

Advent Review, AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
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Battle Creek, Mich.

SEED-TIME.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Be not idle, faint, or weary;
God's eternal promise plead.
With the old man and the stripling,
With the rich and with the poor;
Think that, when to-morrow dawneth,
Seed-time MAY be thine no more.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Wind and drought, and rain and sunshin
Still each other shall succeed.
In the morning, in the evening,
Scatter still with bounteous hand;
Here and there, some grain, forgotten,
Germinates in fruitful land.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Be of great results expectant,
For the harvest is decreed,
Now thou knowest not the issue,
Now thou must confide in God;
He can cause thy work to prosper,
Guiding all events for good.

"Cast thy bread upon the waters,"
Sow in faith the little seed,
Oft an unseen blessing hallow
Some unthought-of word or deed.
God shall give thee sweet rejoicing
After many anxious days;
And thine everlasting anthem
Shall declare the Master's praise.

THE SABBATH.

[Bro. SMITH: The following extract is from a
work entitled "Biblical Antiquities," by J. W. Nev-
in. You are free to publish it if you choose.

[J. A. WILCOX.

THE origin of the Sabbath is known to every one
that has read the first three verses of the second
chapter of Genesis, or learned to repeat the fourth
commandment. It did not take its rise, like other
sacred days and seasons, that are soon to be men-
tioned, with the Jewish system of worship, that was
to pass away; nor was it instituted for any cer-
emonial reason, such as we have seen in the case of
sacrifices, and of the priestly office from their earli-
est appointment. Nay, so remote was its nature
from any such character as this, that it was origi-
nally set apart for beings altogether innocent and holy;
for the seventh day was sanctified, or declared more
holy than other days, before our first parents were
become sinful and lost: even in paradise, where all
days were so full of the worship of God, this of the
Sabbath was to be distinguished as peculiarly sa-
cred, and to be observed as a continual memorial
of his power displayed in the great work of crea-
tion.

We have no express mention made of it again in

the history of the time that followed after the flood,
till the age of Moses; [Ex. xvi, 22-30;] which is
not to be wondered at, when we consider how very
brief that history is. There is, nevertheless, suffi-
cient evidence that it was not forgotten among the
people of God, nor altogether among those who de-
parted from the true religion. Noah, we find, reck-
oned time by periods of seven days, and from him
some tradition of the Sabbath and of the week passed
down among the various tribes and nations of
his descendants, in every part of the world, as has
been more particularly mentioned already, when
taking notice of the ancient manner of dividing time,
in a former part of this work.

When God formed his covenant with the Israel-
itish nation, the ancient appointment of the Sab-
bath was solemnly called to remembrance, and
clothed with fresh authority. Jehovah himself,
from the midst of the awful darkness, uttered the
commandment in the hearing of all the people.
Ex. xx, 8-11. It was still uttered, too, as in the
beginning, not as a precept designed for a single
dispensation merely, but as a statute of universal
and perpetual obligation; it was given as one of
the ten commandments, which comprehended the
whole moral law, and were proclaimed to the an-
cient church, as the original and fundamental rule
of God's moral government, that was never to be
lost sight of, while the world should stand.

At the same time, however, the Sabbath was
made to bear something of a peculiar character, al-
so, in the Jewish economy, such as it had not be-
fore, and was not designed to retain afterwards.
It was invested with a certain ceremonial sacred-
ness, in addition to that which it had of a purely
moral sort. At least, it was required to be kept,
with a peculiar kind of outward observance; that
belonged only to that system of carnal ordinances
which was imposed on the Israelitish church till the
time of reformation. Still the original and more
essential nature of this institution was never suf-
fered to pass out of sight; but may be found to
have been, all along, distinctly recognized, in the
peculiarly solemn authority with which its obliga-
tion was enforced, and in the moral and spiritual
character of the observance with which it was en-
joined to be kept, as well as of the reasons still as-
signed for its sacredness. Ex. xxxi, 13-17; Lev.
xix, 30; Isa. lviii, 13; Jer. xvii, 21-27. To the Is-
raelites it was urged as an additional motive for
them to remember the rest of the Sabbath, accord-
ing to its ancient appointment, the Lord whose
day it was, had redeemed them, in his mercy and
by his mighty power, from the bondage of Egypt.
Deut. v, 15. And because it was given from the
beginning to be a memorial of God's sovereignty,
as the Creator and Governor of the world, and was
designed to be religiously observed, in pious ac-
knowledgegment of his supreme dominion, it was
regarded as a sign of the covenant that was formed
between him and their nation, which had been ta-
ken out of the idolatrous world, to be his peculiar
people; and hence, accordingly, when they neg-
lected the Sabbath, it was considered to be a pro-
fane violation of the covenant itself, and a rejection
of the original sovereign authority of God, that had
in it the nature of idolatry outright. Ex. xxxi, 13-
17; Eze. xx, 20. The punishment for profaning
the Sabbath-day, like that of idolatry, was nothing
less than death. Ex. xxxv, 2; Num. xv, 32-36.

The law required a rigid observance of the sa-
cred day. All the common employments of life,

lawful on other days, were forbidden to be attend-
ed to on this. It was unlawful even to make a
fire; and a man on one occasion was put to death
for gathering sticks during its time of rest. The
Jews, however, carried their regard to its outward
observance, in this way, in latter times, to a super-
stitious length. While they honored it with little
or no genuine regard in their spirit, they affected
a most scrupulous care of offending against the let-
ter of the commandment, in their actions; and yet,
even in this care they showed great inconsistency,
sometimes straining out a gnat, and at other times
swallowing a camel.

The Pharisees, especially in the days of our Sa-
viour, laid claim to great conscientiousness on this
point, and often found fault with him for disregard-
ing, according to their notion, the sacredness of
God's day; though all the while, it was not diffi-
cult to be perceived, that their hatred to Jesus, far
more than their zeal for the Sabbath, called forth
their censures and complaints. Our Lord exposed
their malevolence and inconsistency, and taught
the true nature of the sacred day. Matt. xii, 1-15;
Luke xiii, 10-17; John v, 16; vii, 22, 23; ix, 14,
16.

In the sanctuary there was no rest on the Sab-
bath from the labor of other days; but, on the con-
trary, increase of work. Besides the daily offer-
ings, two other victims were required still to smoke
on that day, upon the altar; [Num. xxviii, 9, 10;]
and regularly, as we have seen, the old shew-bread
was to be removed, and a new supply put in its
place. Thus, the priests in the temple profaned the
Sabbath, or spent it in work, and yet were blame-
less. Matt. xii, 5. It was meet that the public
service of God should not be diminished, but in-
creased, upon that day.

It was usual to make some preparation for the
Sabbath toward the close of the sixth day. Mark
xv, 42. According to the Jews it was customary
to cease from labor on that day, at the time of the
evening sacrifice; and from that hour till the sun
went down, all busied themselves to get comple-
tely ready for the holy season that was at hand.
Victuals were prepared, (for there might be no
cooking on the Sabbath,) and all things were at-
tended to that were needful for orderly and decent
appearance, such as washing the face, hands and
feet, trimming the beard, &c., that the day of rest
might be entered upon without confusion, and in a
manner of reverence and respect. A little before
sunset the Sabbath candle was lighted in each house
in token of gladness at the approach of God's day.
At dark they spread upon the table from the pro-
visions previously made ready, a supper, rather bet-
ter than common; when the master of the family,
taking a cup of wine in his hand, repeated the
words in Gen. ii, 1-3, blessed God over the wine,
said over a form of words to hallow the Sabbath,
and raising the cup to his lips, drank off its contents;
after which the rest of the family did the same;
and then, having washed their hands, all joined in
the domestic meal. On the next morning they re-
sorted to their synagogues; or if they lived at Jeru-
salem, and felt an inclination to attend the temple,
they might go and worship there. After breakfast
they either went to some school of divinity, to hear
the traditions of the elders explained, or employed
the time in religious duties at home, till the hour
of taking dinner. About the middle of the after-
noon, they again betook themselves to the syna-
gogue or temple of worship. The day was after-

wards closed with something of the same sort of ceremony with which it had been introduced. In this way, if we may believe Jewish tradition, the Sabbath was kept under the second temple.

How the Sabbath was spent before the captivity, when there were no synagogues, we are not informed. Those who lived nigh the Sanctuary, might attend its worship. Parents might instruct their children in the knowledge of the law, as, no doubt, many did with care, regarding the Lord's repeated injunction. It seems also to have been common to visit the prophets on that day to receive their counsel and instruction. 2 Kings iv, 23.

Novel Reading—Reasons Against It.

1. Those who write novels, especially the popular novels of our day, are known to be lax in principle, and loose in life. As is the tree, so the fruit. "Do men gather grapes of thorns, or figs of thistles?" "Out of the abundance of the heart the mouth speaketh?"

