

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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WHATEVER MAY BETIDE.

Help me O Lord, to trust in thee,
Whatever may betide;
Though health should fail, and riches flee,
Though friends the dearest far to me,
Be taken from my side.

I know that sickness, sorrow, death,
Lie in the onward way;
O, help me, in true-hearted faith,
Sweetly to rest, since Jesus saith,
"Strength shall be as thy day."

In sickness passed, in dangers o'er,
My helper thou has been;
Then should I, for each coming hour,
Childlike believe thy love and power
Support will yield again.

When this poor heart on Thee I stay,
On earth is heaven begun;
Then love leads on from day to day
In duty's path, and helps me say,
"Thy will, not mine, be done."

Thus would I ever trust in Thee,
My Comforter and Guide;
For e'en though fears and sins prevail,
Thy promises can never fail,
Whatever may betide.

DELAYING OBEDIENCE.

To have the understanding enlightened in regard to duty, and the conscience so thoroughly awake as to make one feel uneasy in the neglect of it, and yet to be surrounded with advisers, wearing the name and title of Christians, who are continually urging farther delay, is about as uncomfortable a position as a person of fervent piety needs to be placed in. To rebuke such advisers in the faithfulness of the gospel, and yet, at the same time, to behave towards them with becoming meekness, is not the easiest thing in the world. Nevertheless, the idea that we may postpone our obedience to God for a little season, notwithstanding our convictions, is not to be tolerated.

Suppose, for example, that a person becomes convinced, that it is his duty to observe the Sabbath of the Bible—the seventh day of the week. Forthwith he is assailed by his associates with the suggestion, that he ought not to be in a hurry—that he ought to take plenty of time for consideration, at least a year. Plausible as such advice is, we offset it with a simple passage of Scripture. "I thought on my ways, and turned my feet unto thy testimonies; I made haste, and delayed not to keep thy commandments." Ps. cxix, 59, 60. Here the Psalmist testifies, that he turned his feet to obedience, so soon as, by thinking on his ways, he found that he was walking astray. He made no delay about it; he did not go about to consult the wise men of the nation; he did not examine the writings of the rabbis and doctors, to see if there was not some way of

getting round the duty, he *made haste* to render obedience. But, now-a-days, as soon as a person's conscience begins to lash him for neglected duty, he is advised to be very careful about running too hastily. Well, we would not wish one to be too hasty; but, on the other hand, it may be well to consider whether there is not such a thing as being too tardy. Conviction of duty is not to be trifled with. When any one does violence to his conviction, he feels that he disobeys God; and such disobedience is sure to be followed by disastrous results. The voice of conscience grows more feeble, and (if the disobedience be persisted in) becomes, at length, hushed in silence. It may continue to reprove with regard to other duties, but with regard to that particular one which has been made the object of willful neglect, it reproves no more. As a necessary consequence, the soul suffers the loss of all those blessings which obedience in that one thing would bring.

Nor is this all. Conscience, having yielded to corruption in one instance, becomes ready to yield in another. Its sternness has been overcome, and it no longer guards the soul with that security which it had been wont to do. It is to the soul what the sense of modesty is to the female; and, as the female cannot allow her sense of delicacy to be trifled with without incurring the risk of a total loss of virtue, so the conscience cannot, in a single instance, be abused, without incurring the danger of becoming "seared with a hot iron." We will not undertake to say, that this is, in every case, the result; but we do say, that there is great danger of it. We insist, therefore, that when one understands what is duty, he ought to lose no time in putting it in practice. Let him remember, too, that the wrath of God is revealed against those "who hold the truth in unrighteousness." Rom. i, 18.

But the possibility that one may be mistaken as to his duty, is often urged as a reason for delay. There may be something in this; at least, it seems plausible. Generally, however, this objection is more specious than solid. At all events, it is so with regard to those things which are the subject of direct and unequivocal command. With regard to the Sabbath, we have no hesitation in saying, that it savors of "the wisdom that is earthly." The object of those who urge it is to induce a deference to the views of those who have acquired great skill in explaining away the divine law. But we hold, that however doubtful may be the teachings of Scripture with regard to such questions as are purely doctrinal, or however obscure the language in which its prophecies foretell coming events, with regard to the common, practical duties of life, the word of God is so plain that there is no need for a child to be mistaken. Were it otherwise, it would be unsuited to the wants of mankind. For, inasmuch as every one must give account for himself, and not another for him, it is necessary that each one should be able to decide his duty for himself.

People of small intellectual capacity must be able to make this decision, as well as those of more expanded powers; and children, as well as those of mature age. Hence duty must be revealed in very simple language. And how simple the language in which our duty to keep holy the Sabbath day is revealed! "*Remember the Sabbath day to keep it holy—the seventh day is the Sabbath.*" Who can fail to understand it? What untutored peasant cannot comprehend it? What child does not perceive its meaning? The command to refrain from the ad-

oration of images is not more plain. Yet, when a person of ordinary mental powers is convinced by it, and begins to think about rendering obedience, straightway he is admonished that he does not understand it, and that he would do well to consult some learned men, some spiritual rabbis or doctors of divinity, before taking any decided steps!

And what do the learned doctors say, upon being consulted? Why, that it is the duty of men to keep holy the first day of the week. But how do they make it appear? Do they produce any precept from the Scripture, plain and unequivocal, like the fourth commandment? Not by any means. They can present nothing which is level to the comprehension of a child. Whatever they say on the subject, is entirely above the understanding of children, and entirely above the understanding of ignorant people. They talk about the magnitude of redemption, as compared with the work of creation; they have something to say about redemption being finished on the first day of the week, by the resurrection of Christ from the dead; they lay a few such theological propositions together, and finally draw out the inference, that the first day of the week is a holy day. But the plain, ordinary mind, does not understand this. The child fails to comprehend it. It is true, he hardly dares to indulge the thought that learned men may be mistaken; nevertheless he is puzzled, extremely puzzled, to understand it. Is not this conclusive proof, that no such duty is enjoined in the Book of God?

We cannot, therefore, subscribe to the idea, that a person must, in reference to the Sabbath, or in reference to any other plain command of Heaven, wait to consult friends, and learned teachers, and the writings of fallible men, before rendering obedience. If God has spoken, "see that ye refuse not him that speaketh." We do not believe that any one can begin to obey God too soon.—*Sub. Tract, No. 1.*

Idolatry.

BRO. SMITH:—Permit me to say a few words through the medium of the *Review* upon this important subject. I call it important from the very fact that I believe it vitally affects every member of the church of God that indulges in this sin. I call it sin because it is forbidden in the word of God; and anything indulged in that is forbidden in the word of God, is sin.

There are different kinds of idolatry, or idol worshiping; such as making images of gold, silver, wood, and stone, and bowing down and worshiping them. This is one kind of idolatry, and by turning to the New Testament we will find the New Testament definition of another species of idolatry: "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry." Col. iii, 5. Here we have a plain declaration of the apostle Paul that covetousness is idolatry, and any one who is a coveter, is in this sense an idolater, it matters not what he covets. Something which he has not, is what he will generally covet; and I think that tobacco comes under this species of idolatry.

I will here give, briefly, my own experience in the use of tobacco. I once indulged in its use, and got so addicted to it, that whenever I happened to be out of the weed, even for one day, nothing would go right; and if I was working with my hands, or reading, my mind would be off from whatever I was engaged in, and I could think of nothing but tobacco.

co; and I found that tobacco was then the idol of my heart, and I would be led to covet it most intensely. I would say, if I only had one quid of tobacco I would give anything, and would be willing to sacrifice almost anything for the sake of tobacco. At such times I found it to be the idol of my heart. Webster says, "Idolize, is to love to excess." It was thus that I idolized tobacco. I loved it to excess; and I think that the most of tobacco users will agree with me in this.

