

Advent Review, AND SABBATH HERALD.

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

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

WATCHMAN, WHAT OF THE NIGHT?

WATCHMAN, set on Zion's tower,
Tell us of the night,—
Has the tempest spent its power,
And the storm its might?
Seest thou through the gathered haze,
Morning brightly waking,—
While before the rosy rays
Cloud and mist are breaking?

Weary christian—child of sorrow,
Brightly dawns the day—
Promise of a glorious morrow,
Beams the rising ray!
Rest thee now, with troubles worn,
Broken, bowed with grief;
Rest thee, for this cloudless morn
Brings thee sweet relief.

Glorious Sun! Of light the fountain!
Soon he'll rise on thee,
See his radiance floods the mountain
Bidding darkness flee!
Weep no longer, weary one,
Dry the falling tear,
All thy toil, thy work is done,
And thy rest is near.

Ne'er again shall tempest lower,
Or the whirlwind harm,
Thou no more shalt feel the power
Of the raging storm:—
Dwelling in the brilliant light
Of that glorious Sun!
Bathing in the splendor bright
Of th' eternal throne!—Sel.

MEETINGS IN OHIO.

THE last four weeks I have been giving lectures in three different places in the town of Hanover, Licking Co. The first week my time was occupied in a school-house and a Disciple meeting-house, with very attentive congregations. But when the Disciple preacher, Eld. Walker, came, he found there was much interest manifested in the lectures on the prophecies, and perhaps seeing his craft was in danger, (he was preaching for a salary) took it upon himself to preach a discourse against the Sabbath and unconscious state of man in death. The effort was evidently to raise prejudice against me, as I had not yet introduced either subject. Having permission to speak, I remarked that I could not subscribe to a portion of the sermon, but that it was a rule with me never to controvert the views of another in their own meeting, but I would exhort to take the Bible, and by investigation "prove all things and hold fast that which is good."

Eld. W. then said that if I replied to his discourse he should answer it, and proposed to meet me in public discussion. I did not at the time accept it; but after some consideration and prayer, and hearing that the report was going out that I was afraid to defend those points, I accepted, and the engage-

ment was made for two days, six hours each day. The common arguments were used, such as Paul's desiring to depart, the rich man and Lazarus, the law abolished, and apostolic example for first day. The victory was an easy one, although the greater portion of Eld. W's. members, and personal friends made themselves believe (or pretended to believe) that he gained a great victory, but the disinterested or unprejudiced said his failure was complete. Even some of the Methodists that held the same views, acknowledged that he entirely failed to prove his points. One man said he came prejudiced in Eld. W's. favor, and expected that he would triumphantly overthrow every argument that could be raised in favor of the Seventh day Sabbath, or the unconscious state of man in death, but he must confess that nothing but a few inferences were brought against the many and positive scriptures we had quoted. The discussion has caused many to thoroughly investigate those points, and the "Bible Student's Assistant" has been in good demand.

At the close of the discussion I requested the privilege of the house to finish my course of lectures, but Eld. W. was fearful, and advised the church not to grant it. I then referred to an article in their paper complaining most bitterly of the Methodists and others in Marietta, Ohio, for using the "lock-out argument" against Alexander Campbell. This appeared to take them back some and they finally decided to consider the matter at their next meeting; at which they agreed to open their house upon the condition that they should have half the time to reply. This I regarded as only a proposal for continued discussion, which they well knew I would reject, as the people wished the lectures.

They dare not leave the people with the Bible in hand to quietly hear and thus decide for themselves; but they must have a minister present to dispute and thus prevent rather than aid a free, candid investigation. I judge thus because they consider Eld. W. one of their most candid men, and he could not get along in the discussion without raising the cry of "Millerism," and quoting a report that most of the Gilboa church had given up our views and gone back. To this I replied that it must be for want of better arguments and to raise prejudice that Eld. W. had mentioned the report about the church at Gilboa; besides I knew the report to be utterly false, having just heard directly from there. This caused some squirming and it was soon apparent that the report originated with one of their own members who was chairman of the board of moderators. He arose and stated that he read it in the *Advent Review*, and he would produce the paper and prove the report correct. I then replied that if he could find such an idea in the *Review* concerning the church at Gilboa, I should have a confession to make. The paper was brought (Vol. xiii, No 11.) and the letter of Bro. Wm. S. Foote of Pendleton, Ohio was read before the audience. The claim was that the letter stated that a few came out and a few had gone back; a "few" minus a "few" left nothing. We replied that there was no demand for confession, as the letter had reference mostly to Pendleton which was eight miles from Gilboa.

I was invited to finish my lectures in the Protestant Methodist chapel at Brushy Fork, where I continued without molestation until some of their members were about deciding to keep the Sabbath, and a general interest was awakened when they re-

quested me not to preach any more on the Sabbath question, to which I replied that I must do my whole duty. But it became more and more evident every day, that two or three of the would-be rulers of the Synagogue were anxious to have the lectures close; so they announced that there could be no more evening meetings, as the oil was out. A gentleman then offered to furnish oil till the lectures were through. The next excuse was that my preaching had made one man crazy, and I could have the house no longer; so they gave out that there would be no meeting in the evening, and sent me word not to come. I however went, and having permission, occupied the school house near by, which was well filled notwithstanding the unfavorable report. I spoke from Acts xix, 23, "And the same time there arose no small stir about that way," and referred to the charges brought by the wicked against those who stood in defense of the Law of God in ancient time. - Elijah had troubled Israel, 1 Kings xviii, 17. Paul and Silas exceedingly troubled the city and taught unlawful customs, &c. Acts xvi, 20, 21. They had turned the world upside down, &c. Acts xvii, 6.

They also said Paul was "mad" and called his manner of worship "heresy;" but none of these things moved him, for his house was on the rock (law of God and gospel of Jesus Christ) and no storm could affect it in the least.

After reading Acts xix, 26-29, I transposed it and read again to apply to the present circumstances, as follows:

"Moreover ye see and hear, that not alone at the Bounds school house, but also at the Stone meeting house, and now at Brushy Fork, and community, this man hath persuaded and turned away much people, saying that is no Sabbath which men have ordained. So that not only this our church is in danger of coming to nought, but also that *Sunday* the great goddess of Christendom should be despoised, whom all Brushy Fork and the world worshipeth."

I then stated the true cause of the man's derangement which was the bitter opposition and persecution he received from his brethren and others because he had decided to keep the Sabbath. Some scoffed at him, others threatened to prosecute, &c, until his trial of mind was so great that for two or three hours he was bewildered. His own brother who was present at the time, believes the above to be the true cause. But the man that was most urgent for me to occupy their house, whose words at first were smooth as butter, but at the last were drawn swords, was the very one to start the report that "Cornell's preaching had set George Drum crazy." In less than 48 hours it went to adjoining towns and counties; but while the report was circulating, and even before ever it started, that confusion of mind was gone and Geo. Drum was in his right mind nearly as usual; and thus it appears that the reporter was more beside himself than the reported of; for while the one was taking it upon himself to close the meeting house against the wishes of the majority of the members and to take up another's appointment without permission, the other was quietly *minding his own business*.

"Behold how great a matter a little fire kindleth," when the "unruly tongue fans the flame." But He that can cause the wrath of man to praise him, has overruled it all for good. Many of the members have no fellowship for the course pursued against me there, and do not hesitate to express the same

in public and private. Many have taken books and a lively investigation is going forward.

Brother and sister Iden who first heard the truth at Gilboa now rejoice that several of their friends and others have embraced the Present Truth, and rejoice with them in the same blessed hope. I enjoyed two social meetings with them, and was not a little encouraged by the cheering testimonies of those that seemed to feel as well as think. They have arranged for semi-weekly prayer meetings and I hope they may grow in the knowledge of the truth, and that when speaking, praying, or singing, they will not do it merely for the noise, but in "spirit and truth," and in the spirit of *Present Truth*. We are to exhort one another so much the more *as we see the day approaching*; and to fulfill this we will talk about the approaching day and the events connected with it. To speak of being rewarded at death is not scriptural. Paul says "If any man speak let him speak as the oracles of God." O how good it is to hear the warm hearted and humble speak in the language of Canaan.

The battle here was a hard one. Most of the time there were muddy roads and dark nights. By much exposure, walking from one to three miles to and from meetings, thus taking frequent colds, the difficulty in my throat has been much increased, so that I have considerable pain at times. But the Lord has greatly blessed in time of need. When all was dark and doubtful the Lord heard from the top of Carmel. When I ascended there were signs of a great drought, but when I came down there was a sound of abundance of rain. The cause is the Lord's and he alone can prosper it. How true that whenever we feel that the race is not to the swift, that it is not by might or power, but by the Spirit, then doth the Lord work by us to his own glory. Praise the Lord for victory.

Let none of the brethren think that our interest in the cause is waning, because we have not reported as encouragingly as heretofore. Efforts have been made but the weather has been so unfavorable—so much rain and mud that but few could attend in country places in all the north part of this State. My labors the past winter, both of body and mind, have been more wearing than usual, still I see no cause of discouragement. The truth is taking a deeper hold, and the way is opening for a greater work, which may the Lord hasten in his time.

