

# 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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### LITANY.

"I will pray with the spirit, and I will pray with the understanding also." 1 Cor. xiv, 15.

From the recesses of a lowly spirit,  
My humble prayer ascends: O Father, hear it,  
Upscaring on the wings of fear and meekness,  
Forgive its weakness.

I know; I feel, how mean and how unworthy  
The trembling sacrifice I pour before thee.  
What can I offer in thy presence holy,  
But sin and folly.

For in thy sight, who every bosom viewest,  
Cold are our warmest vows, and vain our quest;  
Thoughts of a hurrying hour, our lips repeat them,  
Our hearts forget them.

We see thy hand, it leads us, it supports us.  
We hear thy voice, it counsels and it courts us,  
And then we turn away,—and still thy kindness  
Pardons our blindness.

And still thy rain descends, thy sun is glowing,  
Fruits ripen round, flowers are beneath us blowing,  
And, as if man were some deserving creature,  
Joys cover nature.

O, how long-suffering, Lord! but thou delightest  
To win with love the wandering,—thou invitest  
By smiles of mercy, not by frowns or terrors,  
Man from his errors.

Who can resist thy gentle call, appealing  
To every generous thought, and graceful feeling,  
That voice paternal, whispering, watching ever?  
My bosom, never.

Father and Saviour! plant within that bosom  
These seeds of holiness, and bid them blossom  
In fragrance and in beauty bright and vernal,  
And spring eternal.

[Bowring.]

### MEETINGS IN CONVIS, MICH.

BRO. SMITH: Our meetings continued in Convis most three weeks, with increasing interest until the close. We were told that the place where we held our meetings was a hard place, and doubt was expressed whether much good could be accomplished in such a wicked place. But Jesus said that he came not to call the righteous but sinners to repentance. So we are to labor for sinners. Many who are honest in heart, if they can only be led to see we have the truth, will embrace it more readily than many old professors of religion, who are creedized.

There were three sisters keeping the Sabbath in Convis, and had kept up their meetings for over a year praying for the Lord to revive his work. Their companions, though not Sabbath-keepers, were friendly. We believe they will yet see the importance of the Sabbath, and keep it. Some have decided to keep the Sabbath, as the fruit of our labor. A goodly number are interested enough

to take the *Review*, and if they will read it, in connection with the Bible, we believe they will see we have the truth.

Since our lectures closed, there has been a discourse preached against us by the settled Methodist minister from Marshall, on the immortality of the soul. He was replied to by Bro. Loughborough. We have no fears that our views will suffer by the effort.

Yours,  
Battle Creek, Mich.

J. B. FRISBIE.

### THE BIBLE.

Yes the Bible! the blessed book! the Book of books! There is inspiration in the name. With all my heart I can adopt the language of John Wesley: "Let me be the man of one book, and that book the Bible."

For several years I have been collecting a library of what I supposed good and useful books, which I have perused to the neglect of my Bible; but since I embraced present truth, they are a useless pile of lumber to me; I have lost my taste for them; and I cannot express myself better on the point, than in the beautiful lines of Bernard:

"Men's books with heaps of chaff are stored;  
God's Book doth golden grains afford.  
Then leave the chaff and spend thy pains,  
In gathering up the golden grains."

O that men would love it more. Is it neglected by the mass of professed christians? It is; and its plainest truths are scoffed at. Is this an evidence that we are in the last days? Hear what the apostle Peter says, [chap. ii, 3, 4.] "Knowing this first that in the last days scoffers will come, walking after their own lusts, saying, Where is the promise of his coming?" Verse 5. The Apostle calls them willingly ignorant.

What saith the Saviour: "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." And what is the testimony? That he came into the world to suffer and die according to the Scriptures, and that he is ascended up on high, and that to those who look for him he will appear the second time without sin unto salvation.

Turn with me to Paul's letter to Timothy, [chap. iv, 8.] "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." What says the Psalmist? "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Hear the Saviour in his memorable sermon on the mount. "Seek first the kingdom of heaven and its righteousness, and all other things shall be added unto you." Matt. vi, 33.

So much for this life. Is it profitable? I think it is.

Let us refer to this blessed book again about the life to come, of which Paul speaks. Hear the Saviour in John xiv, 3. "And if I go and prepare a place for you, I will come again and receive you unto myself." When? At death? Let us consult the text-book again. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 7, 8. Again, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v, 4.

My prayer is, Sanctify me through thy truth; thy word is truth. Praise the Lord for his precious promises! I feel like heeding Paul's exhortation to the Hebrews: "Cast not away therefore your confidence which hath great recompense of reward." Heb. x, 35.

In conclusion, my dear brethren and sisters, let us search the Bible more diligently, and treasure up its divine precepts in good and honest hearts, and practice them in our lives. Then we shall be able to give to every man that asks us a reason of the hope that is within us, and our pathway will become brighter and brighter unto the perfect day, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, &c.,—wherefore beloved, seeing that ye look for such things, be diligent—that ye may be found of him in peace, without spot and blameless. 2 Pet. iii, 12-14.

GEO. WRIGHT.

Lapeer, Mich., Dec. 1858.

### I PRAY THEE HAVE ME EXCUSED.

WHAT a prayer! The Lord of glory has prepared a feast. His servants are inviting the guests. But the reply of many is, I pray thee have me excused. What folly is this! What base ingratitude! What! refuse to sup with the Prince of glory? Who would not be an heir of the King of kings and Lord of lords? Alas, there are thousands who would shrink from the thought of making such a plea as the above, who are, notwithstanding, constantly refusing to accept the invitation. They exert themselves to the utmost to gain the perishable things of earth, and thus forfeit all claims to eternal life. Warning after warning they have slighted, and mercy so long abused and insulted is about to take her final leave, and then justice will seal the sinner's doom. Then will come that great and terrible day so long foretold by prophets, apostles, and also by our Saviour. What anguish will seize the sinner as he beholds destruction on every side, and these words rush upon his mind with all their force: It is now too late! He beholds the people of God calm and composed, in the care of their heavenly Father. Well he remembers the prayers, and tears, and entreaties of his friends, the solemn warnings of the faithful servants of God. But as he would not hear, the Lord has answered his prayer that he might be excused, and he is left without a shelter.

Nor do his sufferings end here. He must come up in the second resurrection; and as he stands before the court of heaven, ere the righteous Judge utters the final sentence, he beholds the inexpressible glory and surpassing beauty of the New Jerusalem. And as he beholds the rich reward of the faithful, the thought again strikes him, I too might have been a sharer of all this, had not I begged to be excused!

And now I would say a word to those that are still rejecting offered mercy. Are there any pleasures of earth that you prize so much, that you are not willing to exchange them for eternal life? If not, why desire to be excused? Have you realized the fearful and full import of that prayer that is continually offered up by the thoughtless multitude; and that all those that still persist in such a course will join ere long in that general prayer, "Rocks and mountains fall on us?" O that they would now comply with the invitation which says, "Come for

all things are ready." Here are blessings adapted to the wants of all: food for the starving soul, strength for the weak, hope and joy for the desponding, inexhaustible riches for the poor and distressed, and life eternal for all who are ready to perish.

Ashfield, Mass.

S. ELMER.

#### An Aerostic.

WISDOM, a royal feast hath spread,  
I invite the starving to be fed;  
He is a cherub, full of love;  
Down she descended from above:  
O haste away and taste, she cries,  
My food, ye simple, and be wise.

S. ELMER.

#### The Sabbath in England.

Correspondence of the SABBATH RECORDER

London, Nov. 1858.

THE question of the Sabbath has become one of the great topics of discussion of the day, every paper, political or religious, takes up the subject, and discusses it from every point of view; pamphlets are constantly issuing from the press, and large works are published, rendering it quite impossible to know all that is said on the subject. The *Times* in a recent article, condemns the strict observance of Sunday as a Jewish Sabbath, being quite satisfied with the English mode of keeping the day, so frequently condemned by foreigners, and thinks that the means afforded for those who desire recreation is ample, and that for those who desire a strict observance of the day, the law compels an outward decorum by the maintenance of order and the closing of shops. The *Daily Telegraph* is of opinion that the reader of the New Testament cannot find "a single word therein enjoining him to set apart any particular day or hour for attendance on public worship, and a little reflection leads him to discover that he has hitherto been made the 'dupe of a Roman Catholic tradition.'" The *Morning Star* advocates the same opinions, and many others too numerous to be mentioned here, while the *Record*, the high-church organ, is disgusted at the blasphemous notions (as it terms them,) which are being instilled into the minds of the people.

A great struggle is thus going on between the strict and lax observers of the first day, each party trying its utmost to promulgate its views. The subject is so much agitated that thinking and candid men are obliged to confess the first day has no authority, and then they fall into the error that there is no Sabbath under christianity. A recent anonymous writer says, "a positive command was given of God to keep the seventh day as the Sabbath, and it is quite clear that no command whatever was given to Jew or Gentile to keep the first day. I would then ask the first day Sabbath advocates, is it to be supposed that such continued injunctions were given to the people of Israel under the Mosaic economy to observe with the utmost rigor the seventh day as the Sabbath, and yet, when under the higher and more glorious economy, no command whatever should be given to keep the first day as the Sabbath? Not one single portion of the Scriptures of the New Testament can be found to prove this! The only argument used by this section is, that Christ was raised from the dead on the first day of the week, and that the apostles met on the first day of the week—very good; and so they met and preached on the seventh day, the Sabbath." He then quotes all the passages mentioning the observance of the seventh day Sabbath by the apostles, and further says, "If the first day Sabbath advocates think that they have sufficient proof without a direct command, but simply from the circumstance of Paul's preaching on the first day of the week, and of his directing believers in Christ at Corinth to lay up in store for charitable purposes on the first day of the week, how much more have the seventh day advocates to maintain the seventh day as the Sabbath, according to the primitive and positive commandment of God."