2. If any good there be in novels, there is no good which cannot be obtained elsewhere.

3. Their general tendency is to evil. They often present virtue and vice in false colors.

4. Novel reading is a wicked waste of time, which should be employed in the acquisition of useful knowledge. Precious hours, more precious than rubies, which God has given for noble and holy purposes, are wasted in ministering to the morbid appetite of a depraved heart. Will not he who has thus squandered time,

"That stuff that life is made of,
And which when lost is never lost alone,
Because it carries souls upon its wings,"

"mourn at the last, when his flesh and his body are consumed, and say, How have I hated instruction, and my heart despised reproof?"

5. Their cost is another objection. True, very many works of fiction and romance are put at a low price—but the cost of these, during a lifetime, amounts to a large sum. Miss W. paid \$70 in one year for novels, including the fashion plate magazines, Godey, Graham, Harper, &c. And whose money was this, expended to gratify a vitiated taste? hers, or God's? "Ye are bought with a price"

Is this laying up treasure in heaven, with God's money? or heaping in fuel to feed the flame of insufferable woe? Beware, novel reader, beware!

6. Novel reading begets a vain, volatile, trifling, frivolous mind. Are not most habitual readers of fictitious works, excessively fond of gay and expensive clothing—external decorations, ornaments of jewelry, of gold, pearls, and costly array, which God has strictly forbidden?

The imagination becomes wild and extravagant, like a ship in a storm, without compass or helm. A distorted imagination unfits human beings to live and think and act, in this common-sense, matter-of-fact world of ours. Hence the many disappointments, the discontents, the misery, the broken hearts, the insanity, and the suicides among novel-readers.

7. The knowledge stored away in the mind of novel-readers, is nothing more than a huge, unsightly mass of errors! The memory having nothing to do, must wear out in its own indolence.

8. The judgment becomes weakened, the reasoning powers unhinged, and all the perceptive faculties destroyed or greatly vitiated. More than this, all the generous affections of the heart, and all the noble sensibilities of human nature, become blunted and seared under the blighting and withering influence of novel-reading!

9. It also injures the intellect, by creating a distaste for nobler and more solid reading. Men do not like to go from the splendid palaces of kings—from the soft and lascivious saloons and drawing rooms of dukes and counts, into the common walks of life—no, they would rather luxuriate amid the splendid castles and enchanted scenes of the novel writer!

Who ever knew a novel reader, or one who spent, daily, whole hours in poring over the pages of Graham, Harper, Godey, and the like sugar-coated poisons, who was an ardent lover of God's book, a diligent student of the Bible! a devout Christian, a holy, self-denying follower of Jesus Christ?

10. Novel reading unfits the mind for devotion.

11. Novel reading produces indolent and sluggish habits of thought. The habitual novel reader unfits himself for intense mental application, as the history of literature abundantly shows.

12. Novel reading poisons the soul in all her faculties. "The whole head becomes sick, the whole heart faint," the native depravity is fed and fostered, and like the sickly plant of a hot house, rapidly forced to maturity. The Bible, that "dread wondrous book, the author, God himself, the subject, God and man," that book which is a transcript of the Eternal Mind—that book which has "God for its author, truth without error for its subject, and heaven for its object,"—that book has no charms for the novel reader! No, it deals in truth and not in fiction! and he has no soul to enjoy the beauties of truth.

It is one of the most potent engines the devil has ever been able to plant upon our earth, to undermine the principles of virtue, and subvert the morality of the Bible. It drives the individual from the sanctuary, closes the Bible, alienates the heart from God, and plunges the soul into temporal ruin, and eternal death! The habit grows with our growth, and if permitted to run on, will pollute the soul even in the world to come!

I would say in conclusion, especially to the young, turn from them, shun them, fear them, as you would the maimata of the deadly nypas.

O that I had the pen of a ready writer; I would spread out in living and burning characters, on widely extended leaves, the physical, intellectual and enormous moral evils of novel reading! Novels are sharp rocks just beneath the smooth surface of the moral sea of life, around which float in shattered fragments, the wrecks of lost and ruined millions! And yet others will still venture in that treacherous sea!—*Golden Rule.*

"LET YOUR LIGHT SHINE."—When first we are brought to know Christ, this "light" is kindled—kindled by being brought in contact with him who is "the Light of the world." Having been thus kindled, it must shine. The new life is the shining. The new feeling, the new desires, the new tempers, the new words, the new walk and conversation—these are the beams of light which should stream out from us upon a dark world.—*Bonar.*

THE poorest education that teaches self control is better than the best that neglects it.

Elasticity of Truth.

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

We have seen a piece of cork-wood floating upon the bosom of the deep. It is driven about by the waves, row dashed downward and for a time lost to the sight; but presently it rises to the surface, buoyant, independent, secure, as if sinking were impossible and destruction not to be feared. We have loved to watch a truth thrown out on the surface of society, on the tumultuous waves of ever restless mind. It is driven here and there, by those who hate it; at times it is overwhelmed with the waves of opposition, and in our want of faith we fear that it is lost forever; but presently it rises, vigorous, buoyant, elastic, indestructible, and rides over the crests of its enemies, easy, independent, eternal. We have some confidence in truth. At times we fear we have too much faith in its unaided power. But in this age of free investigation, we love to see the poor and purty efforts of truth's opposers dying almost before its friends have roused themselves for its defence.

Truth is the element in the moral world, that like the leaven in the meal, is to move and renovate the mass of mankind. There are two sorts of men that oppose it. The enemies of all reform, contented with things as they are, or preferring evil to good, would crush the truth as Voltaire would have crushed Christ. The various sects of ultra-reformers, the radicals of the age, oppose the simple truth as too slow an agent; they would rather have an effervescence, an explosion, a revolution, grand, sud-

den and performed on their patent, high-pressure principle, than wait for the gradual, certain, irresistible efficacy of the silent leaven that the great Teacher hid. Hence they oppose the truth, and all who cherish it as the woman cherished the leaven in her three measures.

But the friends of truth smile at the folly of their enemies, or mourn the waste of ink, paper, temper and talents on the part of wicked or deluded men. They cannot destroy truth, and prevent its final triumph. Over them it will ride to victory, or convert them to its love, and suffer them to sing its peans.

So have we sometimes found a pleasing entertainment in watching the progress which truth makes in a world of enemies. Preach it, publish it, in all its native strength. Let the people have it just as God has given it in his word, in his providence, in the conscience of his moral creatures. Throw it out naked in the wide field of the world, and it will not die.

In politics, in literature, in religion, the fact is the same. The truth will be in the ascendant eventually, beyond peradventure. Good men often have fits of despondency. When error is rampant and truth falls in the streets, they are ready to feel that all is lost. But let not their hearts be troubled. It will come "all right" by and by. Defeat is a good discipline. It teaches that "eternal vigilance is the price" of any thing worth fighting for. But when we triumph we are apt to sleep on our laurels.

The conviction of the justness of these views is so strong that we are sometimes afraid lest we fail in zeal for the defence of truth. Having proclaimed what we believe is the truth, we are willing to let it take its own course. Having smitten an error once with the hammer and fire of truth, we are willing to let it writhe and die at leisure. We shrink from following up a blow, because we believe in the efficacy of truth to finish what it has begun. But this will not always suffice. Some, many errors are not to be killed in a minute. They die hard; and often rise again after being buried for years. They must be killed and buried over again, and the weapons that slew them must be hung up for use at their next resurrection. But truth will live, and going on "conquering and to conquer," will reign over the earth. It is written in heaven and its triumph is advancing.—*Sel.*

The Closing Benediction.

"BLESSED are those servants whom the Lord when he cometh shall find watching." Luke xii, 32.

Child of God, is thine attitude as the expectant of thy Lord's appearing? Are thy loins girded, and thy lights burning? If the cry were to break upon thine ears this day, "Behold the bridegroom cometh," couldst thou joyfully respond, "Lo, this is my God, I have waited for him?" When he may come, we cannot tell; he must come at some time, it may be soon.

Reader! put not off the solemn preparation. Be not deceived or deluded with the mocker's presumptuous challenge, "Where is the promise of his coming?" See to it that the calls of an engrossing world without do not foster this procrastinating spirit within. It may be now or never with thee. Put not off thy sowing time till harvest time. Leave nothing for a dying hour, but to die, and calmly to resign thy spirit into the hands of Jesus. Of all times, that is the least suitable to have the vessel plenished—to attend to the great business of life when life is ebbing—to trim the lamp when the oil is gone and it is flickering in its socket—to begin to watch, when the summons is heard to leave the watch-tower to meet our God!

Were you never struck how often, amid the many gentle words of Jesus, the summons to watch is over and over repeated, like a succession of alarm bells breaking ever and anon, amid the chimes of heavenly music, to arouse a sleeping church and awake a slumbering world?