M. E. CORNELL.

Green Spring, O. March 16th.

Analogy between the Moral and Physical Laws of the Universe.

THE laws that govern physical nature are analogous to those which the gospel introduces into the spiritual world. The earth is held to the sun by the power of attraction, and performs regularly its circuit around the central, sustaining luminary, maintaining at the same time, its equal relations with its sister planets. But the moral system upon the earth is a chaos of derangement. The attraction of affection which holds the soul to God, has been broken, and the soul of man actuated by selfishness, revolving upon its own center—only jars in its course with its fellow spirits—and crosses their orbits; and the whole system of the spiritual world upon earth revolves in disorder, the orbs wandering and rolling away from the center of moral life and power, which alone could hold them in harmonious and happy motion. Into the midst of this chaos of disordered spirits, God, the sun of the spiritual world, come down. He shed light upon the moral darkness, and coming near like the approaches of a mighty magnet, the attraction of his mercy, as manifested in Christ crucified, became so powerful that many spirits, rolling away into darkness and destruction, felt the efficacy, and were drawn back and caused to move again in their regular orbits, around the "Light" and "Life" and "Love" of the spiritual system.

If free agency could be predicated of the bodies of the solar system, the great law that governs their movements might be expressed thus:—*Thou shalt attract the sun with all thy might, and thy sister planets as thyself.* The same expression gives the great law of the spiritual world. *Thou shalt love the Lord with all thy soul and thy neighbor as thy-*

self. Now if a planet had broken away from its orbit, it would have a tendency to fly off forever, and it never could be restored unless the sun, the great center of attraction could, in some way, follow it in its wanderings, and thus by increased power of his attraction, as he approaches nearer the fallen planet, attract it to himself, and then draw it back to its original orbit. So with the human spirit; its affections were alienated from God, the center of spiritual attraction and they could never have been restored, unless God had approached, and by the increased power of his mercy, as manifested in the self-denial, sufferings and death of Christ, united man again to himself, by the power of affection, that he might draw him up from his misery and sin, to revolve around him in harmony and love forever.

If this earth had by some means broken away from the sun, there would be no way possible of recovering it again to its place in the system, but that which has been mentioned—that the sun should leave its central position, and approach the wandering orb and thus by the increased power of his attraction, draw back the earth to its original position. But the sun could not thus leave the center of the system, without drawing all the other planets from their orbits, by the movement to recover the lost one. The relations of the system would be broken up, and the whole solar economy be sacrificed, if the universal and equal law of gravitation were infringed by the sun's changing his relations in the system.

Further, the established laws of the physical universe would render it impossible that any other planet should be the instrument of recovering the earth to the sun. If another planet should approach the earth while thus wandering, the increased power of attraction would cause the two globes to revolve around each other; or if the approaching planet was of greater magnitude, the earth would revolve as a satellite around it. But this would not be to restore the earth to its place in the system, nor to its movement around the sun, but to fix it in a wrong position and wrong movement, and thus alienate it forever from the central source of light and heat. It follows, therefore, that in accordance with the established laws of the solar system, the earth could never be recovered, but would fly off forever, or be broken into asteroids. There could be no way possible for the recovery of earth, unless God should adopt an expedient unknown to the physical laws of the universe.

(This, all who believe that God is Almighty, and Himself the author of those laws will allow he might do).

That expedient must not destroy the great laws of system, upon which the safety of all its parts depend, but an augmented force of attraction must be thrown upon the earth from the sun itself, which would be sufficient to check the force of its departing momentum, and gradually draw it back to its place. If a portion of the magnetic power of the sun could be thrown into the earth, adhesion would take place between it and the earth, and then after the cord was fastened if that body of attractive matter could ascend again to the body of the sun, the earth would receive the returning impulse, and a new and peculiar influence would be created to draw it back to its allegiance to the sun. If, as has been said, the power came from any other body but the sun itself, or attracted toward any other body the earth would lose its place in the system forever. So in the moral world: God's relations to the moral universe must be sustained. The infinite justice and holiness of the Divine law must not be compromised. The end to be gained is, to draw man, as a revolted sinner, back to God, while the integrity of God's moral government is maintained. Now *affection* is the attraction of the moral universe. And in accordance with the foregoing deduction, to reclaim alienated man to God would be impossible, unless there should be a manifestation of the God-head in the world, to attract to himself man's estranged affection and then after the affinity was fastened by faith, by his ascending again to the bosom of the Deity, mankind would be gradually drawn back to allegiance to Jehovah.—*Plan of Salvation.*

AN APPEAL to Men of Reason and Common Sense.

1. Is it reasonable to suppose that God created man an immortal being, and yet never once in his holy Word informed us of the fact?

2. Is it reasonable to suppose that if man naturally possessed immortality, God's word would recommend us to seek for it, as it does in Rom. ii, 7?

3. Is it reasonable to suppose, that if men were naturally immortal, God's word would so plainly assure us that "God—ONLY hath immortality?" 1 Tim. vi, 16.

4. Is it not far more reasonable to believe that immortality is the GIFT of God through Jesus Christ our Lord? Rom. vi, 23.

5. Is it reasonable to suppose that words, when found in the Bible, *must* have a meaning attached to them, which no man in his senses would ever think of attaching to them in any other book? For instance, the words *Life* and *Death*, when found in the Bible, *must* (as theologians tell us,) mean *happiness* and *misery*; but, if found in any other book in the world, would simply mean, "Existence" and "Cessation of Existence."

6. Is it reasonable to suppose that, in all the vast multitude of passages in which Christ promised *Life, Eternal Life*, to his followers, he did not literally mean what he said? This he could not, if all men have immortal life by nature. In that case the wicked will live through eternity, as well as the righteous.

7. Is it reasonable to suppose, in all the vast multitude of passages in which *Death* is threatened as the punishment of the sinner, that *loss of happiness* is all that is meant? An unhappy man is as truly alive as the most happy being in existence; and if he be immortal by nature, will continue alive through all eternity. In no plain, common sense language can any immortal being be said to suffer *Death*.

8. Is it reasonable to suppose that infinite wisdom would invariably use language which was only calculated to mislead mankind? or which none but Doctors of Divinity could unravel? Would God speak in riddles to men, in the great matters which concern their salvation?

9. Is it not more reasonable, and more in accordance with the wisdom and love of God, to suppose that he would give his creatures such a revelation, as plain, common-sense people could easily understand? He has done so:—if men would but use their reason in reading the Bible, as they would do in reading any other book.

10. Is it reasonable to believe, that men go to heaven or hell immediately at death; and then, hundreds or thousands of years afterward are taken out to be judged, and to see which they deserve to be sent to? Should we deem it right to send a man to the State's prison for ten years, and then bring him out for trial, to see if he deserved such a punishment? And "shall not the Judge of all the earth do right?"

11. Is it reasonable that such prominence should be given in scripture to the doctrine of the resurrection from the dead, if that event only means a "re-union" of a lump of clay, with the conscious thinking and real man—the *soul*: and which is said by theologians, to be as capable of happiness or misery without the body as with it?

12. Is it reasonable to talk about a "death that never dies," when there is not a word in scripture to sanction such a contradictory phrase? Would it not be equally reasonable to speak of the reward of the righteous as a "life that never lives?" Is there not as much common sense in the one as in the other?

13. Is it reasonable to be so constantly, both in sermons and prayers, talking about "immortal souls," "never dying souls," "deathless spirits," and such like expressions, when there is not, from Genesis to Revelation, *one single passage* to warrant the use of such language?

14. Is it reasonable to say, that "eternal death," and "eternal torment, are synonymous expressions," (as theologians tell us,)—for how then can it be said in Rev. xxi, 4, "There shall be no more death?"

15. Is it reasonable to believe that a hell of fiery torment, and ceaseless misery is to exist forever,

when God says, [Rev. xxi, 5,] "Behold I make all things new?"

16. Is it reasonable to believe in the eternal torment of the wicked, when more than two hundred passages of scripture plainly affirm that they shall "die," be "consumed," "devoured," "destroyed," "burnt up," "be as though they had not been," &c.

17. Is it reasonable to believe that the righteous, in their glorified state, can be indifferent to, and unaffected by, the endless sufferings of countless millions of their fellow beings; among whom would probably be found parents, children, husbands, wives, &c.? Is it possible that they will be destitute or deprived of qualities which are considered most lovely and Godlike in this life; viz., piety, sympathy, compassion, commiseration for others' woes, &c.? Will insensibility to the woes of the wretched ever become a virtue? Will that which is a vice in this life become a grace in the glorious future life? Is the standard of virtue thus variable, that what is vicious here, is to be gracious hereafter?

18. Is it reasonable to believe that a God of infinite rectitude will punish with eternal torment, the heathen who have never heard of Christ, and who therefore could not reject him? Is it possible that God can cast into one indiscriminate mass of fiery torment, the least wicked among the heathen, together with the most guilty in this Christian land? for such must be the case if their souls are immortal, and if their torment is to be eternal. There can be no degrees in that which is infinite. Is it not far more reasonable to believe the Apostle's words *literally*, "For as many as have sinned without law shall also perish without law?" Rom. ii, 12.