The strict observers of Sunday are endeavoring to enforce the Sunday laws against work. In a country town, recently, several bakers were fined for working. A farmer and his laborers were also con-

victed in another place of harvesting, and fined; but in another case, the magistrate dismissed the summons against some laborers who were at work on a railroad, upon the evidence of several witnesses that the line was in a dangerous condition. While these laws are being enforced, the promoters of the League are considering the advisability of having them repealed.

The supporters of the League, which is only in the third year of its existence, have commenced their winter campaign by delivering lectures all over the country in favor of Sunday as a day of rest and innocent recreation, always insisting that "no divine command can be shown for the observance of the first day of the week, nor any proof of the transference of the obligation from the seventh to the first." Challenges are given for public discussions on this subject, but no one has yet come forward publicly, since Mr. Maguire last year.

T. W. B.

#### The Signs of the Times.

ONE of the Cincinnati papers says:

"For the last two months our city may be said to have been earning to herself a reputation that is not much in accordance with the law and order principles we have, in past times, claimed as her just need. During the past month, we have averaged at least one murder per week openly known to the public, how many yet undiscovered we cannot say, while minor affairs in the same catalogue, such as knock-downs, stabbing, wife-whipping, &c., have been mere matters of after supper recreation, to be indulged in whenever the opportunity is afforded and the inclination of the participants tend to such amusements.

"In one case a man shoots his companion on the highway, because he simply thought proper to disagree with him; in another, a husband murders his wife, from no reason whatever, so far as has yet been ascertained; in another still, a rowdy slaughters a citizen while in the discharge of his daily duties, from no other cause than he is in want of a little excitement, and must have it, no matter at what cost. The latest feature in the catalogue is that of Saturday evening last, wherein a young woman is basely slaughtered in her own home, simply because she thought proper to defend herself against the attack of those who brutally assaulted her."

We will say nothing of similar crimes lately committed in Louisville and Baltimore; let us be silent about minor crimes with which the columns of the press teem; let us only mention two more crimes black as pitch, one in New York, where a young man commits any murder Satan himself can scheme, and ends with cold blooded, preconcerted suicide—and one in Canada, where two bullies disgraced human nature in the presence of a vast concourse of devils in human shape, who, on returning from the disgusting scene committed any and every outrage of which such fiends are capable, still none of the perpetrators is reached by the arms of justice. The telegraphic wires must carry the news of a prize fight into every town, must speak of the defiance of the law, the outrage of public morals, a pasquil on humanity, and then again the press must publish a card of the beaten rowdy to save HIS HONOR (!!!)

Is there any philanthropist who can look upon these crimes, and not feel his countenance mantled, with shame, his heart mortified and disgusted; can any man look on all this without weeping a tear over the mourning goddess of humanity, and looking pain stricken and sorrowful into the future of this country? One might well exclaim with the prophet Isaiah, "How hath she become a prostitute, the faithful fortress, justice once dwelt in her and now murders." Every honest man must confess, this is truly alarming; the signs of the times are ominous, terrible.

But we did not sit down to repeat the lamentations of Jeremiah. It is our intention to investigate into the causes which produce the deplorable effects. Most of the public papers are apt to ascribe this state of depravity to the frequent use of liquor, and charge the whole account of crimes to the rum

sellers. But they change cause and effect. The frequent use of intoxicating liquors is already the effect of moral depravity, a want of self-dominion and self-respect, a relaxation of the moral energies which allows man to indulge in the very thing which maddens his brains and renders him brutal. The same is the case with the gambling houses. Only depraved and immoral men set down at the gambling table. Rum shops, gambling houses and houses of prostitution are dens of vice and schools of crime, but not the cause thereof; for they are frequented only by demoralized men. It appears that some men lack the moral courage to despise the drunkard and gambler, to condemn those who frequent houses of prostitution, to let them know and feel their contemptible and vicious character; because degeneration has deprived many of their own moral firmness, and weak as they are, they find an excuse for every man's faults. Whoever knows that his neighbor gambles, drinks and goes into houses of ill-fame, admonishes him not to stop his vicious course of life, contents him not if he does not stop, and lets him not feel on every proper occasion the just aversion and disgust he feels for him, is nearly as weak as his sinful neighbor, and a cause of his downfall. Yes, those silent sages, who excuse every man's faults and again associate with the depraved, are the cause of depravity. There is no public opinion powerful enough to chastise the vicious man; to put those to shame who indulge in less conspicuous vices. Therefore minor vices grow into deep-died crimes.—*Israelite*.

#### Luther's Prayer for Melancthon.

ON a certain occasion a message was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him; and, sobbing, gave utterance to a sorrowful exclamation. It roused Melancthon from his stupor—he looked into the face of Luther, and said, "O, Luther, is this you? Why don't you let me depart in peace?" "We can't spare you yet, Philip," was the reply. And turning round, he threw himself upon his knees, and wrestled with God for his recovery for upwards of an hour. He went from his knees to the bed, and took his friend by the hand. Again he said, "Dear Luther, why don't you let me depart in peace?" "No, no, Philip, we cannot spare you yet," was the reply. He then ordered some soup, and when pressed to take it he declined, again saying, "Dear Luther, why will you not let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply. He then added, "Philip, take this soup, or I will excommunicate you." He took the soup; he commenced to grow better; he soon regained his wonted health, and labored, for years afterwards, in the cause of the Reformation. And when Luther returned home, he said to his wife with joy, "God gave me my brother Melancthon back in direct answer to prayer."—*Sol*.

#### God's Providence.

I BELIEVE the Lord has always, ready provided, some kind Samaritan, journeying, as if by chance, on the very road where the wounded traveler lies, and who arrives just at the very moment when "oil and wine" are especially needed. I believe, too, that the Lord, in the workings of that providence which is over all his works, and which suffereth not a sparrow nor a hedgeling to fall to the ground unpunished of him, whenever he has a bruised and torn one of his flock needing a tenderer hand than usual to nurture and to heal it, has that hand ready to stretch out and help—has one close at hand to supply the want—one whose own heart has been, perhaps, touched and prepared by sorrow for the especial work of sympathy with some other torn and sorrowing one of the family. We are apt to say of such apparently accidental circumstances, "How very fortunate!" but faith lifts up the curtain and sees God's hand at work, and cries out, "It is of the Lord's mercies!"—*Rev. B. Bouchier*.



**REPENTANCE AND FAITH.**—Repentance *begins* in the humiliation of the heart, and *ends* in the reformation of the life.

He that repents of sin *as sin*, doth implicitly repent of *all sin*.

You cannot repent too soon. There is no time like to-day! Yesterday is gone; to-morrow is God's not your own. And think how sad it will be to have your evidences to seek, when your cause is to be tried; to have your oil to buy when you should have it to burn!

If we put off our repentance to another day, we have a day more to repent of, and a day less to repent in.

Let the hopes of mercy encourage to the exercises of repentance.

Turn to God, and He will turn to you, and then you are happy though all the world turn against you.

If we think amiss of Christ, we shall never believe; if we think well of sin, we shall never repent.

If we study to honor God, we cannot do it better than by confessing our sins, and laying ourselves low at the feet of Christ.

Reliance is the essence of faith, Christ is the object of faith, the faith is the food, and obedience the proof; so that true faith is *depending* upon Christ for salvation in a way of *obedience*, as He is offered in the Word.

Justifying faith is always attended with universal obedience. [Mason, 1676.]

#### Whose Suggestion?

I PRAY in my closet daily. I honor religion in my intercourse with men. I give of my substance to the poor, relieve the oppressed, and aid in every good work. Will I not be guiltless then if I omit just this one duty? I often speak a word of warning to the impenitent, a word of encouragement to the christian. I supply my house with religious books and papers. Is it a sin, if I just pass over silently *family worship*.

Christian father, this suggestion comes from the evil one. He knows and dreads the power of the family altar, therefore he whispers excuse after excuse to free you from that duty. Husband, father, brother, friend, defeat this deep-laid plan of the adversary. Say, "Get thee behind me, Satan." *This victory* you must gain. Upon it depends more than you think.

Family prayer! How salutary, how powerful, how wide-reaching its influence! It is the brightest, the purest link of that early train of events that throws a hallowed sweetness, an irresistible power, over the memories of childhood. How many a youth cast on the wide world has been kept from vicious companions by home remembrances. How many others, rearing families of their own in the fear of God, have kindled the sacred fire at the same altar, where parents and children, guests and servants, all listened to the word of life from the old family Bible, all bowed the knee together as the wants of each were presented at the throne of grace, and the offering went up as sweet incense.