Let this last "Word" of thy Lord's send thee to thy knees with the question, "Am I indeed a servant of Christ?" Have I fled to him, and am I re-

posing in him, as my only Saviour?—or am I still lingering, like Lot, when I should be escaping—sleeping, when I should be waking—neglecting and trifling, when a “long eternity is lying at my door?” He is my last and only refuge; neglect him—all is lost!

Believer! thou who art standing on thy watch-tower, be more faithful than ever at thy post. Remember what is implied in watching. It is no dreamy state of inactive torpor: it is a holy jealousy over the heart, wakeful vigilance regarding sin, every avenue and loop-hole of the soul carefully guarded. Holy living is the best, the only preparative for holy dying. “Persuade yourself,” says Rutherford, “the King is coming. Read his letter sent before him, ‘Behold I come quickly!’ wait with the wearied night-watch for the breaking of the eastern sky.”

Let there “Words of Jesus” we have been meditating upon, be as the golden bells of old, hung on the vestments of the officiating high priest, emitting sweet sounds to his spiritual Israel, telling that the true High Priest is still living and pleading in “the holiest of all;” and that soon he will come forth to pour his blessing on his waiting church. We have been pleasantly employed in gathering up a few crumbs falling from the Master’s table. Soon we shall have, not the Words, but the presence of Jesus—not the crumbs falling from his table, but everlasting fellowship with the Master himself. Amen, even so come Lord Jesus.”—*Sel.*

Sleep.

PEOPLE fall asleep with more or less rapidity, according to their constitution and present state of health. But whether sleep arrives soon or late, it always comes in the same manner; and the preceding circumstances are the same in all men.

The first thing that happens when we begin to sleep, is the stupor of our senses; which, no longer receiving external impressions, fall into a state of inactivity. Hence it follows that the attention diminishes, and at length ceases; the memory becomes confused; the passions are calmed; and the connection between our thoughts and reasoning faculty is interrupted. As long as we feel the influence of sleep, it is only the first degree of it; we may be then said to be in a dozing state. When we are really asleep, we have no longer that consciousness and reflection which depends upon the exercise of memory; our eye-lids wink, open and shut, of themselves; the head reclines in an easy position; and when our sleep is quite profound all voluntary functions are suspended; but the vital functions, and all those which do not depend upon the will, are still performed with vigor. A sweet sleep refreshes and repairs our exhausted nature; and we rise from our slumbers with increased energy, capable of again renewing the fatigues of the day.

All these circumstances are well calculated to make us acknowledge the goodness of God, so mercifully extended to us in his tender care to procure us the blessing of sleep. We ought to be still more thankful, when we consider the effects of sleep being ushered in by a complete suspension of activity in the senses; and that it steals upon us unawares, and in a way not to be resisted. The first of these circumstances renders it more sound and refreshing; the other makes it an unavoidable necessity. And how wisely, is it ordered, that by the spontaneous closing of the eye-lid the eye is defended when we are not able to preserve it from the dangers to which it would have been subjected!

Let therefore the hour in which we dispose ourselves to enjoy the sweet influence of sleep, be always preceded by thanksgivings to our heavenly Father! Let us not only bless him because the days happily succeed each other, but also because he has so constituted us, that a state in which for a space we repose from the cares, the troubles, and the vexations of the world, is to us a state of refreshment, in which we acquire new force and gain accumulated vigor. Let reflections like these be the last which take place before sleep surprises and locks up our soul in silken fetters; and when morning dissolves the charm, let love and gratitude to our God be the first emotion of our heart.

Whence Spring the Prayers of Almost Christians.

A MAN may be much in prayer—he may pray often, and much; and yet be *but almost* a christian. So did the Pharisees whom yet our Lord Christ rejects for hypocrites.

Objection. But is not a praying frame an argument of a sincere heart? Are not the saints of God called the “generation of them that seek the face of God?”

Answer. A man is not therefore a christian because he is much in prayer. I grant that those prayers that are from the workings and sighings of God’s Spirit in us; from sincere hearts lifted up to God; from a sense of our own emptiness, and God’s infinite fullness; that are suited to God’s will, the great rule of prayer; that are for spiritual things more than for temporal; that are accompanied by faith and dependence—such prayers speak a man *altogether* a christian. But now a man may be much in prayer, and yet be a stranger to such a prayer; as

1. Nature may put a man upon prayer; for it is a part of natural worship. It may put a child of God upon prayer; so it did Christ: “He went and fell on his face and prayed, saying, O my Father! if it be possible, let this cup pass from me.” This was a prayer of Christ which flowed from the sinless strugglings of nature, seeking its own preservation.

2. A man may pray in pretence, for a covering to some sin; so did those devout Pharisees. “Wo to you scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation.” So Papists seem very devout to pray a rich man out of purgatory: but it is to cheat the heir of much of his estate, under pretence of praying for his father’s soul.

3. A man may pray, and yet love sin; as Austin before conversion prayed against his sin, but was afraid God should hear him and take him at his word. Now God hears not such prayers: “If I regard iniquity in my heart God will not hear me.”

4. A man may pray much for temporal things, and little for spiritual things; and such are the prayers of most men, crying out most for temporal things. More for “Who will show us any good?” than for “Lord, lift upon us the light of thy countenance.” David copies out the prayer of such: “That our sons may be as plants, and that our daughters may be as corner-stones, polished after the similitude of a palace: that our garners may be full. . . . Happy is the people that is in such a case.” This is carnal prayer; and this David calls vanity. “They are strange children whose mouth speaketh vanity.”

5. A man may pray and yet be far from God in prayer: “This people draw nigh to me with their mouth, and honor me with their lips, but their heart is far from me.” A man may pray, and yet have no heart in prayer, and that God chiefly looks at: “My son, give me thy heart.” The Jews have this sentence written upon their synagogues, “Prayer without the intention of the mind is but a body without the soul.” It is not enough to be conscientious to use prayer, but we must be conscientious to the use of prayer. Many are so conscientious that they dare not but pray; and yet so irreligious that they have no heart in prayer. A common work of God may make a man conscientious to do duties, but nothing less than giving grace in the heart will make a man conscientious in the doing of them.

6. A man’s prayer may be a lie. As a profession without sanctity is a lie to the world, so prayer without sincerity is a lie to God. It is said of Israel, that they “sought God and inquired early after him.” They were much in prayer, and God calls all but a lie. “Nevertheless, they did flatter him with their mouth, and they lied to them with their tongues, for their heart was not right with him.” “Hearken to my prayer, that goeth not out of feigned lips,” saith David.

7. Affliction and the pressure of outward evils will make a man pray, and pray much. “When he slew them, then they sought him, and returned, and inquired early after God.” The heathen mar-

iners called every man upon his God when in a storm; when they feared drowning then they fell to praying. Jonah i. 5. Mariners are for the most part none of the devoutest, nor much addicted to prayer. They will swear twice where they pray once; and yet it is said, “They cry to God in their trouble,” and hence you have a proverb, “He that cannot pray let him go to sea.” “They poured out a prayer when thy chastening was upon them.”

Now then, if nature may put a man upon prayer; if a man may pray in pretence and design; if a man may pray and yet love sin; if a man may pray mostly for temporal things; if a man may pray and yet be far from God in prayer; if prayer may be a lie, or it may be only a cry of the soul in affliction—sure then a man may be much in prayer and yet be *but almost* a christian.

Objection. But suppose a man pray, and prevail with God in prayer; surely that is a witness from heaven of a man’s sincerity in prayer: now I pray and prevail; I ask and am answered.

Answer. A man may pray, and be answered; for God many times answers prayer in judgments. As God is sometimes silent in mercy, so he speaks in wrath; and as he sometimes denies prayer in mercy, so he sometimes answers in judgment; when men are over-impatient in something their lusts are upon, and will take no nay, then God answers in judgment. “He gave them their own desire.” They had desired quails, and God sent them; but now mark the judgment: “While the meat was in their mouths the wrath of God came upon them and slew them.”

Objection. But suppose a man’s affections are much stirred in prayer, how then? Is not that a true note of christianity. Now my affections are much stirred in prayer.

Answer. So was Esau’s, when he sought the blessing. “He sought it carefully with tears.” A man may be affected with his own parts in a duty, while good notions pass through his head, and good words through his lips: some good notions also may stir in his heart, but they are but sparks which fly out at the tunnel of the chimney, and suddenly vanish; so that it is possible to pray and prevail in prayer, pray and be affected in prayer, and yet be *but almost* a christian.—*Matthew Mead’s Almost Christian.*

The Heavenly Traveler.