19. Is it reasonable to believe that God is such a vindictive being, that his justice cannot be satisfied with the *death* of the offender? but that he must be constantly pouring floods of fiery wrath upon the wretched being, through the ever-rolling cycles of eternity?

I might multiply questions of this kind, but I forbear.

Men of reason and common sense, give your serious attention to these points. Read your Bibles again. Read carefully—read prayerfully. See if these things be true or not. Dare to think for yourselves. If other men should attempt to dictate a political creed for you, would you not indignantly spurn their interference? Do the same in religious matters. Dare to be independent. Do not trust to commentaries. Do not build your faith on "bodies of divinity." Do not surrender your right of private judgment to any class of men. Go at once to the fountain head of truth. "The words of the Lord are tried words." "The law of the Lord is perfect." This cannot be said of the writings or opinions of any man, or number of men, however wise or holy they may be. To err is human. God and his truth alone are infallible. Show yourselves *true* Protestants, and cast away the "traditions of men." You have the Bible. The wisest and holiest of the "fathers" had no more. Your ministers have nothing else to guide them—at least they ought not. "The Bible, and the Bible alone, is the book for Protestants." Go then to your Bibles, and see if the God-dishonoring doctrines to which I have directed your attention, are found there or not. Excuse me if I tell you, that, however full of these doctrines human books and human sermons may be, God's Bible does not contain them.

Rather believe that man is *mortal* and condemned to *die*, but Christ is "come that men may have *life*, and that they may have it more abundantly." John x, 10.

"The wages of sin is *death*, but the gift of God is *eternal life* through Jesus Christ our Lord." Rom. vi, 23.

"He that believeth on the Son hath *everlasting life*; and he that believeth not the Son shall *not see life*; but the wrath of God abideth on him." John iii, 36.

"And I give unto them *eternal life*; and they shall never *perish*, neither shall any pluck them out of my hand." John x, 28.

"He that hath the Son hath *life*; and he that hath not the Son of God hath *not life*." 1 John v, 12.

"Marvel not at this: for the hour is coming, in

the which all that are in their *graves* shall hear his voice and come forth; they that have done good, unto the resurrection of *life*; and they that have done evil, unto the resurrection of *damnation*." John v, 28, 29.

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the *just* and *unjust*." Acts xxiv, 15.

"The Lord knoweth how—to reserve the unjust unto the day of judgment to be punished." 1 Pet. ii, 9.

"And they were judged every man according to their work. And death and hell were cast into the lake of fire—*this is the second death*." Rev. xx, 13, 14.

THOUGHTS FOR THINKERS.

1. Is the *soul* a part of God, or a part of man?
2. If it is a part of God, can it sin?
3. If it is a part of man, is it not *mortal*, and subject to death?
4. Is there an intimation in the Bible that God put (what is technically called) an *immortal soul* into the first man, at his creation?
5. As Adam was made of the "dust," is it not said that this man of dust "became a *living soul*," and not an "immortal soul"?
6. If the soul is an immortal or spiritual thing, must it not die a spiritual death? seeing that the Scriptures say, "The soul that sinneth it shall die."
7. As nothing can die except what is *mortal*, if the soul dies a spiritual death, must it not be spiritually mortal?
8. If the soul is a spiritual thing, and immortal, it must have spiritual immortality; how then can it die a spiritual death?
9. If literal death destroys a literal thing, must not spiritual death destroy a spiritual thing?
10. How could David say, "God will redeem my soul from the power of the grave," if the grave has no dominion over the soul?
11. If the soul is the conscious and responsible part, how is it that, by repentance, it escapes to paradise at death, and leaves the innocent body to suffer the penalty?
12. If the righteous go to glory at death, did not the serpent speak the truth? Gen. iii, 4.
13. If God spake the truth, does not *that* (which he calls the *soul*) return to dust?
14. But if *that* (which man calls the *soul*) does not surely die, did not the serpent speak the truth?

THE DAY OF WRATH HASTETH.

Rev. xvi, 13-15. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

The manifestation of the unclean spirits named in the text is just before Christ comes "as a thief," and preparatory to the battle of the great day of God Almighty; therefore they are a sign of the swift approach of that dreadful day. We do not understand by the phrase, "three unclean spirits," that they are only three in number, as some have argued; but they were to be manifested from these three divisions: the dragon, beast and false prophet. The unclean spirit that Christ cast out of the man from among the tombs, [Mark v, 1-13,] said, "My name is legion; for we are many."

The spirits named in the text have power to work miracles. This we have shown is now being fulfilled in the history of *Spirit Manifestations*. They "go forth unto the kings [or kingdoms] of the earth, and of the whole world." How true in the history of Spiritualism!

The unclean spirits are now entering the three great *bodies* named in the text; but under the sixth vial, and just prior to Christ's coming as a thief, they will be seen going "out of the *mouth*" of these three leading powers. See J. H. Waggoner's late work on Modern Spiritualism, pp. 61, 62.

NEVER JEST WITH SCRIPTURE—It is of great importance that we should resist the temptation, frequently so strong, of annexing a familiar, facetious, or irreverent idea to a Scriptural expression, a Scripture text or a Scripture name. Nor should we hold ourselves guiltless, though we may have been misled by mere negligence, or want of reflection. Every person of good taste will avoid reading a parody, or a travesty of a beautiful poem, because the recollection of the degraded likeness will always obtrude itself upon our memories when we wish to derive pleasure from the contemplation of the elegance of the original.—But how much more urgent is the duty by which we are bound to keep the pages of the Bible clear of any impression tending to diminish the blessings of habitual respect and reverence towards our Maker's law.—*Pulgrave*.

An Incident in the life of Eld. J. N. Walter.

In August 1828, he, in company with a number of other ministers, attended a camp meeting near Sunbury, Ohio, at which an incident occurred showing his address and tact in meeting emergencies, as well as his reliance upon Divine aid and the superiority of the moral power over the animal or physical. The meeting had progressed, with some, good indications, up to Saturday evening. There were, however, occasional slight interruptions, from those called, in common parlance, rowdies. They finally resolved that on that evening they would break up the meeting; accordingly they came into the "camp-ground" and up to the stand in a solid phalanx, and commenced throwing clubs and other missiles into the congregation and at the ministers in the pulpit. Several of the congregation and one or two of the ministers were struck and slightly injured. Eld. Joseph Thomas, known as the "White Pilgrim," was preaching, but so violent was the attack, that it was thought best to close the meeting, for that night at least. This left the ground in the hands of the rabble; and they immediately commenced their mock religious services, by singing and speaking. After having given vent to their coarse blasphemy, in mock worship and ribaldry for some time, one of their number proposed prayers. This was readily assented to; and a voice said: "Let us pray," and in an instant the words of solemn earnestness came full and distinct upon their ears.—They could not be mistaken; that was not the voice of mockery. The stillness of the grave seemed to settle down upon the crowd, that a moment before were mocking heaven, as the sentences of holy, fervent prayer came from the suppliant. Deeper and more pathetic the voice and words became, until they arose clear and full upon the breath of night, and ascended towards heaven. All were wrapped in the earnest, melodious voice of the pleader, as it increased in volume, until the encampment and the ancient woods around were filled with its force. No other words were spoken. The voice, the prayer, the earnest pleadings, the holy sentiments, gushing from a warm soul of Christ-like love, all, poured out before the God of eternity, were resistless. The moral and spiritual force of one man under God, triumphed over the physical, the mere brute force, of the many. The victory was complete. The mob quietly dispersed, and interrupted the worship of the people no more during that meeting. The man who did this was Eld. Walter, then only twenty-three years of age. He had left the stand with the other ministers, when the attack was made by the mob, and had, unobserved—as the rabble had extinguished nearly all the lights—made his way into the very midst, waiting only an opportunity to prove the superiority of mental and spiritual force over the physical and wicked: and one soon offered; he seized it with a firm heart, fully believing it must subdue and conquer in the end.—*Memoir*, page 69.

LIFE is what we make it. Let us call back images of joy and gladness, rather than those of grief and care. The latter may sometimes be our guests to sup and dine, but let them never be permitted to lodge with us.

Love is the greatest ornament a believer can wear.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, MARCH 31, 1859

THOUGHTS FOR THE THOUGHTLESS.