Christian father, the center, the bond, the guide of that loved circle, is it possible that in your house this one thing is wanting? Let me plead with you, or rather, let those who are dearer to you than life, the prattlers on your knee, the olive-plants growing up around your table, plead with you as I cannot. Does this seem to you like a great cross? For their sakes take it up. In the presence of those into whose hearts your words sink, daily call down upon them the blessing of Almighty God.

Say not to-morrow. To-day begin. Another day. Ah! what may happen? The last waking hour of a christian father was spent at the family altar. The next morning's sun beamed sadly upon his orphan children, while his own form lay craped and bruised beneath the smouldering ruins of that fallen wall.

A few months passed, and more than one of those children for the first time approached the sacramental table. Who can tell the influence which the time-honored practice of worshipping God in that family, in connection with that last prayer, exerted

in leading them to give themselves to the service of the God of their father?

"Work while it is day; the night cometh, when no man can work."—*Sel.*

#### Mount of Olives.

THE mount of Olives, or mount Olivet, was a ridge running north and south, on the east side of Jerusalem. Its summit was about half a mile from the city wall, and was separated from it by the valley of the Kidron. It is composed of a chalky limestone, the rocks everywhere showing themselves through the thin soil. The olive-trees that once covered it and gave it its name, are now represented by only a few trees and clumps of trees which ages of desolation have not destroyed.

There are three prominent summits on the ridge; of these, the southernmost and lowest is known as the "mount of Offence," formerly the "mount of Corruption," because Solomon defiled it by idolatrous worship. 1 Kings xi, 5-7; 2 Kings xxii, 13. Across this ridge lies the usual road from Jerusalem to Bethany and Jericho. In the rocks on the west side of the mount are many excavated tombs, now in ruins. The central elevation rises 200 feet above the city, and presents a fine view of the whole, as well as of the mountains of Ephraim towards the north; while from the east side may be seen the valley of the Jordan, and a part of the Dead sea in the south-east, with the mountains of Moab beyond it.

Perhaps no spot on earth unites so fine a view, with so many memorials of the most solemn and important events. Over this hill our Saviour often climbed in his journeys to and from the holy city. Gethsemane lay at its foot on the west, and Bethany was on its south-eastern slope. Matt. xxiv, 3; Mark xi, 3. A Romish "church of the Ascension" now occupies the summit; but it was not from this spot that Christ ascended to heaven. The spot must have been near Bethany, east of the summit. Luke xxiv, 50; Acts i, 12. From this mountain, five days before his death, Christ beheld Jerusalem and wept over it in view of its approaching ruin—one of the most impressive scenes recorded in the gospels.—*Sel.*

#### "Twelve Baskets Full."

As many baskets as there were apostles. Perhaps one was assigned to each of them, a sufficient provision for their sustenance for several days to come. The public miracle had made its impression on their minds. They had officiated as servants at the miraculous supper, first seating the multitude in orderly ranks, and then conveying to them, from their Master's hands, the marvelously multiplying food, as he blessed and brake and delivered it. What amazement must have filled their minds, while they made this distribution! What awe of their Master's power!

But he will have them reflect more calmly upon it, after the excitement of the public occasion is over. So he causes each to carry away a basket full of the fragments. Could one of them carry his basket full of that miraculous product, and take his food from it for successive days, without having the impression of the miracle deepened, and the recollection of it fixed more firmly? The quiet, private meals of those following days had none of the excitement of that public scene at the working of the miracle; but they may have been no less profitable. The apostles may have felt as solemn impressions of the miraculous power which provided the food, and as they ate it, and silently meditated, the great lessons of the miracle may have sunk more and more deeply into their minds.

The Saviour had taken care, had required them to take care, that the fragments should not be lost. He seasonably checked the tendency to remit the ordinary care for ordinary provision, which might naturally arise from so extraordinary experience. He taught them that special divine bestowments were to be thankfully received as gifts of sovereign bounty, but not presumptuously relied upon. Labor and diligence and care are not at all to be remitted by reason of them.

Such was the economy of our Saviour's miracles,

and similar is the economy of his grace. He sometimes lets his people, sitting together in his house—perhaps at his table—witness, and experience a marvelous display of his divine excellence. Vividly, thrillingly, is he made known to them, in the breaking of bread. Beautiously, graciously, lovingly, does his countenance beam upon them. Each ravished soul beholds the King in his beauty, the Lord in the glorious fullness of his grace and truth; and each receives a portion in season of the divinely dispensed provision.

Let each favored disciple, as he goes away, take heed that he go not to lose the sweet memory of his Master's manifested grace. Let each one take his basket full of fragments—the privilege is not restricted to the twelve—and let him, on the following days, by studious reflection, by prayerful meditation, feed upon the excellent, sweet food, and "go in the strength of it" to the faithful discharge of duty, the cheerful daily service of the Master. Let there be no thriftlessness, no extravagance, no waste of the provisions of grace. Gather up the fragments; let nothing be lost.—*Sel.*

**CHRISTIAN AFFECTIONS.** It is out of a broken heart that all truly holy affections do flow. Christian affections are like Mary's precious ointment that she poured on Christ's head, that filled the whole house with a sweet odor. That was poured out of an alabaster box; so gracious affections flow out of a broken heart. Gracious affections are also like those of Mary Magdalene, who also poured precious ointment on Christ, out of an alabaster broken box, anointing therewith the feet of Jesus, when she had washed them with her tears, and wiped them with the hair of her head. All gracious affections, that are a sweet odor to Christ, and that fill the soul of a christian with a heavenly sweetness and fragrantcy, are broken-hearted affections. A truly christian love, either to God or men, is a humble broken-hearted love. The desires of the saints, however earnest, are humble desires; their hope is a humble one; and their joy, even when it is unspeakable and full of glory, is a humble, broken-hearted joy, and leaves the christian more poor in spirit, and more like a little child, and more disposed to a universal lowliness of behaviour. *Edwards on the Affections.*

In the agitations of the present life, beset and perplexed as we are with troubles, how natural it is to seek earnestly some place of rest. And hence it is that we so often reveal our cares and perplexities to our fellow men and seek comfort and support from that source. But the sanctified soul, having experienced the uncertainties of all human aid, turns instinctively to the great God. And hiding itself in the presence and protection of the divine existence, it reposes there, as in a strong tower which no enemies can conquer, and as an everlasting rock which no floods can wash away. It knows the instructive import of the sublime exclamation of the Psalmist, (Ps. lxii. 5.) "My soul, wait thou ONLY upon God; for my expectation is from him."—*Sel.*

**TRUE RICHES.** Though a man were poor even to a proverb, yet if a vein of true godliness, sincere grace, be but found running in his heart, here is a rich mine that will lift him up above all the world's contempt. Such an one may possibly say that he hath no money in his house; but he cannot say he hath no treasure, that he is not rich, and speak true. He surely is rich that hath a key to God's treasury. The sincere soul is rich in God: what God hath is his: all is yours: ye are Christ's.—*Dr. Gurnall.*

**RESPONSIBILITY.** I confess (said a faithful servant of God) that I seldom hear the bell toll for one that is dead, but conscience asks me, What hast thou done for the saving of that soul? There is one more gone into eternity, what didst thou do to prepare him for it? And what testimony must he give to the Judge concerning thee?—*Baxter.*

**BIGOTRY.** Show me the man who would go to heaven alone if he could, and in that man I will show you one that will never be admitted into heaven.—*Fettham.*

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JAN. 6, 1859.

## AT HOME.

HAVING been from home five months and a half, with the exception of fifteen days, the associations of home seem dearer than ever. Sweet home!

Our labors the past six months have been too abundant for our strength. In this time we have preached in Iowa, Wis., Ills., Mich., Ohio, N. Y., Vt., N. H., Mass., and Maine, besides having very many cares relative to the interests and advancement of the good cause. But rest, the blessing of God, and again mingling with a people who are free in the Lord, are reviving us again.

Last Sabbath was a precious day to the Battle Creek church. We spoke twice on baptism—the necessary work to prepare the candidate for the ordinance—and the life which should follow baptism. We then planted in the water, in the likeness of Christ's death, seven brethren and sisters. Five of these were young men and women who had made no profession of religion, yet rested from labor on the Sabbath, and usually attended meeting. Many young people among us are in this condition. And the lack of consecration and spirituality in the church is one great reason why they remain in this condition. But the Lord has begun a good work in this church. May it extend to all our churches till the young, unconverted Sabbath-keepers among us shall be brought to a knowledge of the saving power of Christ. Two little girls were also baptized last Sabbath. The eldest daughter of widow sister Cranson, and the youngest daughter of brother and sister C. Smith. They have seen a large family follow their Lord in this ordinance, who are all living members in the church of Christ, or sleep in Jesus; but little Mary was the last. A more pleasant and glorious baptism we never witnessed.

The evening following, the church assembled to attend to the ordinances. We were not able to attend, but are informed that it was a very solemn and impressive season, while at least one hundred participated in the ordinances of the Lord's house. Thus commences 1859 with the Battle Creek church. God grant that the power of theoretical and plain, practical Bible truths may so influence us as a church that the Holy Spirit may rest upon us powerfully throughout the year, or till Jesus comes. J. W.