WHAT heir, traveling to take possession of a rich inheritance, either lets a green meadow, or pleasant garden detain him, or a black cloud, or a foul way dishearten him? O my soul! thou art traveling to take possession of a glorious inheritance among the saints: wilt thou turn aside to crop every flower? Wilt thou stand still to hear every melodious sound? Wilt thou leave thy way to drink of every gliding stream of carnal pleasure? What is this, but to view a meadow, and lose a manor? For a dying flower, to part with an eternal crown? For a flying vanity, to lose an immortal felicity? To forsake the way of Zion, to gather one of the apples of Sodom? Or else, oh my soul! what if thy way be in tears, and thy days in sorrow, all clouded, and a swelling sea, that not only the lading of the ship, but life is in danger; yet here is enough to comfort thee, that a good father, and an everlasting refreshment, will make amends for all. Therefore, vain world, promise not, for I will make no deviation, because my way lies to purer comforts, and surer glory.

WHEN young or old, think it is neither too soon or too late to turn over the leaves of your past life, consider what you would do if what you have done were to be done again.

THE ordinances of God are the means of salvation; but the God of ordinances is the author of salvation.

As they who, for every slight sickness take physic to repair their health, do rather impair it, so they who for every trifling are eager to vindicate their character do rather weaken it.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, NOV. 4, 1888.

"THE BEST LIGHT WE HAVE."

"If we live up to the best light we have, is it not all that can be required of us?" Such is the question that is often raised by individuals when an attempt is made to enjoin upon them the claims of the fourth commandment. "If a man lives up to the best light he has, is not that all that will be required of him?" We unhesitatingly answer, Yes. But to those who would make this a plea for shutting their eyes to the plain light of God's word, or living in violation of any of his plain requirements, where there is a possibility of its conflicting with their worldly interests or popular standing, we have a word more to say.

1. Has not God given us a standard by which we are to develop characters suitable for an entrance into his everlasting kingdom? He has.

2. Has he not expressed his will in terms which the simplest may easily understand? All must admit that he has; for God would not impose upon any of his creatures requirements expressed in a doubtful or ambiguous manner.

3. Have you not the word of God before your own eyes? The answer must still be, Yes.

Consider, then, the foundation upon which the plea rests. "The best light you have." Have you not the Bible? Yes. And is not the Bible, according to your own confession, plain and unmistakable in its requirements? Yes. Can you be said to be living up to the best light you have, till you have thoroughly examined that word, to learn your duty, seeking at the same time the aid of God's Holy Spirit to enlighten your understanding? No.

Now it would seem that the commandments of God are too plain to be mistaken by any one. The moral law is simple, concise, and direct in all its requirements; and we declare, without fear of contradiction, that no effort would ever have been made to show that law abolished, no effort to show a change in it in one single particular jot or tittle, were it not for its precept touching the Sabbath day. The world, we admit, has arrived at a very unfortunate pass for those who would observe the ten commandments "in letter and in spirit too;" for whoever would do this must take a course distinct from, and opposite to, the customs, even the religious customs, of the present time. And hence the efforts which have been made, multiform and subversive of each other, to so modify the commandments either in their meaning or their requirements, as to adapt them to the prevailing religious practices of our own days. They reverse the order of the Almighty, and endeavor to conform the law to their actions, rather than their actions to the law. Says Dymond in his essays on morality, "One of the most powerful causes of the slow amendment of public institutions consists in this circumstance, that most men endeavor rather to justify what exists, than to consider whether it ought to exist or not." What better exemplification of this declaration can be found than in the prevailing practice of Sunday-keeping? We judge not harshly in this matter, but speak from experience and observation. And here we will state again what we have often stated heretofore, our firm conviction that no person can thoroughly examine the Sabbath question, and with perfect honesty of heart, and perfect purity of motive, unbiassed by any consideration, extraneous to an all-absorbing desire to follow truth and Christ for its and his own sake,—impossible, we say, for any one to examine the question under these circumstances, and reject the seventh day.

But says one, "I have examined the Bible on this subject, I believe sincerely, and I cannot see that the Bible teaches the perpetuity of the seventh day as the Sabbath. In this conclusion I am honest and sincere." You may be. We do not say that every one who does not keep the Sabbath, thinks or understands that the Bible teaches it. There are doubt-

less very many who sincerely think that the Bible lays upon us no such claims, and consequently that the service is as superfluous as it is unpopular. Are not such then living up to the best light they have, and is not their course justifiable in the sight of God? We cannot say it; for the Bible specifies certain particulars in which men are liable to deceive themselves on such points. All that we can say is, Let every one in view of them, examine his own heart, and determine for himself whereabouts he stands.

You know, reader, that the Saviour speaks of some who love darkness rather than light, and who will not come to the light lest their deeds should be reprov- ed. The coming of the light in such cases is their condemnation. John iii, 19, 20. Again, the Apostle speaks of some whom the god of this world hath blinded, whose foolish hearts are darkened. 2 Cor. 4; Rom. i, 21. Again we read of others of whom it is said that the light that is in them becomes darkness. And such cases draw out from the Saviour's own lips the exclamation, How great is that darkness! Matt. vi, 23.

The light we might have, is the light we have; therefore to live up to the light we have, and to the light we see, are two things. A man may shut his eyes and see nothing; whereas he might open them and see a great deal; and while he is groping his way along with eyes closed, he is walking up to all the light he sees, but not to all the light he has; for this latter condition supposes that he will have his eyes wide open, and make use of all the means of light within his power. But does a man think he shuns responsibility by shutting his eyes to the light that blazes full upon his pathway? We recently heard of a man who would not read the Bible. And he justified, or sought to justify, his course on this very ground: no light, no responsibility; as though by refusing to come to a knowledge of the truth, he could avoid the condemnation of its violation. Deluded soul! Does he not know that the duty of coming to the light and seeking a knowledge of the truth, is equally imperative with that of obedience after the knowledge is received? A similar course some have pursued concerning the special subjects of Present Truth. Such, of course, are not living up to the light they have.

But how with those whose light has become darkness? We know there are individuals whose minds seem to be enveloped in gross darkness, and who seem to be growing darker and darker, retrograding instead of advancing. They may be sincerely following the best light they see. They may really not be able to understand that the Bible teaches so and so, in matters which are perfectly plain to those who are standing in the counsel of God. But are they walking up to the light they have? We believe there will invariably be found in the cases of such individuals, a point of time when they did reject, willfully and dishonestly, some truth that was presented before them; and from such a step, a bee-line into darkness and error is not difficult to find or follow. From that point their condemnation commences. A small movement is sufficient to switch a train from the track; but ever beyond that it is on the wrong track. The course must be retraced, the rejected light acknowledged, the heart set right. Multitudes may be found in almost imperceptible gradation, all the way down from those standing in the clear light, to those who are enveloped in gross darkness. Where their period of condemnation commences, or how many of the masses we come in contact with, have seen and rejected, we cannot say. God who knoweth the hearts of all men, can judge rightly in this matter.

Those who are thus groping their way in darkness, may be honestly living up to all the light they now see. Is this sufficient? No. The guilt of their previous rejection still rests upon them. For no one can innocently reach that state. It is not without the consent of the mind that truth is rejected and darkness succeeds to its place. It is not till some selfish or unworthy motive is allowed to triumph over principles of strict integrity. It is only those who do not

like to retain God in their knowledge, that are given over to a reprobate mind; [Rom. i, 28;] only those who do not resist the god of this world, that have their minds darkened by him.

Who then can be said to be living up to the light he has? Not the one who has taken no pains to come to the light; for in this he neglects his duty: and not he surely who has seen the light, and refused to receive it. Let not this plea, then, brethren, that a person is living up to the best light he has, and that is all that is required, stifle investigation. We are not prepared to accept such an excuse. Hold up the light to those around you. It is their duty to see it. They may reject it if they will. But still the solemn work must go forward. The message we bear is a testing message. Decisions upon it will be final. May the Lord enable many to see the light, and having seen, to be swift to obey.

REASONING TO A POINT.

WHEN we say that one is more exclusive than another, we can only mean that they judge by different standards; the most exclusive receives all whom he considers approved by the standard which he has adopted, and the most liberal does no more. People must differ in regard to moral character just as widely as they differ in their views of the principles which are the basis of character. As long as we claim the right to our own opinions of moral principles, so long shall we maintain our right to place our own estimate on actions and actors in the light of those principles. That which we could not conscientiously do ourselves, we are bound to condemn in others.

Application—We would say to Henry Collings and his endorsers, that certificates, to be admissible, must relate to *facts*, and not to *principles*. When a fact comes under our own observation, wherein a principle is involved, they cannot change our opinion of its nature, till they first reason us out of our faith in the principle. They are welcome to differ from us, but not to "certify" us out of our senses.

Our convictions are very strong in regard to the existence of that which we have seen; but if "certificates of character" tend to make men better, we could wish in charity that Mr. C. had got twice as many names appended to his paper. J. H. W.

REPORT OF MEETINGS.