Again, says Paul, [Eph. v. 5.] "For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater hath any inheritance in the kingdom of Christ and of God." Any person, whether man or woman, who indulges in the use of this filthy weed, must certainly in this sense be "unclean." Tobacco is certainly filthy, and any thing used that is filthy will certainly defile, and any thing that will defile will certainly make a person "unclean," and most especially in the sight of a holy, just and pure God.

God is now "purifying unto himself a peculiar people zealous of good works." Titus ii, 14. Is tobacco using a good work? No; then should we not put off the filth of the flesh and walk circumspectly before God, that we may be purified with the remnant before the decree goes forth, "He that is filthy, let him be filthy still." "For God hath not called us unto uncleanness, but unto holiness." "And all uncleanness or covetousness, let it not once be named among you as becometh saints." Eph. v. 3. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But [Jas. i, 21, 22] be ye doers of the word and not hearers only, deceiving your own selves." "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people." 2 Cor. vi, 16.

If then we are the temple of God let us purge ourselves of "all filthiness of the flesh" that we may be fit temples for the indwelling of the Holy Spirit, whereby we are to be sealed. Let me here ask, and let every one who reads appeal to his own conscience, if God will dwell in the midst of filth. Will he take up his abode in a temple that has an idol already erected in it? "Ye cannot serve two masters: ye will love the one and hate the other." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii, 7. "Let no man deceive himself."

Dear brethren, let us see to it that none of us defile the temple of God; for him that does, will God destroy. Let each one of us "possess his vessel in sanctification and honor," "that we may be meet for our Master's use." Let us deny ourselves, take up our cross, and follow Christ, that we may receive the great reward, even eternal life.

Again, whatever we indulge in to excess is idolatry; so says Paul in 1 Cor. x, 7. "Neither be ye (the disciples of Jesus) idolaters as were some of them, (the Jews,) as it is written, The people sat down to eat and drink and rose up to play." Instead of giving God thanks, they pleased their own selves.

Again, as we are our Lord's stewards, let us not squander away the means the Lord has lent us, for things to "consume upon the lusts of the flesh," for we must sooner or later stand in his presence, and render up an account of our stewardship. Then let us lay out the means that God has intrusted to us in such a way that when we are called upon to render up an account of our stewardship here, we can do it with joy and not with grief. Luke xvi, 1-15.

Tobacco not only saps the foundation of the life that we are now in possession of, but it also saps the foundation of eternal life; for "all idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi, 8. They shall have no part in the kingdom of God. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators nor idolaters nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards,

nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi, 9, 10; Gal. v, 20, 21.

Seeing then that eternal life, that priceless gift, is at stake, let us be diligent and examine well our own selves; for "if ye judge your own selves, ye shall not be judged." Let us every one purge out the old leaven, and crucify the old man with his deeds and lusts that the heavy guilt of this sin of idol-worshiping be not found upon any of us when the Lord shall come. "And behold I come quickly and my reward is with me to give every man as his work shall be." Rev. xxii, 12. Let us be prepared for the refreshing that is soon coming from the presence of the Lord. Acts iii, 19; Joel ii, 23, margin. For the Lord knoweth them that are his, and on them will he pour his Spirit.

Let us sum up the testimony already produced. We find,

1. That idolatry is forbidden in the word of God.
2. That covetousness is idolatry; [Col. iii, 5; Eph. v, 5;] and this includes tobacco.
3. That a person is unclean whilst using tobacco. Eph. v, 3, 4; Jas. i, 21, 22.
4. That we are the temple of God, and that this temple should have no agreement with idols; and if any one defiles this temple with idols him will God destroy. 2 Cor. vi, 16; 1 Cor. iii, 17.
5. That we are the Lord's stewards, and he that squanders away his Lord's money, will be found wanting. Luke xvi, 1-15.
6. Those who are idolaters will have no part in the kingdom of God. 1 Cor. vi, 9; Gal. v, 20, 21. Therefore I would say in the language of the apostle Paul, "And now brethren I commend you to God and to the word of his grace which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts xx, 32.

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What is Truth?

"Truth is the gem for which we seek."

It is often stated, and that too by very zealous religionists, that if we are only sincere it will fare well with us at the day of judgment, and that it matters very little what we believe if we are only honest in that belief. From this sentiment I am a dissenter; for when we look around on the world and even on the professed churches of the different sects, and see many of them act as though they were candid in their belief, would we, with the Bible in our hand, be willing to take their position? Certainly not. We may go to Paganism or to the Catholic Church, and for devotedness and sincerity, their equal cannot be found; but have they the truth of God on their side? We answer, No.

Paul exhorts Timothy, "Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus." And to the Ephesians he says, "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ. To the Corinthians he writes, Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. Paul did not believe in dividing the church into sects and parties: he says, "Is Christ divided? was Paul crucified for you?"

Truth is a principle, and though there are many truths, yet it is the truth of the gospel that we want, and unless we have that truth it will avail us little in the great day of the Lord; for Christ told his disciples that many should come to him in that day and say, Lord! Lord! open unto us! Have we not eaten and drunk in thy presence and in thy name done many wonderful works? But he will profess unto them that he never knew them.

Truth is also consistent in all its parts. It does not pull down with one hand what it builds up with the other. It is always in order. Thus the truths that are necessary for us to believe are always first presented; for instance, a sinner is commanded to repent and believe the gospel before he can enjoy

its privileges. The First Angel must give his message before the Second; the Second before the Third; else all would be perfect confusion; but God is a God of order and not a God of confusion.

I have even known some Adventists who have to all appearance come out and embraced the Third Message with joy, and after a while deny the Second; or that the nominal churches constituted the Babylon of the Revelation. This is certainly inconsistent, and is not holding fast the form of sound words, and is setting ourselves up as judges of the whole Advent body; and it is also, I believe, assuming a fearful responsibility before God. Babylon means confusion; and the churches are certainly a confused mass; for while one declares, Death is the gate to endless joy, and it is, The voice that Jesus sends, another asserts, Death, he is the king of terrors, and a terror to all kings.

The truth, the Bible truth, is what we want; and, as a whole, I believe the Advent body have the truth, though there may be other truths yet to be developed; and if we are ever to come within the number of those for whom Christ prayed, "Sanctify them through thy truth, thy word is truth," we must all walk in all the commandments and ordinances of the Lord blameless, that we may be presented faultless before the presence of his glory with exceeding joy.

It is now a little over two years since I first heard an Advent lecture; and in reading the Bible for more than a year before that time, I was well satisfied that the churches of our land had all departed from the faith; since to all appearance they were seeking the applause of men more than the praise of God. They had become lovers of the world, and instead of coming out from the world and letting their light shine, they walked openly hand in hand with the ungodly, and were standing in the way of sinners, and were sitting in the seat of the scornful; therefore I believed that the Spirit of God had left them.

O brethren, what fearful times we are living in! Then let us "buy the truth and sell it not." Let us ever be on our watch-tower, and be living as though we soon expected the coming of our long-absent Lord. How solemn the thought to suppose that we are on the eve of time, and the last notes of warning are being given to a fallen and corrupt church and a guilty world! and how heedlessly they walk on! but the day of vengeance is near and the year of God's redeemed will soon come; for the redeemed shall come to Zion with songs and everlasting joy upon their heads, and sighing and sorrow shall flee away.

