passed through Manlius, near where I then resided. Others were at that time almost persuaded to walk in the way of the commandments, but have since turned back. Although left alone in my father's family to keep the Sabbath, I praise the Lord he has thus far given me grace sufficient. I sincerely need the eve-salve that I may discern the right path to walk in, for strait and narrow is the way that leads to life. I think I have of late made some little progress in obtaining the tried gold. I have had many trials, but hope it will only burn the dross and leave me better prepared to enjoy the society of the blest. I could hardly be reconciled to the disappointment of not meeting with the brethren in La Porte, as I live only eleven miles from there, but did not know of the appointment till I read brother Bates' letter of Jan. 14th. But if it is not my lot to meet with any of like faith while on earth, why should I not be reconciled to it and say, not my will O Lord, but thine be done.

Brethren and sisters, I feel that I need your prayers. We read that the effectual fervent prayer of the righteous availeth much. I think there are those between New Buffalo and La Porte who would hear and receive the truth. I have been reproved for not uniting with the different churches in their meetings, but I remember where David says, "Blessed is the man that walketh not in the counsel of the un-

godly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

SARAH J. VOORUS.

New Buffalo, Mich., Jan. 25th, 1853.

From Bro. Merritt.

BRO. SMITH: There are about seventy here that have embraced the Third Angel's Message, and are trying to keep the Sabbath of the Lord. We meet every Sabbath, and First-day evening to speak of the things that make for our peace, and build each other up in our most holy faith. As it regards myself, when I look into the gospel mirror, and see what I am by nature, and what I must be by grace in order to be owned by the Redeemer when he comes, it causes me to exclaim with the publican, "Lord, be merciful to me a sinner," or with Peter, "Lord, save or I perish."

I am trying daily to cleanse myself from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God. I feel to bless the Lord for the victory he has given me over the use of tobacco, to which I was a slave for twenty-five years. Brethren, let us remember that it is through tribulation that we enter the kingdom, and that the prize lies at the end of the race, and that we must exert ourselves to obtain it. I bless the Lord for the light that has shone along my pathway since I have been trying to walk in all the commandments of the Lord blameless. I realize that the Bible is a precious book indeed, and by the grace of God I mean to follow its divine teachings, to live soberly, righteously and godly, redeeming the time because the days are evil.

Dear brethren and sisters, let us be on our watch-tower, having our lamps trimmed and burning, and oil in our vessels, for surely the coming of the Lord draweth nigh, and blessed will they be who when he comes are found ready. I can truly say, that I do not desire riches, nor the honors of this world, but I desire a part in that inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for the faithful. O brethren, let us try to have that faith that overcomes the world, that we may one day stand with Jesus on Mount Zion.

Yours in hope of the glory to be revealed at the coming of the Saviour.

J. B. MERRITT.

Gilboa, Ohio, Jan. 24th, 1853.

From Bro. Bates.

BRO. SMITH: I truly feel that we are living in perilous times, when it becomes us to be up and doing, and have on the whole armor.

Bra. Cornell, Hart and Sperry have recently visited us. They found the church in a perishing condition, with scarcely life enough to keep up meetings. By the strait testimony given by these brethren we were led to see our deplorable condition, and to turn to the Lord. The spirit of confession was manifested among most of the brethren and sisters. We truly had a soul-cheering time while waiting upon the Lord, and by the grace of God we mean to arise with the rest of the brethren and sisters scattered abroad, fully realizing that there is a great work for us to do in order to stand in the day of the battle of the Lord. We shall have to put forth a mighty effort to extricate ourselves from these weights that bind us down, that so we may rise above the trifling things of earth. There are many blessed promises in the word of God to the faithful that endure to the end. I sometimes fear that I shall be one that will be shaken off in the trying time that is just before us. O how much need there is of our being awake and living, active Christians. We have lived long enough with the theory of the truth without the power. A great responsibility rests on us for the light we have. O that we might have more of the Spirit to accompany the truth as we talk it to others, that it may compel them to

believe. I long for the time to come when the church will cut loose from the world and get in their proper place, when they can come together to praise the Lord instead of telling of their unworthiness. We have three meetings a week. We feel to thank the Lord for what we have of his Spirit with us, and pray for more. Pray for us that we may arise and raise the standard of piety to its proper place, and help make up the 144000 to stand on Mount Zion with the Lamb.

C. A. BATES.

Green Vale, Ills., Jan. 31st, 1853.

Extracts from Letters.

Bro. J. Hart writes from Freeport, Ills., Jan. 27th, 1853: "Last First-day two German families came into our meeting. They seemed much interested, although but one of them could understand us, and that imperfectly. After meeting we conversed with them some. They said they were Baptists, but we were the right people, because we kept the commandments of God. They said that the seventh day was the Sabbath, and they should keep it if God helped them. Their neighbors say they are Christians. One of them said he had been a Roman Catholic, and the Lord helped him to leave that church, and he believed the Lord would help him to keep the Sabbath."