## INSTITUTION OF THE SABBATH.

DEAR BRO. SMITH: I wish to offer a few thoughts relative to the institution of the Sabbath. If they are not in accordance with the Bible, I would gladly have that fact pointed out. "And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made." Gen. ii, 3. Hence it appears that there were three distinct acts by which he instituted the Sabbath. The first act was that of example. "He rested the seventh day from all his work which he had made." This act took place on the seventh day: for the day was occupied in the act. The last two acts are thus stated: "God blessed the seventh day and sanctified it: because that in it he had rested from all his work." The blessing and sanctification of the Sabbath took place when the seventh day was *past*; for they were placed upon the seventh day because God *had* rested upon it. These two acts relate not to the first seventh day of time, for that had ceased to exist when God blessed and sanctified the seventh day: consequently they relate to the seventh day for time to come.

By the first act the seventh day became the Rest-day, or Sabbath of the Lord. And the fourth commandment expressly recognizes the seventh day as the Sabbath day when the first of these acts had taken place. He "rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 11. The second act placed the blessing of

God upon his Sabbath. The third act crowns and consummates the whole. To sanctify this blessed day completes the Sabbath institution. For this act is literally, according to Webster, "to set apart to a holy, sacred or religious use." The days of the week are measured off by the revolution of the earth on its axis. It is to *man*, therefore, and not to some other order of beings, that the days of the week *thus measured* are given to use. Hence when God set apart one of *these* days to a holy use, the very essence of the act consisted in his telling Adam how to use the day.

The Hebrew verb *qidash*, here rendered sanctify, is repeatedly used in the Old Testament for a public appointment or proclamation. Thus, "Sanctify ye a fast, call a solemn assembly." Joel i, 14. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." Joel ii, 15. "And Jehu said, Proclaim [margin, Heb. sanctify,] a solemn assembly for Baal. And they proclaimed it." These solemn assemblies and fasts were sanctified or set apart by direct announcement of the fact to those who were to observe them. But the most striking illustration of the signification of the word may be seen by comparing Ex. xix, 12, 23. When God was about to speak the ten commandments in the hearing of Israel, he sent Moses down from the top of mount Sinai to restrain the people from touching the mount. "And Moses said unto the Lord, The people cannot come up to mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Turning back to verse 12, where God gave this charge to Moses, we read, And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount or touch the border of it." Hence to set bounds round the mountain and sanctify it, was but another mode of saying, Set bounds about the mount and command the people not to touch the border of the mount. Thus to sanctify mount Sinai, or set it apart to a holy use, was to tell the people how God would have them use it. In other words to command them to treat it as holy to himself. And thus also to sanctify the Rest-day of the Lord, or to set it apart to a holy use, was to tell Adam that he should keep the day holy to the Lord. Hence it follows that Gen. ii, 3, though not a commandment for the observance of the Sabbath, is the record that such commandment was given to Adam. J. N. ANDREWS.

Waukon, Iowa, Dec., 1858.

## DR. RANDOLPH AND SPIRITUALISM.

THE renunciation of Spiritualism by Dr. Randolph has been announced and denied; but the *N. Y. Tribune* of Dec. 4th places the matter beyond a doubt.

Dr. Randolph has been a lecturer and medium for eight years, but has now renounced and denounced the whole system of Spiritualism. His denunciations are in the most unmeasured terms—we may safely say *unmeasured*, for the Dr. shows a perfect acquaintance with the Spiritual vocabulary, and every one knows that it contains a mass of expletives that cannot be fathomed! For proof, see the first chapter of the *Spiritual Genesis*, as published in our tract on that subject. He fully sustains the admission of the Editor of the *Telegraph* in his remarks on the identity of spirits; to Spiritualists he says, "Nor can you prove that a single spirit ever manifested, simply because you cannot clearly establish one single case of identity!"

His present position he announces as follows:

"I enter the arena as the champion of common sense, against what in my soul I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth—the most seductive, hence the most dangerous, form of sensualism that ever cursed a nation, age, or people. I was a medium about eight years, during which time I made 3000 speeches, and traveled over several different countries, proclaiming the new gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well-nigh ruined. I have only begun to regain both since I totally aban-

doned it, and to-day had rather see the cholera in my house than be a spiritual medium!"

We next give an extract from his experience:

"On the advent of the 'New Philosophy,' I hailed it with thousands of others not only as the harbinger true and God-sent of the good time coming, but also as a religion, pure, true, sweet and elevating; and it was only because I thought it would satisfy the religious needs of my soul, that I accepted it as the guide of my life. What was the result? I will tell you. After embracing Harmonial Philosophy (and my experience is that of thousands) I sought to be a medium—made experiments, and obtained my wish. Better had I found my grave! The rapping and other phenomena followed me, produced, as I then thought, by good human spirits. These were soon succeeded by the trance condition, to which I became subject, and the moment I yielded to that seductive influence, I ceased to be a man, and became a mere automaton, at the mercy of a power I believe to be demoniac, but which others accept as Progressive-spiritual, but which they cannot prove to be such, try as they may. Mind, I do not say it is not so, but aver that not the faintest proof can be adduced *that it is so!* As a trance-speaker, I became widely known; and now aver that during the entire eight years of my mediumship, I firmly and sacredly confess that I had not the control of my own mind, as I now have, one-twentieth of the time; and before man and high heaven I most solemnly declare that I do not now believe that during the whole eight years I was sane for thirty-six consecutive hours, in consequence of the trance and susceptibility thereto. I would have lucid intervals, an hour or two at a time, until the next circle. . . . I frequently resolved to break my fetters, but some good-natured miracle-seeker would persuade me to sit in a circle just once more in order that some great defunct, Napoleon, Cæsar, Franklin, or Mohammed, might, through my lips, give *his* opinion on the subject, and edify some dozen or so with metaphysical moonshine and transcendental twaddle. I would consent just to oblige, and then good bye reason, sanity adieu, common sense farewell."

In regard to the immoral tendencies of Spiritualism the Dr. is most emphatic, charging it more boldly than all others of its opponents. He says:

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit, an infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demoniac possession as well as of normal spiritual action. Both facts exist provable to-day; I am positive the former does. As an offset to the foregoing list of good(?) things coming out of this medium school, a formidable list of evils can be presented. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences. Every crime in the calendar has been committed by mortal movers of viewless beings. Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose! I charge all these to this scientific Spiritualism, and not to religion. This scientific Spiritualism has healed the sick, comforted the mourner, converted a few. It has educated the ignorant, it is a royal road to knowledge, yet I prefer a different school. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellects of thousands."

An extract from his description of "Harmonialism" may be interesting. The following is not the strongest part of it:

"Harmonialism robs God of personality, converts him into a rarified gas—many million times finer than electricity" (!) according to Davis, and elevates Reason to the throne of the universe by deifying human intellect. God, Nature, Love, Panthea, Rarified Gas,



sublimated Oxygen, and Ether, are by this lexicon convertible terms, and essences! It is claimed that this ism has done much for science. I deny it, and challenge the production of a solitary fact or principle referable to it as the original source of discovery. Davis plays on the credulity of the nation to an amazing extent. In 1846 he declares himself omniscient, in a little pamphlet called 'Clairmativeness,' in which the reasoning is clear as mud. Subsequently he withdraws this claim in the Great Harmonia. Then he tells us in the Harmonia that he was mistaken, that the principles were not immutable. He tells us that the Univercoelum was one vast, mighty, undefinable, exhaustless ocean of liquid fire, filling the uttermost bounds of space: and yet this same boundless globe of fire threw off seven successive series of rings from its outside! . . . I confess I am not satisfied how much is spiritual, how much humbug, or how much demoniac; but that the most of it falls under the two last categories is a self-evident proposition. Usually, in circles, some great spirit announces himself. We expect something worthy of such a name, and either get a string of insipid platitudes, or a word picture and play of language, eloquent, novel, arabesque, beautiful as a soap-bubble, and quite as solid. Yet these speeches pass current as profound philosophy. . . .

"Let me briefly recapitulate my estimate of Pantheistic radical popular Harmonialism. It is Godless, non-religious, opposed to the Bible, and all ecclesiastical organizations. It is subversive of human dignity and public morals, is destructive of all we hold most dear, and cherish most sacredly. It denies immortality to untold thousands. It robs us of faith in Christ, without giving us a substitute. It robs us of our refuge of religion, cultivates the intellect at the expense of the heart. It is a masked monster—all brain and no body. It gives us a philosophy, unsound, and at best merely speculative, cold, cheerless, selfish, and far-fetched, which gradually fastens itself about the soul, devours the affections, and makes man a locomotive encyclopedia without a heart. It addresses the intellect only, and as God intended us to feel as well as think, it proves itself anything but the *sine qua non*. It is a bewitching thing—so is a rattlesnake! At first the neophyte rejoices in his newfound freedom, as he supposes it to be. He becomes intoxicated with joy, for a while, revels in rainbow-tinted dreams of bliss; is led on step by step, deeper and deeper into a mazy labyrinth of unintelligible and profitless mysteries; emerges only to embark his soul's fortunes in an exploring expedition to the Land of Shadow; is wrecked on the rocks of doubt, clings to a single plank; dreams on, and not until the cold and chilling fogs of mysticism have frozen his very spirit, does he rouse from his slumber, to find himself on a rough chaotic sea, which to him, is shoreless, vast and dreamy as the icy hand of death."