Our great High Priest will soon leave the heavenly Sanctuary, lay off his priestly attire and put on the garments of vengeance. Then he that is filthy will be filthy still, and he that is righteous will be righteous still.

Finally, brethren, let us all have on the wedding garment, watching unto prayer that that day overtake us not as a thief, but that we can hail it with joy and exclaim, "Lo, this is our God, we have waited for him."

ALVAREZ PIERCE.

Hardin Co, Iowa, May 13th, 1886.

One at a Time.

FALSE systems of religion group men in masses, and sink the individual. A true faith, apprehending the worth of the soul, individualizes man, and seeks to bring the gospel in contact with each heart. Its work is only accomplished when that heart is renewed by the Holy Spirit, and salvation is made a personal concern. It is in this light that labors for the spiritual benefit of those out of Christ, whether by the ministry or membership of the churches, increase their power in proportion to the directness given to them. He that would win souls to Christ, must concern himself with *one at a time*. Our blessed Saviour gave us the example, when he sat at the well-side, and labored kindly for the salvation of a poor and wicked woman.

Some important hints to ministers on this subject are contained in John Angell James' preface to the London edition of Dr. Spencer's admirable "Pastoral Sketches." "How much do we all lose," he writes, "for want of the notice and treatment of single cases."

How much of our ministry is unsuccessful for want of this kind, judicious, and persevering attention to *individuals*. True, there is not the excitement produced in our mind by the public address to the congregation; true, there is often more difficulty felt, and more patience required in dealing with one single soul, entangled and bewildered in the meshes of ignorance, doubt, and despondency, than in composing and delivering a whole discourse from the pulpit; true, it might seem a wider sphere of usefulness to touch by one sermon hundreds of minds at once. Yes, but how many of these minds are in a state not to be *efficiently* touched by that sermon, but which can be, and would be, *efficiently* touched by the private conversation? We little know what hearts in our congregation are longing, almost to bursting, for a little personal intercourse with a kind and judicious minister. I can recollect the early days of my own conversion to God, when I yearned for such an interview with the minister, and stood at the corner of the street, watching him with tears to his own home, silently exclaiming, 'Oh, that he would speak to me;' and yet I had not the courage to go to him. Had he given only a public notice that he would be glad to converse with any who were anxiously inquiring after salvation, I should have hailed the notice as water to a thirsty soul.

"This shows that ministers should let it be *known* and *felt* that they are easy of access to all who are burdened with solicitude for their conversion. They should, they must, and they *can*, if they try, find out such cases; they are not faithful if they neglect to do so, and cannot be said to watch for souls as they that must give account. The scrutiny which Christ will make at the last day, will not only be into the manner in which we have dealt with the congregation as a whole, but with the individuals of which it is composed. It is an alarming idea that our responsibility extends to every single soul."

Superficial Piety.

THE religious world has many features, which are distressing to a holy man. He sees in it much proposal and ostentation, covering much surface. But Christianity is deep and substantial. A man is soon enlisted, but he is not soon made a soldier. He is easily put into the ranks, to make a show there; but he is not easily brought to do the duties of the ranks. We are too much like an army of Asiatics; they count well, and cut a good figure; but when they come into action, one has no flint, another has no cartridge—the arms of one are rusty, and another has not learnt to handle them. This was not the complaint equally at all times. It belongs too peculiarly to the present day. The fault lies in the muster. We are like Falstaff. He took the king's money to press good men and true, but got together such ragamuffins that he was ashamed to master them. What is the consequence? People groan under their connections. Respectable persons tell me such stories of their servants who profess religion, as to shame and distress me. High pretensions to spirituality! Warm zeal for certain sentiments! Priding themselves in Mr. Such-a-one's ministry! But what becomes of their duties?—Oh these are "heggarly elements" indeed! Such persons are alive to religious TALK; but, if you speak to them on religious TEMPERs, the subject grows irksome.—*Cecil*.

Sympathy for the Perishing.

DURING a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate, drifting before the gale. Every eye and glass were upon her, and a canvas shelter on the deck almost level with the sea, suggested the idea that there yet might be life on board. With all his faults no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off, with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men, through the swell of a roaring sea; they reach it—they shout—and now a strange object rolls out of that canvas screen against the lee shroud of a broken mast. Hauled into the boat it proves to be the trunk of a man, bent head and knees together,

so dried and shrivelled, as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board. It is laid on the deck: in horror and pity the crew gather round it; it shows signs of life; they draw nearer; it moves, and then mutters—in a deep, sepulchral voice—"There is another man." Saved himself, the first use the saved one made of speech, was to seek to save another. Oh! learn that blessed lesson; be daily practicing it. And so long as in our homes, among our friends in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man and plead for Christ, go to Christ and plead for that man; the cry, "Lord save me, I perish," changed into one as welcome to a Saviour's ear, "Lord, save them, they perish."—*Dr. Guthrie*.

QUARRELING.—If anything in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after than before. It degrades him in the eyes of others, and, what is worse, blunts his sensibilities on the one hand, and increases the power of passionate irritability on the other. The truth is, the more peaceably and quietly we get on, the better for our neighbors. In nine cases out of ten, the better course is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; and if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is to let him alone, for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet with.

EXCHANGING ONE SIN FOR ANOTHER.—Growth in grace is not a state wherein a man exchanges one sin for another which is more decent or conducive to self-interest, but renounces every sin and becomes "a fellow-worker with God," to root out all evil from his heart, allowing himself no reserve of carnal pleasure, no clancular lust, no private oppressions, no secret covetousness, no love to this world, that may discompose his duty. "For if a man prays all day," says Jeremy Taylor, "and at night is intemperate; if he spends his time in reading, and his recreation be sinful; if he studies religion, and practices self-interest; if he leaves his swearing, and yet retains his pride; if he becomes chaste, and yet remains peevish and imperious—this man is not changed from the state of sin into the first stage of the state of grace; he does at no hand belong to God; he hath suffered himself to be scared from one sin, and tempted from another by interest, and left a third by reason of his inclination, and a fourth for shame or want of opportunity; but the Spirit of God hath not planted one plant there. God may make use of these accidentally prepared advantages; but, as yet, the Spirit of God hath not begun the proper and direct work of grace in his heart."

Take Care of your Thoughts.

SIN begins in the heart. If you keep your thoughts pure, your life will be blessedness. The indulgence of sinful thoughts and desires produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasure or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might yet have been a paradise. No one becomes a thief, a fornicator, or a murderer, at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasure in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold and drive it from your heart. As a rule,

the more familiar you become with sin the least hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing that is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts towards pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh, so is he. Take care of the thoughts, and the actions will take care of themselves.

SIMPLICITY IN PRAYER.—Whenever a person prays earnestly, and truly, his prayer will be simple, it will be short, it will be to the purpose. Almost every prayer in the Bible is a short prayer. Long prayers and repetitions do not indicate earnestness; it is the deep, simple cry of an humble, needy, destitute heart, that God hears, when offered through the name and merits of Jesus Christ. Let us pray in spirit, and pray in truth, and we shall pray simple, and to the purpose; simple words; sublime petitions—so our Lord taught his disciples, and so he will teach us to pray.—*Cummings*.

Why am I not a Christian?

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give account of himself to God."

3. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

4. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

5. Is it because I am afraid that I shall not be accepted?

"Him that cometh to me, I will in no wise cast out."

6. Is it because I fear that I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

7. Is it because I am afraid that I shall not "hold out?"

"He that hath begun a good work in you, will perform it, until the day of Jesus Christ."—*Independent*.