"You can scarcely imagine my feelings to see those of a foreign tongue so anxious to understand, and no means to get the knowledge before them. We told them of the German tract. They are anxious to get it. We hope the time is not far distant when there will be those that will be able to teach the truth to all that wish to obey it."

"There is a large settlement of Germans east of this place; and those that are acquainted with them think that the Sabbath will be received among them."

Sister L. M. Alexander writes from Morristown, Vt. Jan. 29th, 1853: "The Third Angel's Message is a glorious subject, one in which I am interested; and though I am deprived of meeting with those who worship on the holy Sabbath of the Lord, I rejoice that there is peace in believing, and joy for them that keep his commandments. I am alone in my family, in trying to keep the Sabbath, but I know the Lord will stand by those who try to keep his law, though all earthly friends forsake them. I would say through the *Review* to the brethren and sisters with whom I have been familiar, that I am trying to keep the commandments, that I may have a right to the tree of life."

Bro. A. Pierce writes from Eldora, Iowa, Jan. 15th, 1853: "I am still striving to overcome by the blood of the Lamb and the word of my testimony, which I want should ever be in favor of the truth. I was not in the first or second message, and have come into the third at the eleventh hour, but I feel the importance of living a holy and godly life. Situated as I am, I think I can sympathize with those who have not the privilege of meeting and associating with the dear brethren. Our associations are all with the world, and too often we have to hear their vain conversation. We are not in our Father's house, and our dearest and nearest relations, and those we love most are far, very far from us. Thus lonely and often dejected, I still try to urge my way onward, as it is certain death to go back, and I can but die if I go forward. My confidence and my trust is in the God of Israel, who has said, 'I will never leave thee nor forsake thee.' Blessed promise! I often feel as in conversation I recently told a preacher that I am situated theologically as Esau was politically, that is, my hand is against every man, and every man's hand is against me. But I bless the name of God that he has given me ears to hear the truth, and my daily prayer is that I may be kept from the errors which surround me. I also feel that I have much to do before I can be presented faultless before the throne of His glory. John says that those he saw were without fault before the throne. I want more patience, more humility, more faith, gold tried in the fire, white raiment and eye-salve. And finally my dear brethren and sisters, with you I want to overcome that I may be saved."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. FEB. 10, 1858.

Meetings in Allegan.

We have before spoken in the *Review* of the commencement of these meetings, and noticed some of the opposition to the truth that has been manifest, but now wish to say something of the result of the labor as it has been manifest thus far. Our meetings continued until we had given sixteen lectures. The interest increased to the close, and it was stated that our last meeting was as well attended as any of the course.

We had in these meetings the hearty co-operation of the brethren in the vicinity, those from Monterey came from five to eight miles to the meetings, and the great portion of them manifested much anxiety for the prosperity of the truth in Allegan. Their desires and prayers were not in vain. The Lord heard and assisted in presenting the truth by his Spirit. Although much unbelief was apparent among the people, we had more than common liberty in presenting the truth. Several expressed their determination to obey the truth before the lectures closed, and several have come out decided on the truth since.

Feb. 7th, we returned again to Allegan, and in the evening listened to the second discourse of Eld Bingham, (Baptist minister,) on the Sabbath question. His principle positions were, that the fourth commandment Sabbath was given expressly to the Jews to commemorate their deliverance from Egypt, but when Christ came "he removed all codes" (1) and so the seventh day is not binding on Christians. He claimed the first day of the week as the day of apostolic preference, observed only by their example. He claimed "no precept for Sunday-keeping." There was "no penalty" for the violation of the day, because we were "not in the days of codes."

As his positions opened a fair chance to recapitulate the arguments on the Sabbath question, we occupied the next evening in speaking to an attentive congregation, reviewing with much freedom his expositions of scripture, and suppositions respecting the Sabbath. The sects in Allegan seemed to be pleased that one could be found that would raise his voice against the Sabbath, but it was quite an annoyance to them to have him take positions that savored so much of Universalism, as they could clearly see the sentiment did which claimed that there was no law binding on Christians. "For where no law is, there is no transgression."

At the close of the discourse in review of Eld B., two stated their determination to obey the Lord by keeping holy his Sabbath. About ten have taken their stand to keep the Sabbath as the result of these meetings. Many more are investigating and we hope some of them will yet decide in favor of the truth. Bro Cornell is now with them.

We would tender our thanks to those brethren in Monterey and vicinity who plainly manifested that they esteemed the laborer worthy of his hire, by contributing liberally of their substance to supply our temporal wants.

J. N. LOUGHBOROUGH.

Battle Creek, Feb 15th, 1853.

Note from Bro. Doreau.