WE often see articles and pamphlets headed, "Thoughts for Thinkers;" but it has occurred to us that those who do not think stand most in need of help in this direction. For the benefit of such we offer the following considerations:

1. Is it not strange that the Sabbath was instituted at creation [see Gen. ii, 2, 3,] if it was not designed to come into use till the days of Moses, twenty-five hundred years afterwards?
2. If the Sabbath is a type—type of the saints' future rest, the redeemed state—is it not strange that it was instituted in the garden of Eden, before man by his fall stood in need of redemption; thus to become to him a dismal token of the melancholy experience that awaited him?
3. If the Sabbath was instituted in the wilderness, after the Israelites came out of Egypt, as is claimed on Ex. xvi, how is it that we find there no reasons on which the institution is based, nothing by which we know how the day became the Sabbath, no enactment for its observance, and none of its general requirements and characteristics pointed out?
4. If the Sabbath was first made known at Sinai, as some claim on Neh. ix, 14, how is it that we find it enforced upon the Israelites at least fifteen days previous to that time? See Ex. xvi.
5. If the Sabbath was designed as a memorial of the deliverance of the Israelites from Egypt, is it not strange that they were not informed of that fact till forty years after that deliverance? See Deut. v. And why do people go to this rehearsal of the law by Moses, to learn the design of the institution of the Sabbath, to the neglect of the original promulgation of the law by the voice of God from the summit of Sinai, forty years previous? See marginal chronology of Ex. xx, and Deut. v.
6. If the Sabbath was a memorial of the deliverance of Israel from Egypt, where was the need of the Passover and Feast of unleavened bread?
7. If we may conclude from Deut. v, 15, that men might break the Sabbath previous to the exode, may we not on the same ground conclude from chap. xxiv, 17, 18, that previous to that time, men might pervert the judgment of the stranger and the fatherless, and take a widow's raiment to pledge, &c?
8. Are not the ways of God equal? and will he not have a uniform standard of right, by which to judge the world from the commencement to the close of its probationary state?
9. Can we find this standard anywhere embodied except in the ten commandments as spoken by the voice of God, and written with his own finger upon the tables of stone—an honor and distinction accorded to this law alone above all others?
10. As God is not a changeable being, can this standard be varied, so that what was required in one age of the world for the development of moral character, is not in another?
11. If the ten commandments were to be abolished at the death of Christ, three and a half years after the commencement of his public ministry, is it not strange that in his very first discourse he should enforce these commandments upon all people for all coming time? See Matt. v.
12. If the moral law is not exclusively referred to in Matt. v, 17, is it not strange that our Lord in his whole discourse, touches upon no commandment which is not of a moral nature, making no reference to laws which were simply of a ceremonial or local character.
13. If the Saviour broke the Sabbath during his public ministry, as some contend, and taught men so, did he not become a sinner by transgressing the law, which by universal consent remained in full force till the crucifixion. See 1 John iii, 4.
14. If the Sabbath was abolished at the cross, how could Luke, writing twenty-eight years after the resurrection of Christ, say that the disciples rested a day

after his crucifixion, according to the commandment? See Luke xxiii, 56.

15. If there is no Sabbath in this dispensation, how is it that we find the writers of the New Testament speaking of it as a permanent institution, many years this side of the cross, where, in this case, it must have ceased to exist? See Acts of the Apostles throughout.

16. If the first day of the week is the Sabbath of this dispensation, how happens it that we have the seventh day of the week mentioned as the Sabbath 59 times in the New Testament, and the first day of the week only eight times, not as the Sabbath, but always in distinction as the first day of the week; and how can it be explained that we never find it spoken of as a holy or sacred day, and that we have no recorded instance of the disciples' meeting together for worship in the day-time of that day, but on the other hand evidence that it was used for secular purposes? See Acts xx, 7, 11; 1 Cor. xvi, 1.

It may be of profit to some who seem not to have thought much upon these points, or who, if they have thought, do not appear to have reasoned correctly, to ponder these queries, and give to the Lord of the Sabbath an answer, guided by the promptings of a good conscience and the light of revelation.

TENT-MEETINGS.

FROM the experience of a few years we may now form a very correct opinion of the tent enterprise. In winter, people are more at leisure to attend public lectures, read and meditate, and the history of the cause shows that this is the season to go into the "highways and hedges," to invite, yea, compel men to come in to the Lord's great supper. Those who have run from city to city at this season with their little hand bills, and unpopular Bible truth, have hardly been noticed. Those who have preached from church to church have done but little better. About six months of the coldest weather of the year is the time to enter new fields, and at present, country places are far preferable. Here you will find intelligence, candor and stability which is not always found with the masses in our Western villages and cities.

But what can be done in the warm season of the year without a tent, when farmers, mechanics and almost everybody are driven with labor and business? Preachers can visit the brethren, and preach Sundays in the school-houses to about one hundred persons. Some good may be accomplished in this way. The history of the past shows it, while it shows at the same time that the same amount of preaching has accomplished ten fold more with a tent.

A tent wakes up an interest in the people throughout the community, draws them out in a crowd to hear, and wakes up opposition and investigation. Many decide to keep the truth, and the influence is left on the community for a long time, and the fruits of such a meeting are afterwards seen, in others, one after another joining the ranks.

Especially in the West tents are needed, and we do hope there will be two tents, well manned in the West, one in Wisconsin, the other in Iowa. A united effort from all the friends of the cause west will well sustain the enterprise.

Bro. Sanborn writes from Monroe, Wis.:

"Bro. Ingraham must have help, or he will have to go to work to support his family. But I think there will be some way provided for him that he may be free.

"Sabbath-keepers in the West have generally to learn yet how to sacrifice to the Lord to help forward his cause. People who have not been in the first two messages are hard to understand their duty as they should. But I am satisfied that with proper care and labor there will be a large company raised up here around Monroe, who will make a covenant with God by sacrifice, and stand stiffly for the truth. The cause is onward, which gives me great courage to persevere, and labor on in this cause."

It was a tent-meeting that aroused the people of Monroe and vicinity, and gave the truth influence on the public mind.

Our dear Bro. Ingraham must be sustained in the field. The brethren in the fields of his labor the past year are abundantly able to support five such missionaries, and we have confidence in them to believe that they wish to do their duty in support of the gospel. Their duty should be faithfully set before them. Ministers should do their duty here.

The work must not stop. Our ministers should be free from worldly embarrassment. We shall send relief to Bro. Ingraham, and shall look to those interested in missionary labors for the extension of the cause of Bible truth, to replace the means. Send your donations to the Review office, and they shall be received in the REVIEW.

The friends in Illinois and Wisconsin must excuse us for the interest we take in their Missionary. We are sure they will not long let others help them, while they are abundantly able to help themselves. A faithful and patient exposition of the whole matter of missionary labor, and the duty to sustain the laborers, and a proper system of action, will lead the church to see and feel their duty. J. W.

SYSTEMATIC BENEVOLENCE.

WE are glad to see our brethren waking up to this matter. See letters in this number from Brn. Day, Davis and Chapel. A few raise objections, but they are of such a trifling nature that we have not noticed them. Two objections to the suggested plan we will however notice.

First. "It is wrong to state the sums of our weekly benevolence for the future, as we cannot tell how we shall be prospered." Answer: The Apostle does not say, as the Lord shall prosper you each week; but "as the Lord hath prospered." He would not have them descend to all the particulars of each week's prosperity; but each give according to their present ability, as the Lord had in past life prospered them with property, health, or ability to acquire means. The farmer and the mechanic must take this general view of the subject. Those who are so very poor that their weekly benevolence must necessarily vary, may be excused from entering the arrangement. They are more properly subjects to receive than to give. We see no reason why all who are able to give anything may not give their names, and the sums they wish to give, (having the permission of Providence always understood,) "as the Lord hath prospered them." Should sickness, or losses, reduce their property, they would be released from their former pledges, to make others according to circumstances.

Second objection. "The plan suggested through the REVIEW is to raise money to pay our preachers for their labors, while Paul's plan was to raise donations for the poor." Stop awhile, brother! Let us hear what the Apostle says on this point. Rom. xv, 25-27.

"But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them, verily; and their DEBTORS they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

Ah, verily! Paul's plan of systematic benevolence was to raise means to pay a debt which the Gentile churches owed to their poor teachers at Jerusalem. And this is what we have been pleading for, that the churches and brethren who have been partakers of the good word of God as they have listened to the present truth, should raise means to remunerate (in part, at least) those poor saints who have left their homes and have gone out from Maine to Iowa to preach the Third Angel's Message.

Our soul is sick of fault-finders, whose business seems to be to find fault, but never to suggest a remedy. Now we say to all, If the plan is not scriptural in all respects, just suggest a remedy for the defective part, or parts, or get up a new one. It is time to do something. Some seem very much inclined to go to sleep. Probably they will, to be aroused too

late. But it is time that the living members of the church of Christ arise, to an individual, and act upon the scriptural plan of benevolence, to save our ministers from leaving their work to labor with their hands for a livelihood.

The church in Battle Creek find it a pleasing duty to act upon the plan of Systematic Benevolence suggested in the REVIEW; and where all take a part the share of each is so very small they do not feel it. Bro. Bates shows us the figures of the doings of only eight of the little church at Jackson, yet their yearly charity amounts to \$73.00.

If all the friends of present truth would come up to the work, and do in proportion to numbers and property with the Battle Creek church, the annual amount would be at least \$15000. We will here make an estimate one third below, as follows: Maine, \$200; New Hampshire, \$300; Massachusetts, \$400; Connecticut, \$200; Vermont, \$1300; New York, \$2000; Michigan, \$2000; Ohio, \$1200; Indiana, \$300; Illinois, \$700; Wisconsin, \$700; Iowa, \$600; elsewhere, \$100. Total, \$10000.

This sum will support thirty humble, plain, economical missionaries, and leave them free from all pecuniary embarrassments. It now remains for the church to say whether it shall be done. Will our preachers and brethren speak out, and act on this noble enterprise?

J. W.

TO THE LONE PILGRIMS.