Now and Then.

NOTHING is more certain to come than the day when "every one of us shall give an account of himself to God." Seeing that "we must all appear before the judgment seat of Christ," it is surely important to inquire, "What are my prospects, and what are likely to be my feelings on that great day?" Is there any hope of standing there with confidence? Shall I stand trembling and astonished, or is there any way of being calm, bold, joyous, and self-possessed?

The beloved disciple of the Lord Jesus has said for himself, and in the name of those generally who know the Lord Jesus, and "love his appearing," that "we may have boldness in the day of judgment, because as he is, so are we in this world." "The hearers of the Lord" are "bold" now, but the lovers of the Lord are the only persons who shall be possessed of boldness then. Those who despise the love of God, are now proud, haughty and full of boldness, but in the day of judgment they will appear altogether crestfallen, ashamed, confounded and filled with terror. Few of earth's great, rich, martial, and mighty men tremble at the presence of the Lord now, but it will be very different then; for we read that "the kings of the

earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free man," shall hide "themselves in the dens and rocks of the mountains," and shall be found crying to the mountains and rocks, "Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand."—*Boston Mess.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JUNE 12, 1856

ALL men shall one day pray: not a form of lip-service merely, but a heart-felt, genuine prayer. We see the mass of the world, haughty, proud, wicked, and ridiculing the idea of serving God or living religion; yet they shall one day pray. When that time comes, however, things will not be as they are now: the tables will be turned completely. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. Isa. ii, 11.

A few are wise, and pray now, directing their petitions to the Sanctuary while yet they may be accepted: the rest are waiting till an involuntary prayer shall be wrung from them by the terrors of the great day. A few choose now to fall upon that Stone, upon which, if a man fall he shall be broken: the rest are waiting till it shall fall on them and grind them to powder.

But the prayer of those who are compelled to pray at last, will not be like the prayer of the righteous now, based upon a hope in God's mercy, and accompanied with the blessed assurance of acceptance and pardon; but their voice will be the voice of despair: "Rocks and mountains fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb!"

A QUESTION WHICH SHOULD NEVER BE ASKED.

THERE were many in the days of Christ who, when they heard his teaching, were compelled to exclaim, Of a truth this is the Prophet. Others said, This is the Christ. And when the officers, who were once sent to take him, returned without him, saying, Never man spake like this man, the Pharisees put to them this question: Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?

Such questions as this are not peculiar to that age alone: the rulers and Pharisees of our own days have the same implicit confidence in themselves as the lords spiritual of the masses around them; and their denunciations are forthwith issued against any man who would explore his way into some new field of truth, unless the scribes and Pharisees have led the way before him. This might do if our salvation was committed to them, and their creeds were always the standard of truth. But when we learn that every man must give an account for himself; must work out his own salvation with fear and trembling; and that God has put his Word into our hands, a Word so plain and simple that the least of his creatures need not err therein, we feel disposed to inquire for ourselves concerning the way to life, and the requirements of the gospel; and whoever in this matter first stops to inquire whether the rulers or Pharisees have believed, admits himself to be a blind blind devotee to the opinions of others.

What have we to do with the rulers or the Pharisees? Are they to do our thinking and our believing for us? People seem too willing to have it so in our days, and before a newly developed truth can be received, the question is too frequently asked, if not openly yet in reality, and with a blind devotion to the opinions of the great, Have any of the rulers believed this? and so the leaders of to-day become like those of old: they will not suffer others to go in, nor go in themselves.

Will any here inquire if the great and learned are not more likely to understand the Word and perceive the truth, than the unlettered and obscure? We answer, Was it so in the days of Christ? then it may not be so now; and furthermore, we hear Paul exhorting his brethren as follows: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. i, 26, 27.

What does God require of us is the only question which really concerns us. Whatever therefore we see to be the plain injunctions of his Word, let us instantly obey, without once stopping to inquire, whether any of the rulers or the Pharisees have believed thus on him.

THE FIRST AND NINETEENTH CENTURIES.

In the *Christian Spiritualist* some months since we noticed the following:

"It is worthy of remark also, that we have now as in the days of Christ those who *theologically deny* man's immortality, as it may suggest other parallels between the eighteenth and the first century. Surely, Spiritualism is a *necessity* as well as an experience."

These remarks were in reply to an article attributing the *parentage* of Spiritual-intercourse, to the popular notion of a "state of conscious existence between death and the resurrection" with which the Spiritualist had little sympathy, although the writer like many others of the *Advent Annihilationist* school, might be well intentioned and reformatory in his sympathies.

But who were those in the days of Christ who denied the immortality of man? for it is important to ascertain this, as we find teachers of error brought to view in those times as well as teachers of truth, and we do not wish to be found following those who by their traditions made void the commandments of God. Matt. xv, 3.

The first distinct enunciation we find in the gospel record, on this subject, is recorded in Matt. iii, 12, made by John, the forerunner of Jesus, declaring that he who came after him would thoroughly purge his floor, and *burn up* the chaff (the wicked) with unquenchable fire. Point the Jew to a body consuming in the fires of gehenna, and immortality is the last idea he would ever attach to it. Here is a teacher of truth making the most definite declarations on a definite subject: The wicked shall be *burned up*. We have found one, then, who denied the immortality of man.

He of whom John was the forerunner, soon came; and we find his teachings abounding with expressions like these: Broad is the way that leadeth to *destruction*: narrow is the way that leadeth unto *life*. Matt. vi, 13, 14. Fear him which is able to *destroy* both soul and body in hell. Matt. x, 28. Whosoever will save his life shall lose it. Mark viii, 35. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting *life*. John iii, 16. 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. Verse 36. Ye will not come to me that ye might have life. Chap. v, 40. The disciples inculcated the same sentiments as their Master; therefore says Paul to the Romans, [chap. vi, 23,] "The wages of sin is *death*, but the *gift* of God is eternal life through Jesus Christ our Lord."

Who then were they who in the days of Jesus Christ denied the immortality of man? Christ and his apostles! and we are willing to be found uttering the same sentiments however much they may be at variance with the cherished theories of the popular mind.

True the Sadducees denied the resurrection. They would withhold a future state of existence from all whether good or bad; and it is evident that they regarded man in death, as in a state of unconsciousness. Christ replies to correct them of their errone-

ous views; but mark: did he tell them they were mistaken in their views of the state of the dead; that they were even then in conscious existence, and had no need of a resurrection? Nothing of the kind. He simply declares to them that there would be a resurrection, and proves it by the writings of Moses, which they professed to believe.

Spiritualists may have little "sympathy" for the idea that their doctrine is the offspring of the unscriptural notion that man is alive when he is dead; but we ask, if all had believed the declarations of the Scriptures on this subject, that the "dead know not anything," where would have been the doctrine? The first spirit that had dared to peep, and pretend to be the soul of some dead man, would have been met with the lie in his teeth, and driven back to remain forever unknown under his chains of darkness.

We do indeed find some parallels between the present and the first century. As then, so we have those now who make void the commandments of God by their tradition. We find a proud and aristocratic church, who treat with scorn and contempt the plain and simple truth of the word, and preach their gospel to any but the poor. And as Satan in the commencement of the gospel dispensation, gave numerous manifestations of his presence, so now he is accompanying its closing days with more wonderful demonstrations of his power. We trust also soon to see in these last days, a pure and apostolic church fully developed, standing in the clear light of the Sun of righteousness, and clothed with power from on high.

THE CONFERENCE.