The above gives a fair idea of the Dr.'s estimate of Spiritualism. One thing is certain—he has had abundant means of understanding the subject, of knowing what Spiritualism is. And no one can think the picture too highly colored who has had any acquaintance with the contradictory, inconsistent, absurd, and often blasphemous "communications" of the spirits. With many of its advocates Spiritualism is only a mild name for the grossest sensualism; they boast much of freedom, but have neglected to distinguish between liberty and licentiousness. "We speak what we know, and testify what we have seen" and heard.

Lest some should endeavor to evade the force of Dr. Randolph's testimony, as coming from an avowed opponent, we will give an extract from a well-known Spiritual lecturer, writer and publisher, who is yet its ardent friend and advocate. In *Tiffany's Monthly* for June, 1858, was an article entitled "Aspiration," from which we quote the following paragraph:

"In an article entitled, 'Spiritualism,' published in the December No. of the *Monthly*, among other faults and errors I charged that its influence had tended to create a kind of moral and religious atheism—that these modern developments had not awakened religious aspirations in the minds of those who

had been the subjects of them. To this charge many took exceptions, as being too severe. I have carefully investigated its truth since that time, and find the charge to be just. My experience has been, go among Spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent Deity; possessed of love, volition, affection, &c., as an object of religious aspiration and worship. They feel no demand for worship themselves, and they denounce and ridicule its exercise in others. On an examination both of their theoretical and practical faith in God, you will find that it amounts to nothing but an indefinite and incoherent pantheism. The God of which they boast has no moral or religious quality challenging the soul's highest and holiest love of adoration. He is of no value to the soul in supplying its affectional needs. Being one that does not notice or love his children, he does not call forth their love. Being one who does not consciously commune with them, he does not produce in their hearts a desire for communion with him."

With such testimony from their own ranks, we think the Spiritualist papers can afford to give the "Harvard Professors" a respite from their ridicule and abuse on account of their decision against this abomination.

Some may think, on reading Dr. Randolph's remarks, that Spiritualism has therein received a blow from which it can scarcely recover, or, which it will at least severely feel for a long time. But we think differently. He makes too many concessions. After all his hard sayings and accusations, he compromises the matter, and grants enough to bolster up the delusion, and shield it from the odium of being an unmitigated fraud. The Dr. professes to have turned from the dark bewildering maze of Spiritualism to the light of christianity. But if he would wield the weapons of such a warfare with success he must have more respect to the injunction of the Saviour, "Either make the tree good, and his fruit good: or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." Matt. xii, 33. J. H. W.

#### REPORT FROM BRO. CORNELL.

BRO. SMITH: Since my last report I have held meetings in several places. At Townsend I gave four lectures, but the going was so bad that only a few were out to hear. In fact, it has been so rainy and muddy most of the time since I came to this State that it was of no use to try to get up an interest in a new place, and many that are already interested could not attend meetings. So it will be seen that there has been a very slim chance to ascertain what the real degree of interest is in this State.

By request of Bro. Coon I went to Wakeman and gave several discourses in the Episcopal church; some few appeared interested, but the weather was so unfavorable that there could not be a regular attendance. Four subscribed for the *Review*, and it is expected that a few will keep the Sabbath. Bro. Coon took great pains to get the light before his neighbors, but for the most part they manifested no desire to hear the evidences of our positions. Bro. Coon and family were very kind to us, and were not forgetful of our needs. If any of the brethren should be passing that way, they will find a hearty welcome at Bro. Coon's.

Bro. Tillotson conveyed us to the cars at Sandusky city, where we arrived just eight minutes too late for the cars, and had to wait fourteen hours. Here was a chance for reflection. The cars would wait only their appointed time—will it be so with the car of salvation? Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. iv, 1. We were very sorry to come short of car-time; but oh! what will be the feelings of those who come short of eternal life? When the cars left Sandusky that morning at ten minutes past eight o'clock, some were taken and others left; so it will be when the saints are gathered and the chariots of God start for the eternal

city. No doubt the time of their departure has nearly arrived.

In the evening we called into the Baptist meeting and heard the Eld. point out to his members their fall, their coldness and indifference to their high profession. If he had only applied Rev. xviii, 2, and called them "Babylon," the testimony would have been complete. But after such a strait testimony it was surprising to hear him extol the church. Said he, "Once the people of God were persecuted, but now the church is respected and powerful. It is the most honored institution in the world—second to none."

Mr. Brittan, the noted Spiritualist Editor from N. Y. city, had been there, giving a course of lectures, and had created considerable excitement, and obtained many subscribers for his paper. Alluding to this the Baptist Eld. said, "There has been too much attention paid to the devil in this city for the last few weeks; we had better attend to the things of God."

I learned that Mr. Brittan had a large attendance, and many were praising his eloquence and endorsing his sentiments. I was told that a man in Milan was at a circle, and being very skeptical, pushed his tests so far that the spirits got vexed, and taking the horn or trumpet, gave him such a "rap" on his nose that he carried the marks several days. The "all signs" are fast multiplying in the land. The frog-like spirits are scattered over the whole world, and their "wonders" are fast deceiving the inhabitants of earth, and preparing them to be gathered to the valley of Jehoshaphat, to perish in the great battle of Armageddon.

"Time now is closing, Jesus will come.  
Signs are fulfilling, earth's pillars groan."

M. E. CORNELL.

Republic, O., Dec. 26th, 1858.

#### FANATICISM

TAKES to itself a thousand different shapes and forms, and exists in different shades and lights, in various minds, and the individual affected by it is under the firm persuasion that he or she is in the light of truth.

"He that trusteth in his own heart is a fool," says the wise man, and in nothing is this remark more applicable, than in religious matters.

Satan is satisfied if he can persuade the believer to place great stress upon dreams, and impressions, and other airy fancies, which like the "will o' the wisp," only dazzle to blind and bewilder.

E. has dreamed that a measuring rod was given him to measure the adjacent country, and he knows now all who are to be saved in his vicinity.

T. has been shown that there would be 100 days of cloudy weather, which has proved incorrect.

G. has been shown that in just seven years, Christ would send the great hail upon the wicked, which is contrary to Scripture, as no time is given in the present message.

H. has prayed over his pipe and tobacco box, and it has been clearly shown to him that it is right to puff, and smoke, and chew, although the Bible says, the filthy cannot enter heaven. H. cannot mistake, he thinks, for he has so often tried his dreams, &c.

I. thinks he must do this, or that, because it was impressed upon his mind with such force; and so common sense was set aside, and I. became a rank fanatic for days, until his brethren plucked him out of the fire.

Now all these errors come from self-confidence, mixed with vain-glory and ignorance, and not being acquainted with the devices of Satan.

Watch and pray. First watch, second pray; as though watchfulness were most necessary, and we tempted ones must know who our enemy is, and what are his modes of warfare.

Time, precious time is lost, more than lost, by parleying with evil. Oh, let us not sleep as do others, but watch and pray, lest we enter into temptation.

"Could ye not watch with me one hour?" Matt. xxvi, 40. J. CLARKE.

Bro. & Sr. White and Bro. & Sr. Loughborough may be expected at Otsego, Sabbath, the 8th.

## HYMN.

TUNE—"Do they miss me at Home."

In this world we shall have tribulation,  
Here trials and sorrows abound,  
Whatever our lot or our station,  
No permanent rest can be found;  
But He who has loved us hath promised  
A country where peace shall remain,  
And also that all his disciples  
That heavenly country shall gain.

On the earth we are pilgrims and strangers,  
We are seeking the city of God;  
Our way is encompassed with dangers,  
The way that all christians have trod;  
But Jesus our Lord will attend us,  
As saints have all proved in the past,  
His power and truth will defend us,  
And give us the kingdom at last.

While here we shall meet with temptations,  
The world will present all its charms,  
And he who deceiveth the nations,  
Would gladly throw round us his arms.  
Yes, Satan will ever annoy us,  
His darts he will hurl at the just;  
But surely he ne'er can destroy us  
So long as in Jesus we trust.

Our days of affliction and sadness  
Will soon all be numbered and past,  
Our mourning succeeded by gladness,  
Thank God! we shall triumph at last.  
The day of redemption is dawning,  
Its signs in the heavens appear;  
Most speedily cometh the morning,  
Christ's glorious kingdom is near.—*Sol.*

## Letters.

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

From Bro. Amadon.

DEAR BRETHREN AND SISTERS: How soul-inspiring is the thought that we are almost home; that our warfare is almost ended, and the crown of glory at the hand of the Saviour is so soon to be placed upon our heads. For one, I am ravished with the thought of eternal life. And I long daily, hourly, and sometimes every moment, to be where I shall behold the Lord face to face, and gaze at leisure on all the unveiled glories of the Kingdom of God.

I do rejoice that it is possible for us to overcome. I am glad that if we humble ourselves before the Lord he will draw near to us. Is not this encouraging? O what broad promises there are for us in the word of God. For one, brethren, I mean to abide in the vine till I am gathered at last to the heavenly garner.

Let us all with the beginning of the New Year resolve to be more faithful to the Lord. Says the prophet, "Faithfulness becometh thine house, O Lord." O how very becoming it is to see a church *all* standing in their appointed lot and place; and how very unbecoming it is to see a band of brethren and sisters down here in the very last sands of time sluggish, indifferent, and neglectful of the great salvation.