BRO. SMITH: Since my last report I have held meetings in several places. At Oxford a large and attentive congregation listened about two hours to a discourse on the question, What is man? It was truly a privilege to pour forth many of the best Bible testimonies in the presence of all three of the ministers of the place. At the close of our remarks, Prof. S. A. Taft entertained the audience by asking some questions on the subject. He wished to know whether we believed that the mind of man was dependent entirely on the organism; to which we replied, that it was entirely dependent on the *living* organism; that the phenomena of mind was the result of the organized matter, operated upon by the life principle. He then said he believed man was composed of three parts, viz., the matter of the earth, the life principle from God, and the mind, which was dependent equally on the other two. To this we agreed, and asked the Professor if the same would not hold good in the existence of beasts. After a moment's hesitation he replied that he thought it would. And how he can make out that he does not agree with us at all, on that question, is beyond our comprehension.

At Canandaigua we gave five discourses before very attentive audiences in the district school-house. Application had been made for the meeting-house, but it was refused, and while they had only about twelve or fifteen at an appointment for preaching in the meeting-house, we had more than one hundred and fifty, in the school-house only a few rods distant. Many there appear to love to hear the truth, but as yet few obey it. On First-day five more willing souls were buried in baptism. It was truly rejoice-

ing to see some of them go into the water weeping, but return praising the Lord. They have appointed Sabbath meetings, and no doubt their numbers will soon increase, if they are faithful.

At Parma, Jackson, Hanover and Hillsdale, we had the pleasure of greeting friends that we had not seen for many months. We gave one discourse in each place, and endeavored to press home the necessity of a new and far more zealous effort to comply with the requirements of the Laodicean message. We hope to hear good tidings of the spiritual prosperity of all these churches.

It is not without regret that we are compelled to leave the work in Michigan. There are many important openings there, and several churches that I had contemplated visiting this fall and winter. But Ohio is an important field, and was without an experienced laborer, while Michigan had three or four. I trust that all will be reconciled to the apparent direction of the Lord, and desire the greatest possible good of the cause in general.

M. E. CORNELL.

Republic, Ohio, Oct. 18th, 1858

P. S. I wish to say to Bro. Steward of Wisconsin, that his last letter was forwarded to my address from Battle Creek, but I never received it. My apology for not writing is that I had forgotten his P. O. address. My address, until further notice, is Republic, Seneca Co., Ohio.

M. E. C.

GENESEE COUNTY, MICH.

BRO. SMITH: We have just returned here, after an absence of fifteen days in Genesee Co. We commenced a course of lectures in East Thetford the 12th inst., and closed the 24th. In this interval of time, we gave four lectures in an adjoining neighborhood. As these were places where our position has not been presented, some wished to know what new things these were, and why, if true, they never heard of them before. Others said, Well that is Bib'e, and you cannot get around it. It has been my belief for a long time that Christ is coming soon, and I believe it is so, &c. The seventh day is the Sabbath if there is any, and I don't see why it is not kept. Others said, These are bad men sowing discord, making divisions, and breaking up the churches; don't you go to hear them. Yes, you say so, but I beg leave to differ from you; we have had all sorts of preaching here within a few years, and no two of them could agree, neither are we all united in one faith; but this sounds like Bible doctrine; I am not afraid to hear what he preaches; after we have heard we can judge for ourselves. I calculate to go and hear for myself, and I want you to hear the subject through, &c., &c. Notwithstanding all such rumors, many became deeply interested to hear about the Second Coming of Christ, the Angel's Messages, Bible Sabbath, &c.

In East Thetford, where we spent the most of our time, we found ten who had commenced keeping the Sabbath some months previous. *Review* for Oct. 14th, has Bro. M. C. Butler's call for help for the same. Bro. Austin and wife being several miles from Bro. B.'s, wrote for help also, and their letter was published in the S. D. B. *Recorder*, with a request from the Ed. that one of their ministers would visit that field of labor and help them. Bro. and Sr. A. came to our meetings and became fully decided to walk in the light of the Third Angel's Message. Sr. Austin with four others followed their Lord and Master in the ordinance of baptism last First day. Several others, not quite so clear on baptism as they wish to be, are deferring their duty for a season. Some others have decided to keep the Sabbath with them. Besides, some four families are convinced of their duty but are not decided to commence until they search a little deeper. The Lord help them to do their whole duty.

JOSEPH BATES.

Lapeer, Lapeer Co. Mich., Oct. 12th, 1858.

P. S. The brethren here wish me to say they expect Bro. Waggoner to be here at the Conference, in case Bro. White does not return in season. The house will be finished by or before the time of the meeting.

J. B.

Conference in Iowa City.

BRO. SMITH: Our Conference commenced on the 15th inst., when we were rejoiced to see brethren and sisters from Lisbon, Mt. Vernon and other places, who came to participate with us in the feast which we enjoyed.

Bro. Hull preached five discourses, principally on the law of God and the Sabbath. Public interest increased to the last, and marked attention was paid to the word; and that some were convinced of the truth of our position was evident; and our prayer is that God may give grace and strength to follow out their convictions by reverencing his holy law, and seeking the salvation that is in our Lord Jesus Christ. The brethren and sisters were also much strengthened, instructed and encouraged by the word preached.

I think I speak the minds of all when I say I had no idea of the glorious harmony that exists between God's holy, just and true law and the plan of redemption. I once thought there was an antagonism between them, but that thought is dissipated forever, thank the Lord of both law and gospel!

On First day, after Bro. Hull baptized three, we all met at Bro. Curtis' house to attend to the ordinances of the Lord's house, and a precious season of grace it was. We were mostly recent converts to the present truth, though some of us participated in the First Angel's Message. All present bore testimony in favor of the present truth, and then united in the commemoration of the death of our Lord, and also in the sign of humility given to us by our Saviour. Our Lord verified his promise to us in meeting with us by his comforting Spirit, and we proved the truth of his promise, Happy are ye if ye do these things.

The brethren unite in expressing their desire that measures be taken to spread the light on these things in this State next season, if the Lord will. We want others to see and know the law of God, and take hold of his covenant that has been so long broken and trodden under foot.

Brethren, pray for us in Iowa, that our faith fail not, and that we may press on towards the city of the living God, that we may be indeed lights in the world, showing by our daily life that we are following the Lamb, that we are in truth disciples of the meek and lowly Jesus, that we may be accepted in the Beloved in the day when God will make up his jewels.

Your brother, HENRY E. CARVER.

Iowa City, Iowa, Oct., 1858.

Extract from Schmucker.

Rev. xiv. 9. *If any man worship the beast and his image.* Here I would reter the pious reader to what has been said concerning the worship of the beast, his image and his mark, in chap. xiii. For at the time of this angel, this stupid and superstitious worship will have reached its most heinous state of guilt and criminality. We will not venture conjectures about its true nature; the third angel will point it out in all its features of malignity. May the Lord give us ears to hear, and eyes to see when he shall appear; and may we then remember, and reflect on this prophecy, when he raises his warning voice.

Verse 12. *Here is the patience of the saints, &c.* Hitherto it would appear self-defense was yet in some measure allowable, though always attended with evil consequences, as with the Hussites in Bohemia, and with the Hugonots in France; but now a season of trial and persecution commences, in which opposition would be highly imprudent, and the Lord recommends patience to his saints. In these days of apostasy, when wickedness and the power of the beast seem again to sweep all before them, and the Lord seems to delay his promised advent, the patience of the saints will be severely exercised. But those who keep the commandments of God, [1 John iii, 23,] and reject the inventions and traditions of the beast; and those who keep the grace and doctrine of faith which was in Jesus, which he taught, and by which they abide in him; these only shall be able to perse-

vere to the end. Thus far runs the message of the third angel.

Chap. xv, 5, 6. And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened, &c.

Here the great and tremendous scene itself commences. This temple is the original and prototype according to which Moses was to direct the construction of the tabernacle, [Ex. xxv, 40,] which, it would seem by this expression, was a more correct pattern than the temple of Solomon. It is called the tabernacle of the testimony, because the tables of the law, and God's covenant with his people were preserved in it, which contained threatenings to the transgressor, and promises to the obedient. This temple was now opened, and the seven angels came forth for the purpose of manifesting the judgments of God against those rebels, who would not be instructed by the experience of near six thousand years, but always resisted the spirit of truth, and followed their own devices. These were declared out-laws, and excluded from further enjoyment of the benefits of Christ's kingdom, [Christ's mediation in the tabernacle,] as obdurate sinners, whom the Lord had forsaken, and pointed out as objects of his vengeance, by these ministers of divine justice.

SPICE PARAGRAPHS.

ZEALOUSLY strive to do good for the sake of good.

Traits of character which you seek to conceal, you had better seek to reform.