THE Jubilee is coming. The year of release to the oppressed is at hand. The conflict with the powers of darkness will soon be ended; and then, if faithful, the victor's crown of glory will be yours. What though the way grows rougher, and the conflict severer, did we not expect it? Did we not count the cost? Are we not looking for trouble and affliction and persecution? The way to be prepared for the fiery trial which is to try us, is to bear with patience and cheerfulness our present trials. They will do us good if properly endured and improved. Though we are in the midst of perils—though iniquity abounds and the love of many grows cold, yet, the blessed promise is, He that shall endure unto the end, the same shall be saved. There is something to endure, but the Lord loves us and is willing to save us.

"O thou afflicted" inhabitant of Zion, "tossed with tempest and not comforted!" thou son or daughter of Jerusalem above! the Lord loves you, and you may triumph over the powers of darkness. Thou lone pilgrim, bound down with oppression, and feeling as if there were none to sympathize with, and pray for you; look up, and press forward; for neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord. Those iron bands of oppression shall be broken. The time is not far distant when, if faithful, "thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee." See Isa. liv, 11-14. No one can deprive the weakest saint of salvation. Thank the Lord! salvation is free. It is within our reach. The poorest and most oppressed may be rich in faith and heirs of the kingdom that God has promised to them that love him.

God hears thy sighs, and sees thy tears. We have a God that seeth in secret, and he will reward us openly. He knows all our grief. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust. We have also an High Priest that can be touched with the feeling of our infirmities. Angels are interested in our behalf, and the saints of God are praying for us. What cause then to fear? Friends and companions may turn against us, fathers and mothers may forsake us, but then the Lord will take us up.

Be patient therefore, brethren, unto the coming of the Lord. Let patience have its perfect work. These fires are intended to take away our dross; and though

the furnace wax hot, let us lie passive in the crucible, till the refiner and purifier of silver can see his own image in us.

Let no lone pilgrim despond, or faint because of the oppressor. The Jubilee is coming—the time of the promise is drawing near. The strong man armed will soon let his prisoners loose homewards; for a stronger than he is coming, and will spoil his goods. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming. The wicked have drawn out the sword, and bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. The sword shall enter into their own heart, and their bows shall be broken. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever.

Take courage, fellow pilgrim. Put on the whole armor of God. The conflict, though sharp, cannot be long. The victory can be won, in the strength of our Redeemer. And then the prize—the victor's crown, the harps of God! Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Though now deprived of the society of the saints, never despair. With calm resignation wait for the Lord. Lean upon his mighty arm which is able to support you; and soon you will meet with the general assembly and church of the first-born, which are written in heaven.

"Lone pilgrim, cease that mournful sigh,
Look up! redemption draweth nigh."

R. F. C.

MEETINGS IN MICH.

By request of Bro. A. J. Richmond, we accompanied him to Leslie, where we commenced a series of evening meetings in a commodious school-house in the district. On account of the very bad wheeling and disaffection of some of the members of the Christian church who worshiped in said house, with respect to the law of God and the Sabbath question, our meetings were moved for several evenings into another neighborhood, which somewhat divided and hindered a good begun work.

Our meetings commenced the 9th inst., and continued up to the 20th. Three came out decided, and united with us in keeping the Sabbath, and at our last meeting another decided to obey the Lord. Besides these, several that were heads of families became much interested and were almost persuaded to share with those who had decided to walk in the old paths. Jer. vi, 16. A little company of ten, with as many children, have now united to celebrate the Sabbath of the Lord our God, and keep all of his commandments. The Spirit of the Lord rested down upon us on the last Sabbath, and we were much blessed. Thanks be to his holy name.

In five places within a circle of twenty-five miles, where I have visited and labored since Dec. 25th, forty-four have decided to keep the Sabbath of the Lord our God, and walk in obedience to his requirements. Some four of these have been shaken by listening to the theory of a no-Sabbath teacher, but we trust they see that such teaching has no foundation in the holy Bible.

JOSEPH BATES.

Battle Creek, Mich., March 24th, 1859.

MEETINGS IN VERMONT.

BRO. SMITH: Since my last, in company with Bro. Sperry, I have held meetings as follows: Sabbath and First-day, Feb. 5th and 6th, at the house of Bro. Enoch Colby, in Charleston. Here we met with a goodly number of brethren and sisters from different counties in Vt., and three Brn. from Canada, also Brn. Bean and Evans.

Our conference at this place was one of deep interest, and we hope may prove of lasting benefit to the church. We have no doubt however, that far more good would have been accomplished had the meeting continued longer. Our prayer is that the good reso-

lutions formed at the meeting may both be borne in mind and reduced to practice.

From here we went to East Richford, where we spent the next Sabbath and First-day, endeavoring to strengthen and comfort the few commandment-keepers present, which we are confident was the result of our labors.

On the 19th and 20th, we were refreshed and cheered with the dear brethren and sisters at Bakersfield. Here we were happy to meet with Brn. Taylor, Czechowski, and A. C. and D. T. Bourdeau, and to find them pressing forward for the kingdom, and persuading others to do likewise. We seldom enjoy a more precious season with the remnant than we did at this place.

Brn. Taylor and Bourdeau aided in speaking the Word. Bro. Czechowski also spoke once to the French brethren, in their tongue. His discourse was spirited and stirring, and instructive to those who understood him. At its close, Bro. D. T. Bourdeau gave a brief interpretation of it, which rendered it interesting to us all.

From Bakersfield we crossed the mountains to Johnson, where we had a short but pleasing visit with Bro. Loveland's family; but as we received information here that sister Phillips lay at the point of death a few days before this, we felt anxious to reach Roxbury before her death, or in time to attend her funeral if possible. But her eyes were already closed in death; we could hear her voice no more. However, we reached the place just in time to attend the funeral, on Friday. We remained here over Sabbath and First-day, and held meetings in the meeting-house. Good attention was paid to the word spoken, and an increasing interest manifested by the hearers to the close of the meetings.

From here we returned to Stowe and Morristown, and then visited the brethren in Eden. And last Sabbath and First-day, in company with Bro. Barr, we met with the brethren and sisters and friends at Bro. Bean's, in Morristown. This conference we believe will prove highly beneficial to the church. Also we believe there was awakened in the minds of some present a spirit of inquiry and research for the truth. One believer in the near coming of the Saviour gave us encouragement that he should keep the next Sabbath.

In conclusion I would say for the encouragement of the lovers of the present truth, that the way seems opening in the East for a more extensive spread of the last message of mercy. Calls from different directions are sent us to come and present the evidences of our position. Meeting-houses and school-houses are being opened for us, and hearts to receive the truth, where dark, cruel prejudice has hitherto closed up ears and hearts and places of worship against the truth and against God's messengers. O may the Lord help us to be "wise as serpents and harmless as doves." "And he that winneth souls is wise." O that we might all heed the counsel to the remnant church, and let the Saviour come in and sup with us. "Without me," says he, "ye can do nothing."

"Is Christ a vine? His heavenly root
Supplies the boughs with life and fruit.
O let a lasting union join
My soul to him, the living vine."

A. S. HUTCHINS.

Folcott, Vt., March 10th, 1859.

Good Seed Springing Up.

DEAR BRETHREN: I have been brought through the infinite mercy of God to know the truth. I went from this place to the western part of the State of N. Y., in order to attend school. I boarded with a family who have the light of present truth; and partly through their influence, but principally by means of several tracts and the REVIEW which I read, I was led to embrace the three Angel's messages. I have placed those tracts in the hands of my brother. He has read them and has also become convinced that we are right.

We are the only Sabbath-keepers here, and we want the REVIEW to sustain us and to help us to convince others. Yours in the faith,
JOHN S. BROWN.
Willow Creek, Wis.

I WILL TO THE SAVIOUR GO.

DESTITUTE and poor and needy,
I will to the Saviour go;
He's aware of all my trials,
He doth all my sorrows know.

I've no merit to bring to him,
I've no righteousness at all;
He has called me by his Spirit,
At his feet I fain would fall.

There I would confess my errors,
There acknowledge all my sin;
He will blot out my transgression,
And he'll make me clean within.

Then shall I with heart delighted,
Lift to Jesus prayer and praise;
And though sinners here despise me,
I will walk in wisdom's ways.

MARTHA LABOUNTY.

Champlain, N. Y.

Letters.

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

From Bro. Davis.

BRO. SMITH: Feeling, as I trust, to some extent the perils of the way of the remnant in these last days, love constrains me to offer my testimony to the goodness of God, as it is revealed from time to time. But I would also make a few remarks touching some portions of God's word which have been particularly helpful and encouraging to me in holding fast my profession of faith.

I feel to praise the Lord for his goodness to me, and to strive more earnestly to do his will, and live near to the blessed Saviour. I have no desire to turn back, but more and more to fulfill my covenant to live a new life in Him who hath redeemed me unto God and to an inheritance in his everlasting kingdom.