THE General Conference held at Battle Creek, May 23-27, was a meeting of deep interest, and will result, we trust, in much good to the cause of truth, and an advance in consecration and holy living with God's people.

There was a social meeting of much interest on Sixth-day, the 23d, in the afternoon, in which many took part in humble, plain and affecting testimonies. The blessing of the Lord was with us, and there seemed to be a strong desire for the work of the Spirit of God among us.

The attendance from this State was not very large, owing, no doubt, to the meeting being held in the time of planting, this backward season; still, with those from other States, there were more Sabbath-keepers present Sabbath morning than could be seated in the "House of Prayer," and it became necessary to adjourn to the Tent before the hour for preaching.

The weather was fine, and the location of the Tent pleasant and favorable. Bro. Bates spoke twice on the Sabbath, and Brn. Hart and Byington in the evening. Brn. White, Hart and Waggoner spoke to good and attentive congregations on First-day, and evening.

The congregation in the evening was large, and candid, with the exception of some boys and young men, mostly outside of the Tent, who probably had been taught nothing better than to disturb a quiet worshiping assembly. Mr. J. Caldwell, the Village Marshall, was present to take care of them, who, for his voluntary care for us assembled in our portable Meeting-house, has the thanks of the friends and the attentive audience.

Bro. Waggoner's subject on this occasion was the Law of God, and the seal of the Law. He was very hoarse, and hardly able to speak, yet was assisted to present the subject in so clear and forcible a manner as to command the closest attention of the entire candid audience. Bro. Bates followed with spirited remarks and exhortation. Thus the meetings closed in the Tent.

On Second-day, the 26th, meetings were held to transact business, which were spirited and harmonious. The Meeting has left a cheering and most blessed influence on the minds of those who attended it, especially those who remained over Third-day and witnessed the manifest power of God in correcting and comforting his people. With unity of feelings

and new courage have preaching brethren gone forth to the field of labor, to fight the battles of the Lord, till victory shall be won. J. W.

HOW THIS LOOKS!

"I WANT you to stop my paper, for I am not able to pay. I like the paper, but am too poor to pay for it."

Let me inquire, Do you use tea, coffee and tobacco?

"Yes, we have used these things a long time, and the habit has become strong; and I don't think it is a sin to use these daily comforts which taste so well."

But how do you get them? You are poor. too poor to pay \$2.00 for fifty-two visits from the *Review*.

"Well, we think we must have tobacco, tea and coffee, so we try to raise the money some way."

This is the condition of many professed children of our long-suffering God, in whom is the perfection of greatness and purity. They are such slaves to appetite and lust, that they have but little time, means or disposition to serve God in the beauty and high-way of holiness; so they plod along in the ditch of morbid appetite and lust, now and then faintly raising a desire and casting a look heavenward. Prayers faint and seldom if ever; tobacco, tea and coffee abound daily. The family altar perhaps broken down and the closet forsaken. Yet with what care is the pipe laid in its accustomed place, and how often visited. And how careful are the parcels of tobacco, and kindred poisons laid away, and with what fervent devotion are they visited. O how this looks! My soul sickens and I turn from the sight.

J. W.

SABBATH TRACT, IN GERMAN AND NORWEGIAN.

SEVERAL brethren have during a few years past felt a deep interest for the German and Norwegian population of our country, and have been anxiously waiting for the way to open for the publication of a Sabbath Tract in both languages. We do believe the blessing of Heaven will attend a judicious effort to accomplish the object. We fully believe, too, that there is sufficient interest and zeal on the part of the friends of truth to move them to promptly furnish the necessary means.

It was decided by the recent Conference that we have no Tract or Tracts suitable for translation into the German language; therefore a Committee was chosen to prepare a Tract for this purpose. It will probably cover the ground of the Sabbath question, and be as brief as possible in doing justice to the subject. It will probably be first published in the *Review*, then translated into German, and then into Norwegian—as the way may open.

These works should be stereotyped, and after the first cost of the plates, copies can be furnished for this and other countries at a very small expense. We conclude that all interested will unite their efforts in the enterprise.

J. W.

A NOTE FOR BAPTISTS.

HAVING formerly been a member of the Baptist church there are many members of that body, of my acquaintances and former companions for whom I have a high regard. Their profession is a good one. to wit: to receive the Bible as "their only rule of faith and practice," and reject all traditions and institutions founded thereon; and it has been with the deepest regret that I have noticed, for years past their wide departure from the above rule. It would not be possible for Baptists to persist in Sunday-keeping, if they carried into practice their profession, to follow the Bible and reject the traditions of men. An illustration of the manner in which their weepings may be turned against them is furnished by an incident related to me by a resident of Waupun, Wis. The M. E. minister of that circuit, in a sermon on baptism, remarked that it was objected

against infant baptism, that there was no command for it in the Bible. "The same," said he, "may be said in regard to the Sabbath; there is not, from Genesis to Revelation, any command to observe the first day of the week, *and yet we do it.*" This should forever put to silence all objections to infant baptism—with the Baptists I mean—or lead them to a more consistent and scriptural course in regard to the Sabbath.

Similar to the above is the following scrap of history, published in a Presbyterian work now in my possession. "Doubts on this subject [Sunday-keeping] are of very recent origin. They date no further back than the ages subsequent to the Reformation, and then they arose chiefly among the same people, who denied, because there is no command in the New Testament enjoining it, the propriety of infant baptism." So the question is settled!

The Papists laugh the Protestants to scorn, because they deny the authority of the Catholic church and yet follow her teachings in "keeping Sunday strictly, and breaking most other feasts commanded by the same church." The Baptists declaim against the Peto-Baptists, because they deny the right of the Catholics to hold tradition to be equal in authority to the Bible, yet practice infant baptism, which is unauthorized by the Bible, and rests solely on tradition. The Peto-Baptists in turn point to the inconsistency of the Baptists in denying the propriety of infant baptism, *merely* because it is not enjoined in the Bible, but rests on the authority of tradition alone, while they keep the first day of the week, which rests entirely on the same tradition without any authority whatever from the Bible. And "the world" with equal force retorts upon them all for these denials of their faith in their text-book, or concludes that the Bible is the author of this confusion. Thus by reason of them the way of truth is evil spoken of. The Baptists have claimed, and most of them now claim, to be free from such inconsistency, yet in truth their inconsistency is the greatest, as their profession is the highest.

J. H. W.

THE LORD'S HOLY DAY.

THERE is one class of people who meet on the seventh day of the week, and in their addresses to the Maker of all things, they thank him for the privilege of meeting together, as they express it, "on this thy holy day." Another, and much larger class, may be found assembled together on the following day, that is, on the first day of the week, who, in like manner, speak to God, saying, We have assembled "on this thy holy day."

From this it appears that God has two holy days in every week, or that one, at least, of these two classes mock God and insult him to his face. Many may be ignorantly, and therefore innocently, following the tradition of their fathers in this matter; but, as both classes profess to follow the teachings of the Bible, when once their theory and practice are called in question, they are no longer excusable in pursuing the same course, unless they find a warrant for it in that book.

If God has two holy days for men to observe, we shall find them both clearly pointed out in the Bible. He did, in the beginning, sanctify, that is, set apart to a holy use, the seventh day, and more than 3000 years since that time he called it his holy day. If he has put away the day which he claimed as his for thousands of years, it should be noted in the Scriptures. If he has chosen another day as his holy day, it must be clearly revealed, or no one is under obligation to keep it holy. "For where no law is, there is no transgression." But, in all the Scriptures, there is no copy of the bill by which God put away the seventh day; nor any information respecting his choosing the first. Therefore the day which he chose in the beginning is still his holy day.