We ought as much to pray for a blessing upon our daily rod, as upon our daily bread.—*Dr. Owen.*

It is a noble species of revenge to have the power of a severe retaliation, and not to exercise it.

Flowers are the alphabets of angels, wherewith they write on hills and plains mysterious truths.

The purest joy that we can experience in one we love, is to see that person a source of happiness to others.

Men want restraining as well as propelling power. The good ship is provided with anchors as well as sails.

Many who have escaped from the rocks of gross sin, have been cast away on the sands of self-righteousness.—*Dyer.*

Guests should be neither loquacious nor silent; because eloquence is for the forum, and silence for the bed-chamber.

Conscience and covetousness are never to be reconciled; like fire and water, they always destroy each other, according to which predominates.

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without its dew? The tear is rendered by the smile precious above the smile itself.

Men's faults will always be better known than their virtues, because their defects will find more persons capable of forming a judgment of them than their noble qualities can find persons fit to comprehend and appreciate them.

Leave company when you find you lose by it, and see that you cannot improve it: "Go not in the way of evil men."

TRIUMPH OVER EVIL.—We are rewarded for every triumph we make over temptation. I will suppose there are many who have struggled against the vanity of vain pleasures; many who have put down evil thoughts with a strong will; many who, after a long, and it may be, an uncertain conflict with the seductions of the world, at length have triumphed. I will put it to them whether, when they have combatted and so prevailed against the evil, and their hearts have not softened and melted within them, whether they have not felt within their bosoms a seraphic influence. They have so felt, and so it will ever be. No sooner shall they have been freed from them the tempting demon of pride, of vanity, of anger,—no sooner shall the Devil have left them, than angels will come and minister unto them.—*Jerrold.*

BABYLON IS FALLEN! COME OUT OF HER, MY PEOPLE!—Rev. xviii.

O'er hill and mountain, o'er valley and plain,
O'er river and lake, and the boisterous main;
To the prince and the peasant, and the king on his throne,
Sounds the fearful message, in thunder tone.

From the joy north, where the winter king reigns,
To the sunny south, with its fertile plains;
From Atlantic's wave, to Pacific's strand,
Sounds the mighty message, all over the land.

From the forests of Maine, to Mexico,
Where the fruits of the South in luxuriance grow;
From East to West, from South to North,
The fearful message is going forth.

From Andes' heights, to the coast of Brazil,
O'er prairie and forest, o'er valley and hill;
From the cape of storms, to the gulf on the North,
The wonderful sound will yet go forth.

O'er the Snow-clad Alps, o'er Carpathia's chain,
O'er Siberian wastes, o'er the Tartar plain;
From the British isle, to the river Amoor,
The message is sent to the rich and the poor.

From city to city, from State to State,
From village to village, it will not wait;
In school and hamlet, 'twill be faithfully given,
The angel's cry from the midst of heaven.

To the man at the plow, the boy at his task,
To the clerk at the counter, and sailor at mast;
To the crafty statesman, and warrior bold,
The fearful message will soon be told.

To the frowning Papist, and confident Greek,
To the selfish Jew, and the Christian meek;
To the silly Mormon, and stubborn Turk,
The awful message will do its work.

The sects have decided, their houses are closed,
And the truth which would save them, is blindly opposed.
Habitations of devils they now have become,
While the message so fitly is tracing their doom.

Tradition for Bible, and fables for truth,
Beguile the unwary, the children and youth;
The man of gray hairs, and the man in his prime,
Then heed ye the message, ere the close of time.

With their skilled musicians, and gay attire,
With their mighty men, and their roads of fire,
With their wise men and Sophists, both Christians and Jews.

They hear not the message, nor heed the sad news.

As the ancient Hebrews their king ignored,
So the churches now have despised their Lord;
They scorn his people and hate his word,
But the cry of the angel still is heard.

Though heathen rage, and though scoffers sneer,
Though priests forbid, and hypocrites leer;
Though teachers frown and friends oppose,
The cry waxes louder as onward it goes.

Let the boisterous Atlantic, be calm at the sound,
And the calm Pacific be more profound;
Let lake, sea and ocean, be peaceful and still,
While the cry of the angel sounds clear and shrill,
Babylon is fallen! come out of her my people!
J. CLARKE.

LETTERS.

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

From Bro. Daniels.

BRO. SMITH: We are growing stronger and stronger in the faith of the Third Angel's Message, and we feel thankful to our heavenly Father that he has been so good as to spare us unto this present time, and is giving us the privilege of keeping his Sabbath and his law in this country free from any incumbrance whatever. It is a great blessing, which we do not prize as we should. I promised myself that if I was called upon to preach, I would try to do so by the help of the Lord; and about eight miles from here, in Thompson Valley, they heard I was an Adventist, and asked me to come over and preach to them. I went, and think the result will be good. Some of the most respectable families have acknowledged the truth, and I have had a full congregation almost every time. They still want me to come, and I intend to as soon as I can; but I have much to do, and no books to help me. I gave away all I had before I came here. They need publications, and if I had them they would buy them. They also need the *Review*; for that is the best preacher they can have, except the Bible.

While reading in *Review* No. 17, of the conduct of J. M. Stephenson at the Crane's Grove tent meeting

I was reminded of the passage in Luke xix, 22: "Out of thine own mouth will I judge thee." I well recollect that when he preached the Third Angel's Message, if any one disturbed him he would say they were no gentlemen to disturb any meeting whatever; and if they did not want to hear, they should stay away.

I have, from reading, at length become convinced of the truthfulness of Sister White's views; and I believe they should be placed in the hands of every believer in the Third Angel's Message. But in reference to them we should be as wise as serpents and as harmless as doves. Place them in their hands, and if they will investigate the truth they will believe; for they will speak for themselves. The Bible is enough to talk about and we ought to talk of it more and more as we see the day approaching, and I think it is not far distant.

We are the only family who keep the Sabbath, within a circuit of twenty or thirty miles. Our nearest neighbor is half a mile distant, the next three miles, and so on, until we get to Thompson Valley, eight miles from here; but the prospect is fair, and I believe many will keep the Sabbath in this part of the country. A Roman Catholic, (a very smart man for a Catholic,) told me the other day that no man had any right to keep Sunday but the Catholics; for the church set that day apart, and he could prove it. Said he: "We don't call it Sabbath; the Lord's day is what we call it; the Sabbath is Saturday; that is for the Jews."

My prayer is that we may all live so as to be sheltered from the seven last plagues.

A. H. DANIELS.

Sumner, Wis., Oct. 1858.

From Bro. Lewis.

BRO. SMITH: I find myself this day here, a weak one, among a people hostile to God's holy law; but my prayer is that they may be brought under the saving influence of the Third Angel's Message. It is now a little more than one year since I heard the joyful news of the kingdom, the speedy appearing of our great Redeemer. The message found me in one of the Babylonish churches, and it seems sometimes as though there was almost a miracle wrought in first convincing and then convicting me of the error which I had been taught; but to day, although a stranger and a wanderer here in this land, I feel to rejoice in the Advent doctrine. Yesterday being the Sabbath, I spent a part of it in wandering around the fields and woods, and in silent prayer strove to keep all worldly things out of my mind. I believe the time is nigh at hand when the remnant will be more united. O my brethren, let us strive to come together into the unity of the faith, and trust in God. O how weak is the faith of Sabbath-keepers yet! How little of the mind of Christ, and how much of the world and self! May God help us all to arise.

E. H. LEWIS.

Mt. Clemens, Mich., Oct. 1858.

From Bro. Saunders.

BRO. SMITH: I thought, that a line from me to the dear saints here and there in the land, would not be unacceptable. I am still trying to keep the commandments of God, though I will confess that I am not humble enough, that pride sometimes swells up ready to burst forth, and it is only with difficulty suppressed; but I will strive to be found among the 144,000 if my weakness does not prove my destruction. I feel as though I must have more of the favor of God, though unworthy of his notice; for I have erred much through the weakness of the flesh, or through ignorance. Let me ask my brethren and sisters to pray for the erring one, that I may be able to come out of this lukewarmness, and devote myself more fully to my Master. James says, "Confess your faults one to another, and pray one for another, that ye may be healed." I am alone in the faith here, so far as I know, but I have heard of one family (Bro. Buckland's) within five or six miles. I would be much pleased to have some of the brethren call and

make their home with me, while visiting this part of the State.

Let us all try to be humble and live very near to God, that we may have the white raiment, and finally stand on Mt. Zion.

Yours in hope of life.
W. GAINES, N. Y., Oct. 17th, 1858.

From Bro. Pomfret.