Dear brethren and sisters, take courage and hold fast the profession of your faith without wavering; but let us remember that he that has called us is able also to save to the uttermost. God has indeed been good to us in giving us the light of present truth, and saving us from the delusions which are fast enveloping the world in darkness. The ages of eternity will only fully unfold to us the great blessings and privileges we now enjoy. Let us then, dear brethren and sisters, try to be faithful. Although our way may be through great trials and temptations, yet our heavenly Father has promised that his grace should be sufficient for us. I have passed through some peculiar trials of late, and as some portions of the word of the Lord gave me that help which I needed, I have thought it might be profitable for me to speak of them. I was much in contact with different professors, and my mind became clouded on the subject of faith. I lost that confidence in present truth that I believed it was my privilege to enjoy. I felt my low state, and although much tried could not see my way out of it. While in this state my attention was arrested by the testimony of Paul, 1 Cor. xv, 2. "By which also ye are saved, if ye keep in memory what I preached unto you." And as I read it the darkness was dispelled, and the truth of God's word again shone brightly and boldly out. I felt like the eunuch, to go on my way rejoicing. Here seemed to be the grand secret of overcoming faith, "to keep in memory." I feel to praise the Lord anew for his goodness. "My grace shall be sufficient for you" has often sustained me in times of trial. Do we enough realize that God has said his grace should be sufficient?

I am glad that action has been taken to carry out the order of the Apostle in laying by in store on the first of the week. It is a duty that engaged my attention soon after embracing the Sabbath of the Lord (about eight years since) and which for the most of the time I have tried to comply with. Some two years since I wrote an article on the subject intending to send it to the *Review* for publication, but fearing I should not do the subject justice, I hesitated to do so.

To my mind it is a clear duty, and I would add, well sustained by the address from the church in Battle Creek. Yet there is one point in connection with the subject which bears with much force upon my mind, which I should have been glad if the Committee had made the application of. It is that of "first fruits" or first of our increase being required at the hands of God. In the acceptance of the first offerings of which we have any account, we notice that that one was accepted which was made from first fruits. And to be brief, I think I may say that so far as the record of the Old Testament goes, God has only accepted those offerings that have been of this character. Now were those things which were written aforetime, written for our instruction? So Jesus and the apostles testify. And Jesus has also made the same idea a leading principle in the gospel dispensation. He says "Seek first the kingdom of God and his righteousness." The requirements of God (which constitute his righteousness) are then as in former dispensations, our first duty. But God always has had a plan for the practical development of what he enjoins upon his people as a principle or duty; and thus we find it in the gospel dispensation. "Let each one of you lay by him in store," &c. The first fruits or first increase, being that portion from which an offering is to be made to God, how could the obligation be more fully complied with, than that as we commence our six day's labor, a portion of the first day should be laid by as the Lord hath prospered us. How clearly this also proves the first day of the week to be a working day. Else how could the offering be in harmony with God's requirement of first fruits, and of Jesus' teaching to seek first the righteousness of the kingdom of heaven.

Your brother in Christ.

OBADIAH DAVIS.

North Berwick, Me., March, 1859.

From Bro. Pierce.

BRO. SMITH: I am still trying to hold on to the Third Angel's Message, for I believe that all the commandments of God are binding as well as the faith of Jesus, and also that we are living in the last time. Then how solemn the thought that we are on the last fragments of time, or that part which connects the two worlds, the present and the future, and we know not how soon the last sand will run out. I also feel that I have a great work yet to do, for we are to be presented faultless before the throne of His glory. How it ought to stir all the powers within us to be up and doing. When the Prophet was commanded to go tell the king to set his house in order, for that he should die and not live, how he turned his face to the wall and wept! O my brethren, do we from day to day go weeping, bearing precious seed? or do we go lean from day to day, and bear no fruit? I feel that I want the gold tried in the fire that I may be rich, also the white raiment and eye-salve; but I often feel too that I have a law in my members warring against the law of my mind, and that too often it brings me into captivity to the law of sin and death. But I try to keep my body under and bring it into subjection to the law of Christ.

It is now almost five years since I was led to see and believe the last, sealing truths of the Bible. Since that time I have often reviewed the Advent faith and compared it with the standard of eternal truth, and there is no place that I can see that it can be altered for the better. The subject of the Sanctuary, how beautiful and harmonious! and that our great High Priest is there ministering, not only for others, but for poor unworthy us! O how it ought to call out the gratitude and praise of our poor hearts. Praise the Lord O my soul, and all that is within me, praise his holy name. As I stated that I had often reviewed, so have I compared the Advent faith with other theories, the Age-to-come in particular. I have read J. Marsh's system of doctrine, and there are many things in it that look plausible, yet as a whole I believe it to be rank infidelity, and I can compare it to nothing but a ship on a trackless, bottomless, shoreless ocean, without compass or chart, being driven with fierce winds, with no particular place of destination. But while we look to the heavenly Sanctuary, our way is all plain. There is the center of our worship, and as long as we keep that in view we can

tell our whereabouts. Our reckoning is easily kept, for it is God that communes with us from the top of the ark, the mercy-seat, while Jesus pleads before it.

Now brethren, the law is holy and the commandment holy, just and good, and I believe I can say that I delight in the law of the Lord after the inward man. I still wish to be numbered with you, as I am still determined to press my way onward and upward till we all stand on mount Zion. I still receive the *Review*, and should almost be lost without it. It is all the preaching I have, as I have not seen an Advent brother for almost four years. I should be glad if some of the preaching brethren, when at Iowa City, could get up as far as here. I rejoice to hear through the *Review* that the cause is rising, and that the truth still cuts its way. Dear brethren, if we are faithful a little while longer we shall not be scattered over the wild and desolate waste, but be gathered home to our Father's house. We shall no longer have to mourn our barrenness and unfaithfulness, but shall shout the high praises of our dear Immanuel in the kingdom of his Father and our Father, his God and our God.

Yours still hoping for the kingdom.

ALVAREZ PIERCE

Eldora, Iowa, March 8th, 1859.

From Bro. Mellberg.

BRO. SMITH: The *Review* and *Herald*, during the past year, has come to me like an old acquainted friend, longed and looked for—always containing some new and valuable information, as well in theory of our blessed faith as in practice and true piety. I feel to praise the Lord for the spirit manifested in this paper, as well among the editing as corresponding brethren. God has been favoring his people in this vicinity during the past winter with his Spirit in a great measure. He has blessed us in our public and private meetings. We feel gratitude to our heavenly Father, who sent Brn. Waggoner, Andrews and Hart this way a year ago. We were all in a state of lethargy; the vitality of our religion was dead. We had lived in decided opposition to the *Review* and its supporters, and cherished a hard spirit; but for one I have prayed and pray still that the Lord will forgive, and hope the dear brethren will also forgive and overlook. Bro. Phelps has labored here in this place faithfully, and I hope and trust God will bless him abundantly.

Lord let thy face shine upon all my dear brethren abroad and here at home, and may we all endure unto the end! This is the prayer of one who is waiting and looking for the Lord.

GUSTAF MELLBERG.

Fort Atkinson, Wis., March 16th, 1859.

From Bro. Ferriot.

MY DEAR BRETHREN AND SISTERS: I have of late been thinking much upon the present truth; and the question arises in my mind, do we live it out? does our daily walk and conversation show that we have put on Christ? are we striving to overcome all our evil besetments? Do we in all things have an eye single to the glory of God? are we laying up our treasures in heaven? are we making any progress in divine life from day to day? are we following our Saviour through evil as well as good report, or do we in some things deny our Lord? are we making preparations to meet him when he comes to make up his jewels? do we crucify self daily, or are we making provisions for the flesh, to fulfill the lusts thereof? do we show to the world around us that this is not our home or continuing city; but that we are seeking for that city that is out of sight, whose builder and maker is God? O my brethren and sisters, I am determined through the grace of God, to meet you on mount Zion where we can sing the song of Moses and the Lamb. Let us be engaged in this good and glorious cause, knowing that if we faint not, in due time we shall reap our reward. There is nothing in this world that should cause us to step aside out of the path of duty. We should keep our faces Zionward, our minds should be above the things of this life. We should continually be striving to press forward. Let us contend earnestly for the

prize; let us realize the worth of eternal life; and when we fully see what it has cost to purchase this salvation for us, methinks any sacrifice will seem small compared with the one that has been made for us. If we look at the sufferings of Jesus for us, we shall not think of complaining or murmuring on account of our light afflictions here which are but for a moment. When we consider how he was treated when upon earth, and that it was for our sakes, and when we were sinners, can we not love him seeing how he first loved us? The Lord does not require anything that is impossible of us. Those of us that are poor, if we cast in our mites into the treasury of the Lord, it will tell as did the poor widow's; and those of us that are able let us give liberally, knowing that he that sows sparingly shall reap also sparingly. If we but gain eternal life, we shall not think on these light trials that we have to pass through here. I am well satisfied that it will take all to buy the field. The Lord requires the whole heart. If we keep back part of the price it will not be acceptable. O may we make right use of our Lord's goods that he has intrusted to us, that we may return his portion with usury. I want to cut loose from the world, that I may have no clogs to hold me here.

Brethren and sisters, I feel interested for the salvation of precious souls that are perishing for the want of truth to guide them in the path to heaven. Can we rest satisfied while others are dying a spiritual death? Oh no, we must awake out of this dormant state and be up and doing while it is day; for these are precious moments to us.

Yours striving to overcome.

PETER S. FERROT.

Lovett's Grove, Ohio, March 12th, 1859.

From Bro. Taber.