But there are many who, though they are aware that there is "no scriptural direction for the change," seem still to take pleasure in approaching to God and

telling him that Sunday is his holy day; as if, in the absence of Bible proof, they could make it holy by calling it so. To such I would say in the language of an apostle, "Be not deceived; God is not mocked." Though you succeed in deceiving yourselves, and others who look up to you for instruction; yet you cannot deceive Him and make Him believe that that day which he has never sanctified is his holy day. Your effort to make Sunday holy by calling it so, is like that of some in ancient time, who, in order to exalt their goddess, cried out, about the space of two hours, Great is Diana of the Ephesians. This they did for want of better argument.

I would affectionately exhort you never again to come before God and tell him that the first day of the week is his holy day, till you can prove from the Book that he has given you, that he has made it holy. Perhaps you are a leader of the people. Be careful that you do not procure their curses by leading them into the ditch. Upon the authority of the word of God, I warn you that, in a little while from this, there will be an awful howling among the shepherds. "And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture." See Jer. xxv, 32-38.

Be entreated, dear reader, to make the word of God your guide. Abide by its teachings; keep its precepts. Do not mock God by offering him that which he has never required. But seek your own salvation, and the salvation of those you may influence.

R. F. C.

Obscure Scriptures.

WITH what glory, as soon as they were comprehended, have we seen shine forth, so many passages, so many psalms, so many prophecies, so many types, so many descriptions, whose profound beauty had not before been perceived! What evangelical truth has come forth from them! what appeals to the conscience! what an unfolding of redeeming love! Let us then wait in regard to analogous passages, even more glorious, for that day when our Master shall again come down from heaven; for, says St. Irenaeus, "there are difficulties in the Scriptures, which, by the grace of God, we can now resolve, but there are others which we leave to him, not only for this age, but for the next, in order that God may perpetually be teaching, and that perpetually, man may thus be learning of God, the things which pertain to God."

If the lights of grace have dimmed those of nature, how in their turn will the lights of glory throw paleness on those of grace! How many stars of the first magnitude, still invisible, will be enkindled at the approach of that great day, in the firmament of the Scriptures? And when, finally, it shall be fully revealed to the redeemed world without a veil, what harmonies, what celestial tints, what new glories, what unanticipated splendors, shall be manifested to the heirs of eternal life!

Then, we shall see the meaning of so many prophecies, of so many facts, and of so many instructions, whose divinity as yet is revealed only by detached features, but whose evangelical beauty will then shine on every side. Then we shall know all the meaning of those parables, already so impressive, of the Fig-tree, of the Master returning from a far country, of the Bride and Bridegroom, of the Net drawn on the shore of eternity, of Lazarus, of the Invited, of the Talents, of the Husbandman, of the Virgins, of the Marriage Feast.

Then too, shalt thou manifest thyself to our view in all thy glory. O, Jesus Christ, Saviour, consoler, friend of the miserable, our Lord and our God! thou that hast tasted death, but who art He that liveth for ever and ever! Then all the science of heaven will be thyself! Thou wast always all the science of the Holy Spirit, who descended from Heaven. Thou wast always that of the Scriptures; for "the testimony of Jesus is the spirit of prophecy." Thou art already all the life of the saints; "their life eternal is to know thee!" "O, thanks be to God for his unspeakable gift!"—Gaussen.

LINES.

On the grave of the little loved one sleeping.

Scatter no flowers o'er his tomb,
But let a thorn be planted there;
Death robes the charnel house in gloom—
Then let it not joy's seeming wear.

Say not that he has conquered death—
The King of Terrors mocks the claim;
Say not that at his parting breath,
The Savior in his glory came.

O death, thy domain is too drear
To give us hope, or leave us joy;
The grave has not one ray to cheer
The cold couch of our sleeping boy.

When our dear Savior came to earth,
Though heir of glory—Son of God—
His life was lowly as his birth,
And toilsome was the path he trod.

He suffered, as we suffer now;
He meekly bore the world's cold frown;
He murmured not, though on his brow
The mockers set a thorny crown.

The crown—a mockery of his right;
The thorn—the curse of groaning earth;
The robe—the reed—his scepter light—
Were subjects of their cruel mirth.

He died! all nature was arrayed
In sable garb of deepest woe;
But glory shone where he was laid—
He died! but soon he triumphed too.

Then let us with him wear the thorn,
And with him bear the world's cold frown;
Let not the rose the place adorn
Where we have laid the loved one down.

But oh! let endless glory shine,
When he receives immortal breath;
When Jesus, robed in power divine,
Shall set him free, and conquer death.

Dear Savior! thine shall be the praise;
We court not death; oh, set us free;
And when we songs of victory raise,
We'll give the glory all to thee.

E'en now we wait for that glad day;
Let faith drive all our fears away.
Let sorrow flee before thy word;
In hope we wait for our reward,
Securely hid in Christ our Lord.

J. H. W.

BE PATIENT.

THERE is something peculiarly sweet and precious to my heart, in the expression, "Here is the patience of the saints." Whenever this part of the third Message of Rev. xiv, is spoken of and dwelt upon by the remnant, I find the resolution settling and strengthening in my mind, I will try by the grace of God assisting, in all things, to manifest the patience of the saints.

If I do this, I understand that whatever afflictive dispensation I am called to pass through, I shall never murmur nor complain, but quietly and meekly submit with the abiding confidence, my heavenly Parent knows best what is for my good. And that he will not suffer me to be afflicted more than what is necessary for the salvation of my soul.

Brethren, we have need of patience. God has manifested great and continued patience towards us, and we must be patient with each other; for this is the only way we can help one another to persevere in the way to the kingdom. We must be patient with our friends and neighbors. We have need of great patience with our enemies. If we do not have this virtue in lively exercise towards those who hate the truth, and oppose us, they get the victory over us, and rejoice over us, by reason of which the blessed cause of truth will be brought into disrepute. But if we are patient, victory, sweet victory turns on the side of truth; and our enemies are disappointed and put to silence. We have need of patience with the horse and ox that wait upon us so carefully and repeatedly. Dear reader, don't get out of patience with the beasts of the field. Speak kindly to them and use them as you should. Remember these are the gift of God. We say that wherever you are, Be Patient. Be patient in all circumstances.

Impatience you will find to be very inconvenient

at all times. No one can hold sweet communion with God in prayer, while in an impatient frame of mind, nor grow in grace, nor help spread the last solemn Message of mercy. Whatever then may be your trials and conflicts, "let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

A. S. HUTCHINS.

COMMUNICATIONS.

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

From Bro. Cartwright.

BRO. SMITH:—There was a Conference held in Sullivan, Wis., May 24, 25, one week earlier than was announced through the "Messenger." There was not as good an attendance as there would have been had the appointment been fully circulated before. Bro. Hall, Reed, Steward, Sheffield and Phelps were there. Bro. Hall and Reed took the position that the Three Angels' Messages are in the future, and that the United States are not represented by the two-horned beast of Rev. xiii. The rest of the lecturing brethren were on the opposite side of the question. Bro. Hall also holds that children and heathen will have no resurrection.

These views do not look like Bible truth to me. I fear that errors gross and destructive are creeping into our midst. O, brethren, let us look well to our steps that they slip not into error. Let us look to the Word as the guide of our steps; for it is a lamp to our feet and a light to our path, and full well we know it is a perfect light that shineth more and more unto the perfect day.