Why, brethren, the Lord is not going to hold life and death before the thankless inhabitants of this world much longer; the Sanctuary, our only asylum of safety will soon be closed; and in view of this, "what carefulness; yea, what clearing of ourselves; yea, what fear; yea, what vehement desire; yea, what zeal," ought this to produce in each one of us. Forbearance will soon cease to be a virtue with the Almighty, and the seven last plagues will fall upon the unreconciled sons of Adam.

Men may laugh and wag the head at those who are humbly trying to raise up the foundations of ancient generations, but God in his holy temple laughs at them; for he sees that their day is coming. That same omnipotent Arm which rolled great hail-stones out of heaven upon the proud Assyrians, will also soon "toss the inhabitants of the earth like a ball," and sweep the utmost extremities of the land as with the besom of destruction.

Men may rush recklessly on as they now do; they may "set their mouth against the heavens," and "lie against the Lord;" but Oh! will not his soul be avenged on such a nation as this? Yea, and it will be a "righteous thing with God" "to wound the hairy scalp of his enemies, and such an one as still

goeth on in his trespasses." Then let me draw near to God that he may draw near unto me. Under the shadow of his wings we are safe. If all the "angels that kept not their first estate" should come out against us, it will avail nothing; for the Captain of our salvation is a successful warrior, and the Devil and all Tartarus with him must come under, and acknowledge him Lord of all. Glory be to God! "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." "All the gods of the nations are idols, but our God made the heavens." In view of this, let us raise one mighty hallelujah to the Lamb, and redouble our efforts to overcome.

G. W. AMADON.

Battle Creek, Mich., Jan. 1st, 1859.

From Bro. Porter.

BRO. SMITH: I can say that for one I am trying to keep the Commandments of God and the Faith of Jesus. I feel to praise my great Creator that he has seen fit to let the light of present truth shine on my pathway, and greatly to adore him for his tender mercy in leading me to embrace it. My prayer to the Lord is that he may richly bless his servants who have labored so faithfully that the truth might be set before the people. I feel very sad on the account of my not being able to help sustain them in their labors, and am led to wonder how those must feel who have the means who will not do anything to support the cause. Again, I am led to inquire, Must I live and die in this world and never do any good, and the world be none the better for my having lived in it? Did Jesus intend that we should get all the property we could, and keep all we get, when he said to us, Lay not up for yourselves treasures on earth, &c., but lay up treasures in heaven? Dear Jesus, help us to take thy advice, and keep thy sayings, for they are truth.

Brethren and sisters, let us have the Spirit of Christ in this respect. Did he labor for earthly treasures? or had he where to lay his head? Was he not a man of sorrows and acquainted with grief? Was not he the one that became poor that we might be made rich, and died that we might have life?

O brethren and sisters, inasmuch as we profess to be the disciples of Jesus, let not our actions give us the lie; for if we have not the Spirit of Christ we are none of his. When I think of my many unworthy actions, I am led to ask myself the question. Can I ever be saved? Can I escape the swift destruction that is coming on the ungodly? We need your prayers, we crave them, that we fail not, that we may overcome at last. Myself and companion are the only ones of like faith in this vicinity. Those that heretofore were with us in the faith are now believers in the Age-to-Come theory.

I wish to give you an account of some of the folly that we have heard preached, without trying to reply to it, as it has been fully and fairly met in the *Review*. This I think I can do without entertaining bitter feelings towards its advocates. We have been told that religion is a science; that there is no Holy Ghost about it, and this rejoicing with joy unspeakable and full of glory is nothing but excitement; that the gifts ended with the days of the apostles; that praying for the sick is fruitless; that there will be probation after the second coming of Christ; that children and idiots will not have a resurrection, because those that are saved will be saved by their works; that this nation will not suffer the wrath of God—none but those nations that have persecuted the Jews; that the saints will be caught up to meet the Lord in the air and remain there but a short time, and then return to the land of Palestine.

Many more inconsistencies might be added; but this is sufficient, as you are better acquainted with the different views contained in the theory than I am. I know of nothing better calculated to lull people to sleep than the Age-to-Come theory.

We have heard an advocate of that theory preach

a number of times. We heard no exhortation to the people to become better men and women; the ungodly were not warned of approaching danger, neither were they pointed to the true Rest-day of God. How different this is from the word of God which says, Cry aloud and spare not; lift up thy voice like a trumpet, and show my people their transgressions. The language of inspiration has ever been, Turn ye, turn ye, for why will you die! Then how easy to distinguish the faithful servant from the unfaithful. Give us to know present truth and present duty, and let us by the assisting grace of God live up to it; and then, blessed be the God and rock of our salvation, we shall have a part in the glories of the future age.

How vain the thought seems that there will be probation after the second advent of Christ. At the first he came in the form of a servant to communicate to a fallen world glad tidings, that all who would come might come and take of the waters of life freely. But behold how different the second! He comes, Lord of lords and King of kings! Not only this, but to rule the nations with a rod of iron, and dash them in pieces like a potter's vessel.

Ever since I became a professor of religion I have believed that God would hear and answer the prayers of faith in behalf of the sick; and I think I have seen the evidence of it. I believe also in the gifts, and I fear that those who are fighting against them will find when it is too late that they are fighting against God. As soon as I can obtain the means I will repeat my petition for some one of the Lord's servants to come and help us.

M. W. PORTER.

Dodge Co., Minn., Dec., 1858.

From Bro. Hutchins.

DEAR BRO. SMITH: The spontaneous language of my heart is, God is good. O, praise his holy name! I love him for his tender mercies and long loving kindness to his dear children. I am truly grateful for a place among those who strive to serve him in word and in deed.

It is a great satisfaction to me that it is our privilege to understand our whereabouts in the stream of prophecy. One waymark after another we have passed, till we know we are near the hour of happy deliverance. O, blessed thought! O, sweet reflection!

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. v, 4-6.

Now is the time for us to be sober and watch unto prayer. Now is the time to put on the whole armor of God, that we may be able to stand against the wiles of the devil. "For," says the Apostle, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. vi, 12-17.

By assisting grace it is my firm purpose to stand with the children of God amidst their conflicts and trials here, that I may stand with them upon mount Zion.

Yours in hope.

A. S. HUTCHINS.

Barton Landing, Vt., Dec. 19th, 1858.

P. S. We would here express our gratitude to God for a prosperous journey home, which was completed on the 8th inst. We are also grateful to him, that in his providence we have been permitted to spend a short time in the Western fields. Our sojourn there we call to mind with lively pleasure. The happy acquaintance formed with the dear brethren and sisters



in the West, together with their care and interest for us have united our hearts with theirs.

That you, my dear brother, and all engaged with you for the spread of the truth, may be graciously sustained till our warfare is ended, is our humble and fervent prayer.

A. S. H.

From Bro. Walter.

BRO. SMITH: For the first time I take the privilege of casting in my testimony, trusting that it may be cheering to the dear brethren scattered abroad to hear that another wanderer is found. O how glad and thankful I am that the Third Angel's Message ever saluted my ears, and that I had a heart, willing at last, to obey it. I hesitated about eight months, but during this time I candidly investigated the truth, and now I rejoice in the same. Praise the Lord for his goodness and his wonderful works to the children of men.

A year ago next February my dear brother from this place on a visit with his friends at Monroe, presented the truth in his weak manner; but the blessing of God seemed to accompany his words. Though not a messenger, yet his words were with power, and I was then deeply impressed, and if I had then obeyed, it would not have been half the struggle that it afterwards became. I believe that if a messenger would go down there this Winter some good might be accomplished. If some one should feel it duty to go, inquire for Mr. Walter, six and one-half miles south of Monroe. There you will be kindly entertained. They feel very anxious to see a messenger that way. Will not Bro. Cornell come that way on his return from Ohio? If you take the cars from Toledo to Vienna, from there it is about three miles north where my father lives.

Dear Brethren, are we not living in perilous times? The Saviour said, As it was in the days of Noah, so shall also the coming of the Son of man be; for as it was in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Matt. xxiv, 37-39. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. Luke xvii, 26-29.

When we look at these things, dear brethren and sisters, do we not see a striking similarity between our own days and the days of Noah and Lot? O then let us be earnest and zealous workers together with God in the precious cause we have espoused. It is but a few months that I have tried to live the truth, and it proves a source of joy and consolation to me. As my brother remarked, There is a glory in it. So far I have tried to be earnestly engaged in the cause, and by the help of God I mean ever to abound in the work. I believe by the fulfillment of the scriptures I have quoted, and many others that describe the sins that are to characterize the last days, that the coming of the Saviour is near. The Sabbath is a delight to me. I always hail it with joy. Pray for me, dear brethren and sisters, that I prove faithful.

Your unworthy brother in the Lord, and in the patient waiting for the coming of Jesus.

FREDERICK WALTER.

Watson, Mich., Dec. 22d, 1853.

From Bro. Shireman.

BRO. SMITH: It is about six months since I commenced to keep the Sabbath of the Lord. The first lecture that I heard on the present truth was a review by Bro. Sperry of a discourse given by a Protestant Methodist minister in Cedar Co. The week following, Bro. Hart gave a course of lectures at Lisbon, when myself and others commenced to keep the Sabbath; and I feel thankful to God that he inclined my heart to receive the present truth. I hope by the grace of God to overcome the beast and his image, and his mark and the number of his name, and stand with the redeemed on mount Zion.