PRO. SMITH: I have been a reader of the *Review* for nearly six years. It has always been a welcome visitor. Soon after I commenced reading it I began to fall in with the reasoning there held forth, until I am now a firm believer in the soon coming of our Saviour.

I feel that I ought by this time to have made great proficiency in the cause, and gained much towards that perfection necessary for the true people of God in these last days; but alas, how is it? I feel a great lack on my part in coming up to the privileges of a true child of God. I come so far short of feeling that peace, joy and comfort, and being so sensibly encircled by that pure light from heaven which many feel, that I am almost inclined to consider myself a castaway. I know that I believe the promises of God as far as I understand them, and that he will fulfill his promises in every instance. I understand that these promises are all on conditions, and my desire and determination is to comply with the conditions; yet when I come to the throne of grace, instead of coming boldly as recommended by Paul, a lack of faith or confidence makes me timorous, and I am often led to ask, Why is it so? But notwithstanding the darkness that enshrouds me at present, I am determined to persevere, and try to make a full sacrifice and be wholly sanctified to God.

Still hoping to win the crown.

A. TABER.

Berlin, Wis.

From Sister Swan.

DEAR BRETHREN AND SISTERS: My heart has often been cheered when desponding and sad, by reading your testimonies in the *Review*. When I hear of your determinations to press forward, and that the Lord is blessing you from day to day, and adding to your numbers, I feel encouraged to endure unto the end, that I may at last meet you in the everlasting kingdom. I feel truly like a pilgrim and stranger here, and often long for the time when the pilgrims shall all be gathered home to reap their reward. And what is the reward which we are to reap? "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for those that love him." But blessed be God, he hath revealed them unto us by his Spirit, and when the Spirit shows us things to come we long to be there. We feel to say with the poet,

"We are weary and sick of this world's vain strife,
And long for a holy, peaceful clime;
To glow with the vigor of endless life,
And be compassed no more by the bounds of time."

O what inducements are held out before us to encourage us to persevere! What are all the riches and pleasures of this world compared with the glories of the world to come? And can we, poor, frail mortals, all defiled by sin, ever share those glories, and become pure as the angels in heaven? O yes, we may, for Jesus shed his precious blood to cleanse us from all unrighteousness, and to prepare us for those mansions which he has gone to prepare for us. O, who would not be willing to suffer with the Saviour here if we may but reign with him in glory? Who would count any sacrifice too dear for his sake who has done so much for us? For one, I can say, Let me have my portion with the despised Nazarene; let me share his reproach and his sufferings if I may but share his glory.

"The humble path my Saviour walked,
I scorn it not to tread;
Though the scoffs and scorn my Saviour bore
Should fall upon my head."

SARAH M. SWAN.

Mantua, Ohio.

P. S. Could not some of the messengers come this way? We believe that good might be done here.

S. M. S.

From Bro. Chapel.

BRO. SMITH: I take this opportunity to write a few lines, as it is the request of the brethren that I should write for one of those blank books mentioned by Bro. White in *Review* No. 12, for the use of those who act upon the plan of Systematic Benevolence. A majority of the church in this place voted in favor of the plan adopted by the church in Battle Creek. It was opposed by some as not being scriptural, but the most of the church present at our monthly meeting agreed that it was a good plan. I have been convinced for some time that some system should be adopted that would have a tendency to make more of an equality and also to have a fund on hand for the furtherance of the gospel and advancement of the Third Angel's Message. I am satisfied, were all our hearts in the work of God as they should be, there would be no lack of means in the treasury of the Lord. Some thought there was no scripture for putting their names down, and casting their gifts into a treasury, but to lay by themselves in store; but I think the example of the children of Israel in bringing their offerings to repair the temple of the Lord, or the first house, would be a very good example for us down here in the closing up work of the second house of the children of Israel. I long for the time when the church will stand in the clear light, as represented by the woman standing in the sun.

I think the church in this place as a general thing feel a desire to arise and come up to the help of the Lord, and the Lord has shown of late a manifest willingness to work for us. I want the truth to have a deep place in my heart and a sanctifying influence on my life. I want to be ready for the latter rain, time of trouble, and the coming of the Lord.

Your brother in hope of eternal life,

L. R. CHAPEL.

Palermo, N. Y. March 1st.

Extracts from Letters.

BRO. J. WHITMORE writes from Jackson, Mich.: "We wish some of our ministering brethren would come here and break bread to the church. We have not had the ordinances of the Lord's house administered to us in a long time, only once I believe in three or four years. I have thought it would be well for brethren in the ministry to see that each church has this privilege monthly, or at least as often as once in three months. If any one should conclude to come, please give notice two or more weeks previous, in the *Review*."

BRO. J. S. DAY writes from Monterey, Mich., March 13th, 1859: "I can say that we are trying by the help of the Lord to press our way onward

to Mt. Zion. I trust that the labor which has been bestowed upon the church here has not been in vain. I realize more of late the straitness of the way, and that the race demands a preparation. At our last monthly meeting, March 6th, we took into consideration the plan of Systematic Benevolence, which was adopted by a majority of the church. We hope for more union in this work. I feel that a plan of this kind is just what we need in this place."

The World without a Sabbath.

WHAT would it be? Labor without rest; care without solace; probation without preparation; a night without day.

To the *laboring man*, the loss of the Sabbath would bring unceasing toil without increased compensation and a consequent wasting of physical strength which would soon wear out the machinery of life. It would rob him of the allotted period for mental and spiritual improvement, and for home duties and enjoyments. Brutalized in mind, body, and association, he would sink to the level of the serf, be the sport of capital, and end his days in heathenism.

To the *family*, the Sabbath lost would entail the loss of the *home day*—the day of domestic reunion, instruction worship, and charity. Family government would lose its tone; family joys would die out; domestic purity would be imperiled—for the two oldest institutions in the world are interlinked—and family piety would become extinct.

To the *church*, a loss of the Sabbath would involve the loss of its solemn assemblies, its godly ministry, its day for edification and action, its season for domestic and associated instruction of the young. An Arctic winter—without light, or heat, or food—is but an emblem of the state of the Christian world without the Sabbath and its ordinances.

A *State* without a Sabbath must be without liberty. To a free State the Sabbath brings the support of some of the most powerful elements of self-government. It inspires respect for law, divine and human. It fosters the sense of omnipresent Deity, and accountability. It engenders a lively conscience, more potent to restrain from crime than all legislative or judicial guards. Its educational force, through the pulpit, the Sabbath-school, and the fire-side, quickens the intellect and moulds the heart of a nation. It gives the weekly occasion for illustrating the equality of men before God, and of inculcating the great lesson of human brotherhood. It is the foe of despotism and the ally of freedom. The nation that has the Sabbath may dispense with armies and tax-gatherers for their support; no nation on the globe without the Sabbath, or with only a profane holiday in its stead, has free institutions, or dare disband its standing armies.

The *soul* without the Sabbath would grope its way through a rayless night to the "blackness of darkness forever." For while man might give heed to eternal concerns on any or all days, universal observation proves that contemners of the Sabbath despise and wonder and perish. No man who defies the authority of God, and willfully profanes the Lord's day, can have the temper of a child of God on other days. Think of a world of souls without a Sabbath, and the image of hell rises upon the vision. Think of a world waking each seventh day to the consciousness of the presence and power of a creating, redeeming God and Saviour; the families of earth bowing in worship before their several altars, going up to his temples to render their homage and hear his truth, and bearing forth the principles and spirit of the gospel in all the relations of life; and you have antedated that millennial Sabbath which promise, prophecy, and providence are hastening on, and which the day, the word, and the Spirit of God conspire to usher in.

He is the enemy of the laborer, of the family, of the church, of the State, and of the soul, who profanes or degrades the Sabbath, and who would rob either of its priceless blessings.—*Am. Messenger*.

As the fresh, silent dew revives the languishing pasture, so holy patience upholds the sufferer. But as little has he this patience of himself, as the field its dew.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MARCH 31, 1859.

✂ We give this week an extract from the Plan of Salvation, containing as forcible an illustration as we have ever seen of the power brought to bear upon rebellious man for his redemption. It represents the Saviour as coming down upon this fallen globe to draw into allegiance to God the alienated heart of man, by a manifestation of his divine love, even as if the sun, the great center, which, by its attractive power holds together the solar system, should leave its sphere and follow some planet which had broken from its orbit, to throw around it an increased power of attraction and draw it back again to revolve in harmony with its system. We venture to affirm that the reader cannot peruse it without feeling the cords of that love which binds him to God multiplied and strengthened, and his heart glowing afresh with affection towards that Being who at so great a sacrifice came down to bid us be reconciled to God.

New Works.

VIEWS and Experience in relation to Entire Consecration and the Second Advent, addressed to the Ministers of the Portsmouth, N. H., Baptist Association. This work was written fifteen years since, by F. G. Brown. It shows the true spirit of the great Advent movement, and the deep work of grace in those whom God led out to look for the coming of his Son. It will greatly cheer and bless the believing soul. Every brother should have one, and two or three to lend his neighbors. Price 5 cents a copy.

The Signs of the Times, showing that the Second Coming of Christ is at the doors, Spiritualism a foretold Sign that the Day of God's Wrath hasteth greatly. Price 10 cents.