DEAR BRETHREN AND SISTERS: Bro. Rhodes is with us turning the hearts or affections of the fathers to the children, and the children to the fathers, in a much more effectual manner than has hitherto been done. This is the labor that we have needed here, and it is wonderful to see what a power there is in this work of God in pressing forward the present work of truth; for it is certainly true, that if parents have not "vital religion" enough to do their duty to their own families, they have no real power to do their duty to others abroad.

Let us do our duty faithfully at home, as parents, and we should soon see how it would lighten the steps of the weary messenger of present truth, and enable him to go out into the darkness that surrounds us, lifting up his voice like a trumpet against the growing sins of the present age.

Bro. Holt is doing a good work in this region. Some thirty have embraced the present truth under his labors, about nine miles South of Perryburgh; and the work is still onward.

Also at Findlay, notwithstanding the rejoicing of the Devil and wicked men of all denomination at the apparent failure of Sabbath-keepers in securing a goodly number from that place, yet there is a "little flock" even here, which is, in the eyes of the Lord, of great price.

At Gilboa, the work is onward and mighty. Wicked men and seducers are waxing worse and worse. They have labored this winter, combined, or nearly so, for some weeks, trying to get up an excitement, as they are commonly called in these last days; but to no effect, only that of making their condition the more intolerable and hopeless. O that the God of our fathers would strengthen his scattered people, and give them an ardent love for each other that will prompt them to meet often, and cheer each other on in the race that is set before us.

JAMES DORCAS.

Portage, Ohio, Feb 8th, 1858.

LIFE A CONFLICT.

THE battle field is everywhere,
Our foes lie close about our way,
Temptation, riches, want or care,
Renew the contest day by day;
And he who in the deadly fight,
Maintains his courage firm and strong,
Who keeps his armor pure and bright,
Shall win the victor's crown ere long.—Sol.

APPOINTMENTS.

BRO. HUTCHINS and PHILLIPS will meet with the church in Burr Oak on Sabbath, Feb. 13th; at Colon, the 20th, and at Burlington the 27th.

I wish to say to these churches that I remember them, and that I left home intending to attend the above appointments, but being unexpectedly called in another direction, must reserve my visit to them for a future opportunity.

J. H. WAGGONER.

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, Feb. 26, 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.

M. W. RUONKA.

It is our design to be at the Conference at Green Spring the 26th, and to meet in Conference with the brethren at Gilboa, March 6th and 7th. We may spend three or four weeks in Ohio.

JAMES WHITE.

Providence permitting, I shall spend a few weeks, after the Round Grove Conference, in Wisconsin. I expect to be accompanied by some brother of the West. Communications respecting meetings in Wisconsin may be sent to me at Madison, as I expect to pass there on my way to the north-western part of the State.

J. H. W.

PROVIDENCE permitting, I will meet with the brethren as follows:
Caledonia, " 20th.
Green Bush, or vicinity, where Brethren may appoint, " 27th.
Tyrone, March 6th.
M. E. CORNELI.

Business Items.

I. O. VAUGHAN. We sent A. G. Wilbur the amount of his remittance in German tracts, in which case we do not credit the money in the *Review*.

If Jane Bunker will give us her P. O. address, we will send her the *Review*.

J. R. Goodenough. I mailed a chart to you, to Maugh's Mills, Wis., Feb. 8th.

R. F. COTTRELL.

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. In money for the paper is not in due time acknowledged, immediate notice of the delinquency should then be given.

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G. S. Ray 2.00, xii.1. J. Doreau (for G. Myrics) 0.50, xii.1. L. B. Lockwood (for S. Dana) 0.75, xiii.1. J. Jones 1.00, xii.1. Jno. Manning 1.00, xii.1. J. Walker 1.00, xii.1. Jno. Elliot, sen. 1.00, xii.1. Jno. Elliot, jr. 1.00, xii.1. A. L. Burwell 2.00, xii.1. H. Simons 0.25, xii.1. L. S. Gregory 0.25, xii.1. J. Halston 0.25, xii.1. J. Hall 0.25, xii.1. H. A. Crow 0.25, xii.1. J. Clarke 0.25, xii.1. C. Clark 0.25, xii.1. Jno. Moore 0.25, xii.1. O. Means 0.25, xii.1. N. A. Noble 0.25, xii.1. P. Robinson 1.00, xii.1. J. Backer 2.00, xii.1. J. Dorcas 0.50 each for P. Smith, Thom. Nelson, and J. Stacy 1.50, each to xii.1. E. A. Averill 1.00, xii.1. J. W. West 0.30, xii.1. J. Sanborn 1.00, xii.1. N. G. Sanders 1.00, xii.1. N. G. Sanders 1.00 each for E. O. Sanders and Mrs. M. Streeter 2.00, each to xii.1. S. Haskell 1.00, xii.1. P. E. Ferris 1.00, xii.1. P. Chaffee 2.00, xii.1. M. Meeker 0.25, xii.1. B. Johnson 0.25, xii.1.

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