Brethren, let us put on the whole armor that we may be able to stand against the wiles of the devil.

Time appears to me to be near its close. We have but a little longer in which to work. It will not be long till Christ will lay aside his priestly robe. Then it will be said, He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. O let us be found watching and praying, so that the day of the Lord may not come upon us as a thief.

I have removed from Lisbon to Hoosier Grove, two miles east of Western College, and if any of the brethren should come this way we want them to give us a call. There are two families here that keep the Sabbath. We would be glad if some of the preachers would come this way. There are some that would like to hear the truth.

Brethren, I desire to be among the true and the faithful, and counted worthy to be numbered with the jewels of my Master.

Yours in hope of eternal life.

D. T. SHIREMAN.

Western College, Iowa, Dec. 13th, 1853.

From Bro. Waters.

BRO. SMITH: I write you these few lines to let you know what the Lord is doing for me. I am beginning to apply the eye-salve, and the scales begin to fall. I just begin to see my poor and miserable, blind and naked condition. My prayers are beginning to be answered. O, when I look at Jesus for a moment and see how poor he became for my sake, my poverty amounts to just nothing at all. I have but little of this world's goods, yet that little if spent in the Lord's cause, will be like the widow's mite. I am determined by the grace of God to sacrifice all, and having food and raiment to be therewith content. Eternal life! O, there is music in the words. Thank God, we are almost there. But a hand's breadth of time before us lies the land of promise. There I hope to meet you and all the kind messengers who have so faithfully given us meat in due season. May the Lord give us wisdom that we may all press together as one man.

T. L. WATERS.

Weaversville, Mich., Dec., 1853.

From Sister Waters.

BRO. SMITH: I rejoice that I was ever led to see the necessity of keeping the commandments of God in order to have a right to the tree of life and enter in through the gates into the city. And now in my weak way I am striving to overcome. I realize that now is the time to afflict our souls, to plead and agonize for the victory. May God help us to walk in the light while we have it, lest we be left in darkness.

We could not do without the *Review*, and did it cost ten times what it does I should think it was cheap enough; for it is all the preacher we have. While I read the letters from the brethren and sisters my soul is much cheered and strengthened, and I take new courage to press my way on, and trust in Jesus who is able to deliver the godly out of temptation. I feel the necessity of getting on the whole armor that I may be able to stand in the day which is not far distant. I would apply the eye-salve faithfully, adding to faith, virtue, to virtue, knowledge, &c. The enemy is trying to fill my mind with the cares of this life, and overcome me in the way; but by the grace of God I trust to get the victory over all his snares.

LAURA J. WATERS.

Weaversville, Mich., Dec., 1853.

From Sister Tilden.

BRO. SMITH: I have been waiting nearly a year to get money to send you for the *Review* and *Youth's Instructor*. I am a lonely widow, left with a little girl ten years old, and she is a weakly, crippled child. For months she has begged me to write you for the *Instructor*. If you will send me these papers we will read them with eagerness, and promise to do all the good with them we can. There is no one in Appleton that I know of that keeps the true Sabbath. My husband died the 7th of July, strong in the faith. When I told him I thought he was dying, he said, "If I am, there is no terror. I have a hope in the first resurrection."

I cannot express to you the great satisfaction and comfort he took in reading the Bible, and comparing the *Review* with the word of God. He often said you had the truth, and exhorted me to hold it fast, let others say what they would. I feel that my loss is his great gain. My only hope is in God. Hitherto I have trusted in the arm of flesh. I now feel to look beyond this vale of tears. I have no confidence in any thing but God. Often when I know not where the next meal is coming from, there is some door open. I never knew what it was to be thankful for food until my husband's death. I have had many disappointments, and losses, and trials, to pass through. As soon as I can I will pay for the paper. My health is very poor.

Yours truly.

MARY A. TILDEN.

Appleton, Wis., Dec. 13th, 1853.

NOTE.—We cheerfully send the papers free.—ED.

From Sister Fuller.

DEAR BRETHREN AND SISTERS: It is a little more than a year since I embraced the present truth. Previous to this time I had belonged to the Methodist church; but there were no two of them that could agree and I saw so much contention among them that I left them and was resolved I would never unite with any church again. But I praise the Lord that he ever sent Bro. Ingraham this way with the Third Message. It was through his instrumentality that I was led to search the Bible for truth; and I found that I must keep all the Commandments of God and have the Faith of Jesus if I would have right to the tree of life. I feel determined to go through with the remnant. Everything around us shows that we are living in the last days, and shall have but a little longer to contend with the powers of darkness.

ARTAMYSSIA FULLER.

Ulysses, Pa., Dec. 22d, 1853.

Extracts from Letters.

Bro. C. C. Bodley writes from Salem Ind., Dec. 6th, 1853: "It is now more than four years since we have had any preaching here, yet there is a little band of eight that meet twice a week, and the Lord meets with us. We much desire that some of the messengers would come this way, as there are some inquiring after truth. Our prayer is that the Lord will send us help."

Bro. Wm. Potter writes from Orion, Mich., Dec. 19th, 1853: "I heard Bro. Cornell deliver one discourse at Stony Creek last Spring, on the fourth commandment, and when the tent came to Orion I attended all the meetings, and it was there that I resolved to serve my Lord and Master. I feel to praise the Lord that I ever heard the Third Angel's Message, and my desire is to keep the commandments that I may be counted worthy to enter through the gates into the city. As the result of Bro. Cornell and Lawrence's labors in Orion, there are a few that are trying to walk in the truth. We meet at Bro. Morgan's every Sabbath, to sing and pray and praise the Lord for his great mercy in showing us his truth. I feel more than ever determined to press my way onward through this dark world to the heavenly kingdom."

Sister S. Flanders writes from Bowdoinham, Me.: "I often feel cheered by the testimonies of my brethren and sisters in the *Review*, though lonely and oppressed with sickness and many trials as I pass on in this pilgrimage journey. I wish to say to any who may feel as poor and unworthy as myself, Let us be often found at the throne of grace. If it is not our privilege to meet to pray with, we may pray for, each other, that God would grant us the means of grace and bless us with his holy Spirit. In view of the solemn time in which we live, the speedy coming of the Lord, may we seek to consecrate our hearts and lives to the blessed Saviour, is the desire and prayer of your unworthy sister."

# THE REVIEW AND HERALD

BATTLE CREEK, MICH. JAN. 6, 1859.

## Read This!

THE REVIEW has been sent on trial for three months to all who wished to learn something of its doctrines and spirit, for the small sum of 25 cents, with the hope that many would finally become permanent subscribers. But acting upon this plan, we have to enter and erase many names, without getting pay for the amount of papers sent to such, to say nothing of the labor of such changes, and the bad work it makes with list books. It is therefore decided to receive no subscription for less than six months.

## TERMS OF THE REVIEW.

One dollar in advance for a volume of 26 Nos., Half price when sent as a donation to friends,

" " " to the worthy poor,

Free to our active preachers,

" " " to widows, orphans, infirm, and aged, who ARE THE LORD'S WORTHY POOR.

One Thousand New Subscribers wanted as soon as they can be obtained.

Sixteen Hundred Dollars due the Office on the REVIEW and INSTRUCTOR, and for books, which should be paid without delay. Besides this, the terms of the REVIEW and INSTRUCTOR are in advance, and a large portion of our subscribers have not yet paid for the present volume.

Will the following brethren act as agents, to solicit subscribers to our papers, collect what is due on present and past volumes of REVIEW and INSTRUCTOR, and receive what is due on books, and forward to the Office. Let them lay the matter before the brethren wherever they travel, and it is hoped that a special effort will be made on the part of all our subscribers to pay their indebtedness as soon as possible.

New England. Bro. Sperry, Hatchins, Pierce, Bean, and Barr.

New York, and Penn. Taylor, Lawrence, Buck, Wheeler, Edson, Cottrell, and Fuller.

Ohio. Oornell, Holt, and Butler.

Michigan and Ind. Bates, Frisbie, Loughborough, Lawrence, Rhodes, Waggoner, and Hull.

The West. Ingraham, Sanborn, Steward, Welcome, Phelps, and Dorcas.

JAMES WHITE.

NEW WORK. "A Scriptural Concordance to Subjects for ready reference to proof-texts, with an index, by J. B. Frisbie." Price 13 cents. The author says:

"Having felt the necessity of something of this kind for a long time, to use in connection with lecturing, so as to furnish those who hear with the many quotations used, that they may be readily referred to, learned and repeated, that those who are interested may be established in the Present Truth, and be ready at all times to give the proof to every one that asketh them, a reason of our hope with meekness and fear, we have been induced for these reasons, together with the request of friends, to embody the principle texts of reference in this form."

## Tobacco.

I BELIEVE it is a truth to which every enlightened conscience will bear witness, that the habitual practice of chewing, smoking or snuffing of tobacco is,

1. Useless.
2. Expensive.
3. Injurious.
4. Idolatrous.
5. Filthy.

What then is wanting to make it sinful? Should not all of God's dear children, whose duty it is to "abstain from all appearance of evil," abstain from this?