BRO. SMITH: I write to request the continuance of the *Review*, as I should feel a great loss without it. It is about three months since I embraced the present truth, and I feel truly thankful to the Lord for his great mercy in bringing me under the sound of the Third Angel's Message, through the preaching of Bro. Cornell. I am striving to keep all the commandments of God and the faith of Jesus, knowing that his sayings are faithful and true. My earnest desire is to be found watching when he shall appear, that I may be accounted worthy to have right to the tree of life, and enter through the gates into the city. I have been a great sinner and feel that I do not deserve the least of God's mercy, but when I read his word, I rejoice to find that Jesus says that he came not to call the righteous, but sinners to repentance. Through his mercy and grace I trust I have obeyed the call, and can say from heart-felt experience, The blood of Jesus Christ cleanseth from all sin. O that I may prove faithful to the grace already given. I desire an interest in the prayers of the faithful followers of Jesus.

Yours in love, striving to overcome.

JOHN POMFRET.

Orion, Mich., Oct. 24th, 1858.

From Bro. Bartlett.

BRO. SMITH: Good is the word of the Lord, and how great will be the reward of those servants who are found giving meat to God's household, proclaiming in due season to the scattered flock the truth as it is in Christ! How satisfying it is to the hungry soul! I have been privileged with the *Review* almost eight years, and have never had reason to regret that I became acquainted with its teachings. They were applied to my heart as truth when I was seeking and saying "O where can truth be found?" I have not found it in creeds of different denominations; but by searching the word of God I have found that truth is mighty and will prevail.

I feel that my delight is in God, and in doing his will, and I feel comforted by his promises. He has said that in the world we should have tribulation, but in him we might have peace. I find it hard to brave the current unless I have on the whole armor; but I do not feel like looking back, for the prize is ahead, and this is my watchword, Onward!

I believe that Christ's coming is near, and mean to be of that number who will get the victory over the beast, and over his mark, and the number of his name. Praise the Lord, victory will be on Zion's side.

Yours in love of the truth, M. G. BARTLETT.
Thetford, Vt., 1858.

Extracts from Letters.

Sister F. Rogers writes from Mauston, Wis., Oct. 18th, 1858: "I cannot express my joy and gratitude that I ever heard the Third Angel's Message. O! how glorious the plan of salvation seems to me since I have had my eyes opened to behold the beauty and harmony there is in the Bible.

"What wondrous, what unbounded love,
Is seen throughout the gospel plan."

"We are living in a very solemn time. Soon the vials of God's unmingled wrath will be poured out upon a guilty world; soon the mandate will go forth, 'He that is filthy, let him be filthy still, and he that is holy let him be holy still;' soon Jesus will come to make up his jewels. O let us be getting ready! It is my heart's desire and prayer to God, that myself with all those of like precious faith might put on the whole armor, that we may be able to stand in the evil day.

The church in this place is in rather a lukewarm

state. We have no excuse, for we have great privileges here, such as few enjoy; a large society of Sabbath-keepers, and the privilege of hearing from God out of his word every Sabbath, from one of his messengers. I do hope we may, all of us, be zealous and repent."

SISTER M. JACKMAN writes from Conway, Mich., Oct. 24th, 1858: "I have looked in vain in the *Review* for some appointment for Conway, Livingston Co. I believe that good could be done here. The Methodists held meetings here last winter, and had a great revival, but most of the converts have gone back again. There are a few that seem to be honest hearted; they have not a word to say against the seventh day Sabbath, and they think the second advent is near. I believe if they could hear the present truth they would try to obey it."

SELECTIONS.

Spurious Religion.

[The following is a portion of an article from the *Northern Independent*. While men are free to speak out in such a manner, we are saved from any effort of our own at describing fallen Babylon. And such a description from such a source, must forever remain free from the charge sometimes brought against our declarations, that they are overdrawn to suit our own opinions. Some of the language which is here used, not with reference to the old mother only, but to the "little popes," the harlot daughters, is even stronger than we should ever have thought advisable to make in the premises.—Ed.]

A certain Presiding Elder I once heard of, who, when he met with some of his brethren and sisters to seek the special-blessing sanctification, said to them, "brethren, we have met together on this occasion as *Methodists*, and not as *Christians*." Not as *Christians*! In the name of God and heaven, has it come to this, that the name of Methodist is superior to the name of Christian? And that Methodist, special-blessing sanctification, is better than Christian sanctification? This is the inevitable import of such a remark, and I hesitate not to affirm, that the spirit of it is the spirit of anti-Christ, the great damning evil of Churchism; "sitting in the place of God, it exalts itself above God, and all that is called God."

Anti-Christ! what is it? It is the spirit in a Church which takes the things that are not of Christ, (though perhaps necessary peculiarities of the organism as such,) and puts them in the *place* of Christ, or *above* him—the traditions and "commandments of men." The Churches are full of them, and Christ can scarcely be seen anywhere.

I tell you, Mr. Editor, that the straight jacket of Methodism, is a tremendous small pattern for a Christian. It is Henry Ward Beecher's "two foot Christian."

Do you know that the woman that the Revelator saw driven off into the wilderness (post Apostolic Church) after she had been delivered of a man child, which was caught up into heaven, has ever since remained in the wilderness? And, though she has started divers times, under the lead of Luthers and Wesleys to come out, yet it has been a mere feint. She is in the wilderness yet, sick, blind, and weak, committing whoredoms with the Devil,—flying serpents are stinging her to death,—she is under the medical treatment of human doctors and Bishops, and there is no cure; and never will be until she gets up and out of the darkness and wickedness of human counsels.

She is in the wilderness still, I say,—gets gloriously drunk periodically, when revivals come round; she is not settled yet in the land of Canaan,—gets up and travels occasionally, but always in a circle, and makes some glorious military wheels as she comes round to the point of starting, and yet she is forever talking and gabbling about the promised land, until now she has come to think that it lies just across

the river Styx, beyond this world. Many of her leaders are "blind leaders of the blind," and their destiny is the "ditch."

I tell you, these leaders are piling up the "commandments of men," mountains high, and hence it comes to pass that before you reach the pure word, one has to wade a thousand miles through human rubbish, and persecuted every step at that; the Devil's constitutional bludgeons beat him in the face and if at last he reaches the goal of truth and right with any of the life of Christ left in him, he is entitled to the martyr's crown.

O how truth is mystified and covered up in the damning darkness of unbelief and wickedness of human covetousness! The way to heaven as the Churches have it now-a-days, is paved every step with human creeds, opinions, and Church Constitutions; and unless you step according to constitutional uprightness, why you are not going to heaven according to the constitution, and the consequence is, the Church Peters bind you on earth, and imagine you are bound in heaven.

Every Church has its little contemptible Pope—the day of Popes is not over yet, nor of saint-worship; no, the days of man-worship are not yet ended.

But again, I affirm, that the Church is giving more attention to the "mint, anise, and cummin" of constitutional interpretation, administrative precedents, and legislative shams, than to the love-life and life-love of truth and right and the kingdom of heaven. They are full of cant and hypocrisy, lackin', the very first element of the Christian life, to wit, sincerity. Give me a lamp; I want to go through the streets of Methodism to find a Christian. Sincerity, O thou child of heaven, how rarely thou art seen on earth!

The present administrative attitude of the M. E. Church, is this: If the Church at any time in her past legislative acts, has unconsciously or virtually, or by any possible technical implication, recognized the Devil as a Church member, why, he can never be expelled, because, forsooth, it would be "ex post facto."

Methodism is a grand column immovable, surmounted with the saintly statue of John Wesley, lying flat on the ground before the throne of slavery, helpless, and broken into fragments by the "sum of villainies." She is simply and practically claimed as an organizational monument to the name of John Wesley. O that she were truly even that, then would she not only say Devil about slavery, but turn the Devil out.

I sometimes think, Mr. Editor, that as Lutherans have but little idea of the single-eyed sincerity of Luther, so Methodists in these days have but little conception of the sincerity of Jesus Christ that marked John Wesley. We have become an overshadowing, mammoth Church organism, and now her leaders, Bishops, and doctors have deemed it their special work to defend her *union*, as though everything else were to be sacrificed to the glory of Methodist *union*.—Thus her damnation is sure, and destruction cometh as a whirlwind, and blessed is the man that shall stand from under, when the crumbling mass of ecclesiastical rottenness shall sweep her multitudes of victims down to hell!

Thus saith the spirit of the Lord, by the mouth of one of his humble prophets. And here, for the present, the stream of prophecy stops.

THOMAS NORTH.

Freeport, Ills., July 12th, 1858.

Preaching Christ.