The Seven Trumpets, copied from Litch's Prophetic Expositions, with remarks. Price 10 cents.

Spiritual Gifts, and Unity of the Church, each 16 pp., \$1.00 per 100. Appeal to Men of Reason, a tract on immortality, of 8 pp., 50 cents per 100.

These small tracts can be sent at the rate of \$1.00 per hundred, post paid, when sent in packages of not less than eight ounces. Here is the law regulating the postage of such tracts:

"Pamphlets not containing more than sixteen octavo pages, when sent to one address in packages weighing at least eight ounces, and prepaid by postage stamps, 4 cents; over eight ounces, and not over nine ounces, 4½ cents;" and so on up to sixteen ounces.

We can send at these rates no less than twenty-five 16 p. tracts in a package. Those who order will please remember this.

JAMES WHITE.

Note from Bro. Frisbie.

BRO. SMITH: I have closed my lectures at Orleans, having tarried three weeks. There was a good interest to hear the new things from the old Bible.

A few give encouragement to keep the Sabbath, but what the final result will be I cannot tell. I leave it with the Lord. Paul may plant and Apollos water, but God giveth the increase. I feel a burden and prayer for the salvation of some in that place where I have been so kindly treated and patiently heard, hoping that many may yet have their eyes opened to see the present truth and be willing to obey. There are those who will think for themselves; therefore I have great hope.

J. B. FRISBIE.

Letter to M. Hull.

BROTHER HULL: We take this method of communing with you, supposing it to be the most certain manner of proceeding. We learn from the letter you sent to brother Coffman, that you intend to move to Iowa City in this month; also that you expect to come to this part of Iowa about the first of June. This is good news to a few in this vicinity, and I think by the enquiry that is among the people, saying, When is Hull coming back, that you would get large and attentive congregations. One request we make, that if you get to Iowa City, come if you can to this neighborhood the first chance, and preach a few times at least, here. There are some I think, that would come in, that likely will not if you do not come. I think it is as brother Cornell says, that when a messenger spreads the truth in a new field, he can accomplish more there than almost any one else. It appears so here at any rate. We are standing here without an

organization, trying to keep the commandments of God while we are neglecting the faith of Jesus, except what we have within us. We think it is necessary to keep the faith to some extent, in ordinances and letting our light shine. Write and let us know where you are and what you think of doing.

Direct to Ottawa, Clark Co, Iowa.

ISAAC JONES.
J. S. CLARK.

Charts.

We have on hand several of the large Charts, illustrative of the prophecies of Daniel and John. New ones, \$2.00; part worn, less.

JAMES WHITE.

APPOINTMENTS.

PROVIDENCE permitting, I will meet with the church in La Porte, Ind., Sabbath, April 2d, after which I design spending some time in the vicinity of North Liberty.

J. N. LOUGHBOROUGH.

Quarterly Meetings.

We now design laboring in Michigan during the warm season, and propose visiting a number of our churches about once in three months, and being out somewhere nearly every Sabbath. This arrangement would embrace twelve places. Mrs. W. will accompany us. We shall remember Otsego, Monterey, Caledonia and Wright, when the weather shall be milder. Sabbath, April 2d, we will, Providence permitting, be at Jackson.

JAMES WHITE.

Business Department.

Business Notes.

A. H. Lewis: You did not give us the P. O. address of N. Gilbert.

C. Woodman: It was received. As it was not stated that the \$1 was a donation from you, it was receipted to the individual. The balance was applied according to order.

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.

S. A. Bragg, E. S. Faxon, J. B. Frisbie, J. Stillman, J. H. M. Cramer, A. Thayer, E. Dubois, I. Colcord, H. E. Carver, A. H. Lewis, J. H. Titus, C. M. Cotay, S. P. Warner, M. E. Cornell, Wm. Russell, R. F. C., R. Miles, H. Everts, H. Inman, E. Goodwin, J. Catlin, R. R. Coggeshall, H. Hilliard, N. P. Stearns, H. Bingham, A. S. Hutchins, N. Fuller, M. M. Richmond, M. B. Pierce, C. W. Sperry, C. Woodman, F. Kittle, E. B. Saunders, Wm. H. Kenedy, J. S. Brown, Wm. M. Graves, A. Town, J. Chase.

Receipts.

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

FOR REVIEW AND HERALD.

Jno. Morton (for Wm Morton) 0.50, xiii, 23. Mrs. J. Lane (for C. L. Potter) 0.50, xiv, 6. A friend (for Mrs. M. Huff) 1.00, xv, 19. A. H. Lewis 0.50, xii, 14. S. A. Bragg (for F. Anderson) 1.00, xv, 19. S. H. King 1.50, xv, 19. L. J. Holcomb 0.50, xiv, 19. L. Benedict 0.50, xiv, 19. I. Olmstead 0.50, xiv, 19. J. B. F. (for G. King) 0.50, xiv, 19. I. Colcord 2.00, xvii, 1. L. H. Dubois 3.00, xii, 1. C. M. Cotay 1.00, xiv, 19. M. E. Towzer 1.00, xi, 21. R. Miles 1.00, xiv, 1. J. Barrett 2.00, xvii, 1. H. Everts (for E. B. Clay 1.50, xii, 1; for M. Clay 1.00, xv, 19.) 2.50. H. Inman (for S. M. Inman) 1.00, xv, 19. J. Catlin 1.00, xiv, 1. M. B. Pierce (for A. C. Gale) 0.51, xiv, 19. N. G. Needham 1.00, xiii, 1. H. Gardner (for J. L. Prescott) 0.50, xiv, 17. H. Hopkins 0.50, xii, 14. N. Fuller 0.42, xiv, 1.

FOR MICH. TENT. D. E. \$1.50.

FOR BRO. INGRAHAM, A. Tuttle \$5. B. P. Warner \$4.30.

FOR BOOK FUND. H. Everts \$0.50.

Books and Accounts.

Books sent by mail March 1859. J. Gulick, Mich. 13c. O. W. Coffman, Iowa, 73c. A. Lanphear, N. Y. 60c. S. Howland, Me. \$2. J. Taber, Mich. 3c. E. Lohdell, Me. \$1.25. H. Luce, Wis. 13c. Z. Brown, Iowa, 12c. R. F. Cottrell, N. Y. 25c. D. B. Staples, \$1. Wm. Johnson Mich. 10c. L. R. Chapel, N. Y. 15c. A. Hoff, Ills. 16c. S. O. Perry, Mich. 13c. S. Newton, Ills. 26c. J. R. Goodenough, Wis. 38c. R. Miles, N. Y. 10c. M. Johnson, Ohio, \$4.28. C. E. Turner, Pa. 33c. M. Wilcox, Ills. 15c. Wm. Gulick, Mich. 23c. Wm. McKelvey, Wis. \$2.73. A. S. Hutchins, Vt. \$1. L. L. Loomis, Vt. 27c. E. Lindsey, Iowa, 88c. G. T. Collins, N. Y. \$1. C. H. Barrows, Pa. 6c. A. H. Robinson, N. Y. 15c. J. Barrows, Pa. 13c. F. V. Bogues, Me. 8c. J. Huber, Ohio, 15c. J. P. Rathbun, Mich. 30c. S. N. Haskell, Mass. \$4.10. B. P. Warner, Mich. 70c. C. W. Sperry, Vt. 50c. I. Sanborn, Wis. (by express) \$10.85. Book Sales on Acc't. H. Bingham, Vt. \$3. E. C. Stiles, Me. \$1. I. C. Vaughan, Mich. 75c. Wm. Russell, Wis. \$4.05. M. E. Cornell, \$1.80.

Rec'd on Acc't. I. Sanborn, \$10. H. Bingham \$5. Wm. S. Ingraham \$2. J. Bates \$1.

Books for Sale at this Office.

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

Supplement to the Advent and Sabbath Hymn Book, 100 Pages---Price 25 cents. In Muslin 35 cents.

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pages, neatly bound in Morocco or Muslin---Price 50 cents

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The Atonement. 196 pp. 15 cents.

Man not Immortal; the only Shield against the Seductions of Modern Spiritualism. 143 pp. 15 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 15 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, 15 cents.

The Nature and Tendency of Modern Spiritualism---an able exposure of that heresy. 84 pp. 10 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 10 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 10 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.

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.

Facts for the Times. Extracts from the writings of eminent authors, ancient and modern. Price 10 cents.

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The Seven Trumpets---10 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 5 cents. The same in German, 10 cents.

Bible Student's Assistant. This is the title of a work of 36 pp. Price 5 cts.

A Refutation of the claims of Sunday-keeping to Divine Authority; also, the History of the Sabbath. Price, 5 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 tills of Matt. v, 18, Consistency, &c. Price 5 cents.

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

Last Work of the True Church---Price 5 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 5 cents.

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

Brief exposition of Matt. xxiv. Price 5 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 5 cents.

Brown's Experience---5 cents.

The Truth Found---A short argument for the Sabbath. Price 5 cents.

Who Changed the Sabbath?---\$1.00 per 100.

Wesley on the Law---50 cents per 100.

Home Here and Home in Heaven, with other poems. The 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, 15 cents.

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

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.

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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.