R. F. C.

## Suppose

That there were published 2,000 copies of the REVIEW, and that five persons read each copy, there would be 10,000 readers, which is the smallest computation; and suppose too, that out of these 10,000 readers, one in a hundred should write to the REVIEW once in a week, stating candidly, and frankly, their present state, and spiritual wants, their joys and sorrows, doubts and fears, and inquiries, &c., &c. Many of these letters would demand an answer, say 10 of them; so here would be 110 letters, and items, and articles a week, and it would keep Bro. Smith and his staff, quite busy, to condense 110 articles so that the REVIEW would contain them. But many would

write, they say, only they have so little time. But all get time to eat, and drink, and sleep? and certainly the cause demands our best treasures.

I only speak as an individual; but I will say, I do desire ardently to hear from the saints, personally, and often. If there is no other time, take some sleepless night, when Satan will not let you sleep, and let us hear from the 110.

JOSEPH CLARKE.

## APPOINTMENTS.

PROVIDENCE permitting there will be a conference at Wright, Ottawa Co., Mich., commencing Jan. 21st, at 1 o'clock P. M., and hold over Sabbath and First-day. Bro. and sister White and Bro. Loughborough may be expected.

J. B. FRISBIE.

BRO. WHITE: We shall expect you and sister White, Bro. Loughborough and wife, here, Sabbath and First-day, before the Conference at Wright.

L. M. Jones, Charles Jones,  
John Russ, H. S. Lay,  
Geo. T. Lay, S. Rumery,  
J. S. Day, O. B. Jones,  
Levi Wilcox, E. Clarke,  
Harvey Kenyon.

We will, Providence permitting, meet with you Sabbath, Jan. 15th, and hope to see a general gathering from the region round about. Meeting of the Monterey church, the 14th, at 1 o'clock, P. M.

JAMES WHITE.

J. N. LOUGHBOROUGH.

## Business Department.

### Business Notes.

The P. O. address of A. S. Hutchins is Barton Landing, Vt.

G. C. Collins: There is due on the INSTRUCTOR sent to E. Carpenter, 25 cts.

J. H. Cottrell: Bro. White allowed you 50c for the copy of volume V, which you returned.

E. Temple: Your paper has been sent regularly.

Jno. Smith and H. P. Wakefield: We put your extra copy for distribution at half price.

### Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

J. Bodley, M. E. Cornell, Thos. L. Hawkins, Chas. Drew, W. H. Brigham, S. Elmer, J. H. Guile, E. Inman, A. S. Hutchins, S. Mix, Wm. Herald, C. C. Collins, J. A. Miles, J. H. Cottrell, W. White, A. R. Miner, S. G. Gardner, J. H. Waggoner, J. N. Andrews, H. D. Tyson, M. S. Finch, J. F. Hammond, E. Temple, C. Foreman, J. P. Hunt, Wm. James, M. W. Porter, S. L. Bentley, G. W. Mitchell, G. F. Hodges, I. Colcord, J. Bates, D. Myers, P. Vedder, A. S. Hutchins, J. Baker, H. P. Wakefield, Jas. Wilder, N. Fuller, G. Rowe, Wm. S. Ingraham, Jno. Smith, Eunice Chase, Mary E. Cramer, M. S. Kellogg, I. Sanborn, E. S. Lane.

### Receipts.

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

### FOR REVIEW AND HERALD.

Mrs. Geo. Stone 1.43.xv.1. G. W. Wood 0.25.xiii.20. Mrs. E. Griffin 0.25.xiii.20. S. Hughes 3.00.xv.1. A. Lawrence 1.00.xiv.7. S. Mix 2.00.xiv.11. J. A. Miles 2.00.xiv.1. C. C. Collins (for A. S. Pratt) 2.00.xv.20. Chas. Drew 2.00.xiv.8. B. Stillman 1.04.xii.1. J. H. Cottrell 1.00.xv.1. A. Miner 3.00.xiii.8. Wm. White 1.00.xiv.1. J. Bodley 2.00.xv.1. Thos. L. Hawkins 1.00.xi.1. Thos. L. Hawkins (for J. G. Lorce) 1.00.xv.7. K. D. Tyson 1.00.xiv.7. P. Marklie 0.50.xv.1. O. Monroe 1.00.xiii.1. J. M. Daigneau 1.00.xiii.18. G. W. Mitchell 2.00.xiii.7. Mrs. S. L. Bentley 2.00.xiii.16. E. S. Lane 2.00.xv.1. I. Newman 1.00.xii.15. O. M. Wade 1.00.xv.1. Mrs. D. Kellogg (for Danl. Kellogg) 1.00.xv.1; for Geo. S. Griffin 0.25.xiii.14; for Hannah Johnson 0.50.xiv.1. 1.75. M. E. Cramer 1.00.xiii.14. Eunice Chase 1.00.xiv.1. Jno. Smith 1.00.xv.1. G. Rowe 0.51.xiv.1. Jas. Wilder 1.00.xv.1. Jas. Baker 1.00.xiv.7. E. H. Wakefield 1.00.xv.1. E. H. Wakefield (for N. B. Smith) 0.50.xiv.1. D. Myers 1.00.xiv.1. O. Frizzle 1.00.xii.14. A. Lee 1.00.xiv.1. Wm. James 1.50.xiv.14. J. P. Elting 0.25.xiii.20.

### Books and Accounts.

Books SENT, Dec. 1858. J. Taber, Mich., 22c (due.) J. Lindsay, N. Y., 25c. D. E. Edmunds, Mich., 39c. F. V. M. Rogers, Wis., 63c. Saml. Page, Pa., 10c. S. Myers, Ills., 50c. D. Baker, Pa., 25c. G. P. Cushman, Vt., \$1.00. R. Hicks, R. I., 12c. A. H. Daniels, Wis., 90c. (due 25c.) D. Chase, Mass., 21c. A. I. Rockwell, Mich., 18c. H. Hilliard, N. Y., 92c. J. Bostwick, Wis., \$1.20. J. W. Learned, Ind., 28c. Mrs. U. Bocklin, Wis., 15c. Thos. L. Hawkins, Mo., 50c. W. D. Tyson, Iowa \$1.00. Wm. James, Ohio, 50c.

On Account. Wm. S. Ingraham, \$5.70. A. S. Hutchins, \$2.73.

Received on Account. I. C. Vaughan, 49c. M. E. Cornell, 75c. M. Hull, \$1.00.

## Books for Sale at this Office.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 Pages, 430 Hymn and 76 pieces of Music. Price, 60 cents.---In Morocco 65 cents.

Supplement to the Advent and Sabbath Hymn Book, 100 Pages---Price 25 cents.

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 226 pages, neatly bound in Morocco or Muslin---Price 50 cents Bible Tracts Bound in Two Volumes. These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.---Price 50 cents each.

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

The Three Angels of Rev. xix, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.---148 pages.---Price 12½ cents

Bible Student's Assistant. This is the title of a work of 36 pp. It has been prepared with much care, and considerable expense, and can be had at this Office for 4,00 per 100, or if sent by mail, post paid, 6 cents a copy.

A Brief Exposition of Daniel ii, vii, viii, ix, also the 2300 Days and the Sanctuary. Price, post paid, 10 cts.

The Nature and Tendency of Modern Spiritualism---an able exposure of that heresy. 84 pp. 8 cents.

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

The Sanctuary and 2300 days by J. N. A. Price 12½ cents. A Refutation of the claims of Sunday-keeping to Divine Authority; also, the History of the Sabbath, Price, 6 cents.

Why Don't you Keep the Sabbath? Extracts from Catholic works. Price 5 cents.

The Celestial Railroad. Price 5 cents.

The Sabbath. Containing valuable articles on 2 Cor. iii Col. ii, 14-17. Who is our Lawgiver? The two till of Matt. v, 18, Consistency, &c. Price 5 cents.

The Law of God. In this excellent work the testimony of both Testaments relative to the law of God---its knowledge from Creation, its nature and perpetuity---is presented Price 12½ cents.

The Bible Sabbath, or a careful selection from the publications of the American Sabbath Tract Society, including their History of the Sabbath. Price 10 cents.

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

Christian Experience and Views.---Price 6 cents.

Last Work of the True Church.---Price 7 cents

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

The Atonement. 196 pp. 18 cents.

Man not Immortal; the only Shield against the Seductions of Modern Spiritualism. 148 pp, 12½ cents.

An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met. Price 18 cents

Review of Crozier. This work is a faithful review of the No-Sabbath doctrine as set forth in the Advent Harbinger by O R L Crozier. It should be placed in the hands of those who are exposed to that heresy.---Price 6 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young. Bound, 25 cents. Paper covers, 18 cents.

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

Brief exposition of Matt. xxiv. Price 6 cents.

Review of a Series of Discourses, delivered by N. Fillio in Battle Creek, Mich., March 31st, to April 4th, 1857, on the Sabbath question. By J. H. Waggoner. Price 6 cents.

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

Home Here and Home in Heaven, with other poems This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus.---Price 25 cents In paper covers, 20 cents.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy.---Price 20 cents. In paper covers, 12½ cents.

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

The Chart.---A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches.---Price 25 cts.

The above named publications will be sent by Mail post-paid, at their respective prices.

When not sent by mail, liberal discount on packages of not less than \$5 worth.

All orders, to insure attention, must be accompanied with the cash except they be from Agents or traveling preachers.

Address URIAH SMITH, Battle Creek, Mich.