Let us, my brethren, awake and put our hand to the plow with redoubled zeal; for the day of the Lord hasteth greatly, and who shall be able to abide the fierce anger of his coming? He that hath clean hands and a pure heart. But alas! how few there are at present who can claim the latter distinction as theirs. My heart aches as I look abroad over the face of the world, and see it so entirely swallowed up in iniquity; but my eye turns to the New Earth, where no temptation or sin will ever enter. I rejoice that the way of salvation has been revealed to poor fallen man, that they may, if they will, have a share in the glorious future—eternal life in the kingdom of God! Why, my brethren, what ought we not to be willing to encounter for this privilege? Let us be faithful that we may be of the "little flock."

Your unworthy brother.

D. W. CARTWRIGHT.

Oak Hill, Jeff. Co., Wis.

From Bro. and Sr. Pierce.

BRO. SMITH:—It has been about fourteen months since we embraced the present truth, and we feel to thank God that the scales have fallen from our eyes, and we can see the great truths which shine out from the Word of God. We find it to teach a very different doctrine from what the 666 counterfeit sects would be glad to make it teach; and our prayer is that many more shall enjoy the same blessing, and see the awful calamities that are soon to come upon the earth, when Christ shall rise from the mercy-seat and clothe himself with the garments of vengeance, and the decree goes forth, He that is unjust let him be unjust still, and he that is holy let him be holy still, [Rev. xxii, 11.] and the seven last plagues are poured out upon the wicked and ungodly. Rev. xvi. O that the careless sinner could see this and be prepared to stand in that great and notable day of the Lord.

We have looked at the Age-to-come subject and cannot understand that the day of probation will last after Christ makes his second advent to earth. Paul tells us in 1 Cor. xv. 51-57, when the righteous will put on immortality, and he tells in verse 22, that all die with the exception of those that are changed; and Jeremiah tells us in chap. xxv, 33, that the slain of the Lord shall be at that day from one end of the earth to the other end of the earth; and John tells us in Rev. xx, 5, that they lived not again until the thousand years are finished. Then instead of the earth being inhabited during the thousand years between the first and second resurrections, and the in-

habitants being on probation, we understand the earth to be desolate. We think Bro. White makes this all plain; for we think the Bible teaches one doctrine, and it does not contradict itself.

The Devil is at work with all power and signs and lying wonders. For this reason we must have on the whole armor of God, that we may be able to stand against his wiles. We believe that the Third Angel is sounding his last warning notes of mercy, and those that will not hearken to the warning will not be able to stand. They will be weighed in the balances and found wanting. WM. A. PIERCE.

S. M. PIERCE.

Extracts from Letters.

Bro. J. D. Morton writes from Will Co., Ill.: "I attended a Baptist meeting a few weeks since and heard the Elder attempt to prove the change of the Sabbath. He said he did not believe the Sabbath was abolished, but believed it was binding now as much as it was when it was given on mount Sinai. He said he believed it was changed from the seventh to the first day of the week, and his proof for the change was most all from the Old Testament. He quoted ten or fifteen texts of scripture where it spoke of the eighth day; as Lev. xxiii, 36. On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath, &c. Num. vi, 10. And on the eighth day he shall bring two turtles or two young pigeons, &c. Lev. xxii, 27. From the eighth day and forward, and thenceforth it shall be accepted, &c. Ps. cxviii, 23, 24. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made, &c.

"These with others Eld. F. said, were sufficient proof for the change of the Sabbath. These, he said, were types and shadows typifying the eighth or first day which was to be the Christian Sabbath. He said also that circumcision was a type shadowing forth the first day which was to be the Christian Sabbath. Eld. F. also stated that at the first advent of Christ there was a new creation. Christ made all things new. He [Christ] created a new heavens and a new earth wherein dwelleth righteousness, and that the old heavens and earth had passed away. He blessed the Lord that he had sanctified the first day of the week. And in closing up he said he believed only one seventh part of time was required.

"Should not such proof as this against the Sabbath of the Lord cause people to read and examine the holy Scriptures for themselves? to find out what is truth, and what they must do to gain everlasting life! I thank the Lord that I was ever permitted to hear the warning voice of the Third Angel, calling us to keep the commandments of God and the faith of Jesus. My prayer is that the cause of truth may be sustained, and that the messengers of the Lord may go forth with the glad tidings that Jesus is soon coming, and that when he comes we shall be made like him and shall receive a rich reward. We hope that some of the preachers will soon come this way and preach to us and the people that we may be strengthened and that others may be called from nature's darkness into the marvelous light of truth."

Bro. David Upson writes from Chemung Co., N. Y.

"I think the paper a very important item in getting the truth before the world and giving the last warning of its approaching doom. I feel to praise the Lord that there are a few honest souls that are willing to obey the truth in the love of it, and worship him that made heaven and earth, and the sea, and the fountains of waters, [Rev. xiv, 9,] and no longer bow to the institution of Papacy. As we love life, so we should honor and obey that God who has given us life and being, and wishes to give us eternal life through Jesus Christ. I believe God will have a sanctified Church before Christ leaves the Sanctuary, and one that is prepared for translation, like Enoch and Elijah of old. Let us hold on by faith till our hope is carried into fruition. If any man draw back, saith the Lord, my soul shall have no pleasure in

him. Those who keep the commandments of God and have the faith of Jesus I hope to live with and reign with. Those who endure unto the end shall be saved, is the promise of the Saviour.

The Age-to-come theory has always been a dark picture to my mind. I believe that when Christ comes, man's probation will be forever closed. He will then take vengeance on all them that know not God and obey not the gospel of the kingdom. I believe God will sift the Church till there will be none left but the pure in heart, and they will see God."

Bro. P. Folsom writes from Charlestown, Mass.:—"Like begets like; and we shall become assimilated to the same spirit that we submit to. If we let the enemy in, and submit to his suggestions, we are in trouble at once; but by the grace of God we will resist the enemy and he will flee from us.

"I am certain that if we all *live out* the truth, as well as we talk it, we shall be examples indeed.—May the Lord speed on the work of the the Third Angel's Message until the loud cry shall be heard. I long to see the work go on with power. The time is coming when the truth of the Third Angel's Message will be proclaimed to the world and the ire of the two-horned beast will be stirred against those who are keeping the commandments of God and the faith of Jesus; but the Lord will be the hope of his people and the strength of the children of Israel."

Sister E. Hutchins writes from Ballville, Ohio:—"I desire not the pleasures nor treasures of this fading world; but I want my treasure in heaven where neither moth nor rust doth corrupt, nor thieves break through and steal. O for a closer walk with God! O for a deeper work of grace in my heart, to overcome every besetting sin, that I may be sealed with the seal of the living God. The *Review* is a welcome messenger to me. I love to read the communications from the scattered flock. I hope it will be sustained, and the cause of truth advanced till the honest are all brought in."

Sister N. M. Gray writes from Green Springs, Ill.:—"This doctrine of the Third Angel's Message makes scriptures harmonize which I saw others could not do. I praise the Lord for revealing these glorious truths in these last days. We meet in Colville, one mile from here every Sabbath, if circumstances will admit; and we have times of rejoicing. The Lord meets with us and that to bless.

Sister Hannah Curtis writes from Easton, Mich.:—"I want to be guided by the true light in these last days. The Sabbath light is perfectly plain to me; therefore, God being my helper, I feel determined to keep it, let the case be as it may. I am alone here in regard to the present truth. I wish some one of the brethren would come this way and give a course of lectures. I believe there are some here that would embrace the truth, if they could hear for themselves. If any of the friends should come to Vergennes, we would be happy to have them come to this place."