"The whole church," says Augustine, "preacheth Christ." So does nature. "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. The deep uttereth his voice and lifteth up his hands on high. All thy works praise thee, O Lord." And as the creator of all things is God, the Son, "without whom was not anything made that was made," this silent discourse, this voiceless anthem, which continually

ascends from all nature, as well as from the church universal, is a perpetual commendation of Christ—of his power, his love, his beauty, his goodness. O how eloquently nature preaches Christ! Everything on which the eye falls is his handiwork. Whatever of power, beauty, or vastness, it has, is from him. The sea commends him by its immensity. "For he made it." The sun by its brightness and its vivifying warmth. For he made "the greater light to rule the day." The moon by its sweet light and placid beauty. For he made "the lesser light to rule the night." The stars by their boundless number and mysterious combinations and indications of regions and of seasons. For he made "the stars also." And each object in nature not only *commends* him by showing forth the power and skill of its Creator, but *illustrates* some special excellency of his character. The sun, by the light and influence which it dispenses, is an image of him from whom flows inexhaustibly, "the true light which lighteneth every man that cometh into the world." The sea by its vastness helps us to think worthily of him "in whom dwelleth all the fullness of the Godhead." The rose, the lily, the rock, the fountain, the running stream, the green pastures, the pearls, the gems, the fine gold, all bear some significance of Christ. Though there is "no speech, no language, no voice heard," yet all nature "preacheth Christ;" utters its silent but sublime response to the acts of adoration whereby the church in every part of the world doth acknowledge him "God over all, blessed forever."—*Sel*

God's People Known to Him.

TAMAR may disquiet herself, and walk in an unaccustomed path, so as Judah may not know her. Isaac through the dimness of his sight, may bless Jacob, and pass Esau. Tract of time may make Joseph to forget or be forgotten of his brethren. Solomon may doubt to whom of right the child belongeth; and Christ may come to his own and not be received. But the Lord knoweth who are his, and his eye is always over them. Time, place, speech, or apparel, cannot obscure or darken his eye or ear. He can discern Daniel in the den—Job, though never so much changed, on the dung-hill; let Jonah be lodged in the whale's belly, Peter put in a close prison, Lazarus be wrapped in rags, or Abel be rolled in blood; yet can he call them by name, and send his angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either; for his eye, as his essence, is everywhere; he knoweth all things.—*John Barlow, 1616.*

OBITUARY.

FELL asleep in Jesus, Oct. 18th, after a protracted illness, Sr. Abigail Malinda, wife of Bro. Wm. Russell, and eldest daughter of Bro. Luther L., and Eliza Tiffany, in the 24th year of her age. Truly her friends need not mourn as those who have no hope, for she left good evidence that she sleeps in Jesus. Although not a professor for a long time, yet she bore her sufferings with great composure until at last convinced of her need of an advocate above, she embraced the opportunity of following her Lord in baptism, when she was scarcely able to get to and from the water. After this she manifested a great anxiety to be a true christian; and when finally convinced that she could not live, expressed an anxiety to be at rest. Her last request to her friends was that they would so live as to be prepared to meet her in God's kingdom. She rests quietly by the side of her little daughter, (who died about a year and nine months before,) waiting the voice that shall break the tomb. She leaves a companion, two little children, and a large circle of friends to mourn her loss. Her disease was consumption.

"She sleeps in Jesus—peaceful rest—
No mortal strife invades her breast;
No pain, or sin, or woe, or care,
Can reach the silent slumberer there.

"She lived, her Saviour to adore,
And meekly all her sufferings bore.
She loved and all resigned to God;
Nor murmured at his chastening rod."

T. M. STEWARD.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. NOV. 4, 1858.

Babylon Fallen.

HENRY WARD BEECHER SAYS:

"Thousands of men, in good and regular standing in evangelical churches, are giving no evidence of piety, are living in open sin, or in practices, in business and in public affairs, irreconcilably at variance with the spirit of christianity. I cannot ask such persons to the Lord's table just because they are regular members of a church."

Independent.

The following is the voice of five Presbyterian Synods, on the Tract Apostasy, as expressed in the Central Christian Herald, Cincinnati, Ohio:

"Taking into consideration the honored position which the Tract Society held, and then taking its past conduct on the subject of slavery, and its present position, we say it is the greatest moral apostasy of the nineteenth century."

The above extracts, considering the popularity of Mr. Beecher, and the fact that the Board of Directors of the American Tract Society is composed of fourteen evangelical denominations, constitute an important testimony for our position on the fall of the churches. We must not fail to show the true condition of the churches, for they are crying "peace and safety," and doing all in their power to keep many honest souls under their influence. The cry of "Babylon is fallen," is to be the most prominent feature of the loud voice of the third angel; and it will shake the churches to their very center, and the Sabbath cleaver will bring out those who are to be sealed and saved.

M. E. CORNELL.

Note from Bro. Dorcas.

DEAR BRETHREN AND SISTERS: I would say to you through the Review, that we are now in Iowa; and, notwithstanding it seems like a singular providence that has brought us here, I believe this will turn to the glory of God and our salvation, through your prayers and the supply of the Spirit of Christ our Lord. I know that our trials are abounding, and I believe that our grace will also abound, as our day is.

We must be weaned from earth if we would be saved. For says the Apostle, virtually, "mind not earthly things." We reside at the eastern point of Red Oak Grove, in Cedar Co. We would be glad to have any of the friends of present truth call on us at any time, and feel that they have a brother living at Red Oak.

To Bro. Hull I extend a special invitation to call this way. The field is ripe here. I learn by hearsay that there is an Advent preacher living and preaching near Wilton Station. If he is one of those who are laboring in promotion of the Third Angel's Message, I would like to know where he lives, for I am a brother and a companion of all such.

Your brother in the patient waiting for Christ our King.

JESSE DORCAS.

Red Oak, Cedar Co., Iowa, Oct. 25th, 1858.

Note from Bro. Sanborn.

BRO. SMITH: I wish to say for the encouragement of the dear saints that the Third Angel's Message is on the rise in Wisconsin. Since the tent-meeting at Monroe and Crane's Grove I have visited one new place, and preached seven times. The attention was good. I commenced meetings there again next Sabbath evening. I have visited the churches at Hoosier Grove, and Spring Grove. At the latter place five put on Christ by baptism. I have also been holding meetings in Twin Grove, and preaching to my neighbors about ten days. The Lord has given me great liberty, and I have had good congregations the most of the time. I think a great amount of prejudice has been removed, and good will be accomplished. May the Lord direct the word with all its force to the hearts of the people and make it the power of God unto their salvation.

In hope of eternal life.

ISAAC SANBORN.

Jefferson, Wis., Oct. 20th, 1858.

BRO. SMITH: About three months since Brn. Cornell and Lawrence pitched their tent in this place and proclaimed the Third Angel's Message. Many obeyed the command in Rev. xviii, 4, and also some that were strangers are trying to live in conformity to Rev. xiv, 12. A house of worship has been commenced, and we hope to

see it completed next week. Surely their labors were like good seed sown upon good ground, and God's blessing has seemed to attend every effort, our enemies to the contrary notwithstanding.

WM. S. HIGLEY, JR.

Lapeer, Mich., Oct., 1858.

The Near Union between God and the Soul.

LORD! how near wilt thou bring me to thyself? Must I abide in thee, and thou in me? Must we be of one soul, and of one spirit? Is it enough that I must always repose myself in the bosom of thy sweetest affections, that I should always be enclosed in the embraces of thy choicest love, that I should be ever wrapt up in thy tender mercies? But must I so dwell with thee, and wilt thou so dwell in me, as to be made an equal sharer in thy bliss, a partner in thy glory? What is man, that thou shouldst so regard him? What am I, that thou shouldst so remember me? Lord, let thy mercies so constrain me, that all my affections may run out into thee, and all my strength may run out for thee.—Sol.

And! if all the sighs were caught
Wherewithal the air is fraught,
What a gale would sweep the skies
Laden with man's miseries!

Gently, then, oh, brother man,
Do the utmost good you can;
(God approve! 'twill e'en the least
Kindly act to man or beast.

APPOINTMENTS.

Providence permitting, I will meet with the brethren as follows:

Westfield, Pa.,	Nov. 13th & 14th.
Ulysses, Pa.,	" 20th & 21st.
Port Alleghany, Pa.,	" 27th & 28th.
Nile, N. Y.,	Dec. 4th & 5th.

The brethren in each place will appoint the place and hours of meeting as most convenient.

R. F. COTTRELL.

Providence permitting, we propose to dedicate our house of worship, and hold a General Conference in it, Friday, Sabbath and First-day, Nov. 12th, 13th and 14th. We expect that Brn. Waggoner, Bates and Lawrence, and perhaps others, will favor us on that occasion. Also, we hope and expect to greet our brethren and sisters from far and near. By vote of the church.

WM. S. HIGLEY, JR.

Lapeer, Lapeer Co., Mich.

BUSINESS ITEMS.

R. F. Cottrell:—It was received.

L. Steere: Yes.

The P. O. address of Bro. G. W. Holt is Lovett's Grove, Wood Co., Ohio.

D. Richmond: We will forward your remittance to Bro. Ingraham.

D. A. Babcock: Your books were sent to Richland.

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