Bro. F. C. Castle writes from Hadley, Ill.: "I feel that it is high time that we should be awake and feel the demands of the cause of God. Do we realize that the last notes of warning are being given that the world will ever hear, and that shortly mercy will cease and the destiny of all will be forever sealed? I feel that we should make a united effort to become as bright and shining lights in the world; for darkness covers the earth and gross darkness the people; and how needful it is for us to live out the teachings of the Bible in every word and move we make. If we so do we shall condemn the world and win souls to Christ. I earnestly desire an interest in the prayers of every child of God; for the time has come that we should earnestly pray one for another."

Sister B. E. Place writes from Copenhagen, N. Y.:—"I am satisfied that there are souls in this place who, if they could hear the reasons of our faith, the Third Angel's Message explained in a clear manner, would

embrace it. The most that I can do is as opportunity offers to give them a reason of my hope with meekness and fear and tell them what the Lord has done for me, and give them such of our publications as I think may be a benefit to them.

"Dear brethren and sisters in the truth, as I am often affected to tears in reading communications from you I will not withhold my mite, which may be an encouragement to some. I know by experience something about the refining process which the Lord is bringing his Israel through, preparing a people to stand before him at his appearing, a peculiar people, zealous of good works. I understand, I think, something what it is to be baptized into the sufferings of Christ; yet I feel to say to you that I have not had one trial that I have not needed. They are all for my good. It seems to me there are those that the Lord has been chastening and disciplining, preparing them to go out into new places and work for the Lord, preparing them to stand as a beaten anvil to the strokes, to be as lights in dark places. For one I feel encouraged to go forward. I feel that we are well able to go up and possess the goodly land. O let us go forward trusting in the Lord, the God of Israel. Much depends on our being decided, whole-hearted laborers. Much depends on our daily walk and conversation, and the spirit which we possess under all circumstances. My prayer is that I may never in my life and actions contradict my profession, and thereby injure the precious cause which I love more than this mortal life."

OBITUARY.

FELL asleep in Jesus, May 30th, 1856, Clarissa M. Bonfoey, aged 35 years. She had been a member of my family most of the time for eight years, during which time she has been an invalid, and has suffered much, first with disease of the lungs, and later, with a tumor in the side. She remained as well as usual up to the noon of May 29th, when doubtless an eruption of the tumor took place, followed by mortification, which closed her mortal life the 30th, about 7 o'clock at evening. Her loss will be greatly felt in the Church and in my family. She has acted her part as a Christian faithfully and well, has been a pattern of piety in life, and now rests in hope of immortality. Brn. Frisbie and Cornell joined in the funeral services on First-day. The house was crowded, and a long burial train followed to the resting-place of our beloved sister. "Blessed are the dead who die in the Lord." JAMES WHITE.
Battle Creek, Mich.

SELECTIONS.

Dr. Chalmers' Prayer.

IN Dr. Chalmers' Sabbath Scripture Readings, for 1844, while at an advanced age, and only a few years before death, he was toiling to gather a missionary congregation, and build a church and school in one of the most depraved parts of Edinburgh, I have noticed the following fervent and simple prayer on this very point: "Let me not faint, O Lord, under the toils of that ministry which thy providence hath put into my hands. Give me wisely to husband my strength; but let me be unwearied and most tenaciously persevering in my enterprise for the families of the West Port. Save me from all dishonesty and deceitfulness in handling thy Word. And let me walk on a visible platform, and in the daylight of an open manifestation. O may I find a way to the consciences of many, by the godly sincerity of my conversation in the world, and above all, by the power of that gospel which the devil tries to intercept, but which do thou, O Lord, cause to enter the hearts of those among whom I labor, with power and the Holy Ghost, and much assurance. Give me the light of thy glory in the face of Jesus Christ, and in his great work of redemption. Lift the veil from my mind, that it may be in darkness no longer, but that in thy sight I may clearly see light. And O let a sense of the coming immortality sustain me amid all my present discomforts and despondencies, and that

while my outward man perisheth, my inward man may be renewed by that light and confident anticipation. O for a realizing sense of futurity, an efficient and practical apprehension thereof, so that I may not only rejoice in hope of the glory of God, but learn to joy in tribulation also."

Maxims for a Young Man.

NEVER be idle. If your hands cannot be usefully employed attend to the cultivation of your mind. Always speak the truth. Keep good company or none. Make few promises. Live up to your engagements. Have no very intimate friends. Keep your own secrets if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Never listen to loose or idle conversation. You had better be poisoned in your blood than in your principles. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you let your life be so virtuous that none will believe him. Drink no intoxicating liquors. Ever live, misfortune excepted, within your income. When you retire to bed think over what you have done during the day. Never speak lightly of religion. Never play at any kind of game. Avoid temptation through fear that you may not withstand it. Earn your money before you spend it. Never run into debt unless you see a way to get out. Never borrow if you can possibly avoid it. Be just before you are generous. Keep yourself innocent if you would be happy. Never think what you do for religion is time or money misspent. Read some portion of the Bible every day.

MR. ALBERT BARNES of Philadelphia, was right, no doubt, when he said the American churches were the bulwarks of slavery, and there was no power out of the church which could sustain slavery one hour if it were not sustained in it. What fearful responsibility, then, rests upon these pro-slavery churches, Missionary boards and national institutions! Come out, beloved one, come out. "Come out of her, my people, that ye not partakers of her sins, in that ye receive not of her plagues."—Rev. xviii, 4.

THERE is a land where the sun ever shines—
The flowers ever bloom round its crystalline shrines;
There is no change—love never grows cold;
There is no death—life never grows old:
There is no sadness, no sorrow, no pain,
No waves of affliction roll over that plain.
On, onwards, God speed us, from change and decay,
To the world whose glory shall fade not away.

The Way of Peace.

PEACE is not to be found by an attempt to change the historical fact that you have sinned, or by forgetting it.

Peace is not to be found by driving serious impressions from your minds.

Peace is not to be found by mingling in gay scenes, and by attempting to divert the mind from the contemplation of such subjects as sin, death, the grave, eternity.

Peace is not to be found by embracing any false views of religion, or any doctrines which deny the fact of human guilt and danger.

Peace is found only by making a simple, honest, frank and full confession of sin to God, whose law has been violated, and against whom the wrong has been done.

TRUTH is like a torch—the more it is shaken the more it shines.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JUNE 12, 1856.

To Correspondents.

H. Chapin:—The tenor of your communication leads us to the conclusion that you do not fully understand our position on 2 Tim. vi. 16. We do not argue from it that no man will ever have immortality, or that the angels do not now possess it; but we do contend that it cuts of the claim so often put forth that all men, good or bad, are of necessity, from their very creation, in possession of inherent immortality. We cannot in any way conscientiously admit that any man from his birth has an immortal principle within him and must of necessity live forever. Immortality is held out to men, as an object to be sought after, by patient continuance in well-doing. Rom. ii. 6, 7. It is to be obtained only through Christ. Chap. vi. 23. Those therefore who will come to him that they may have life, [John v. 40.] will be crowned with immortality when He who is our Life-giver shall appear. Col. iii. 4; 1 Cor. xv. 51-54.

You quote John xi. 26: "Whosoever liveth and believeth in me shall never die," and then remark, "But cut off the believer from this fountain of life, and he would most surely die." This is precisely the light in which we view the matter. No one has any claim on life, so far as we understand the Scriptures, except he has it through Christ, as he is the only source of life to fallen man, and the giver of it to only such as come unto him. Where then is the unbeliever's ground of hope? Theologians need not tell us that when the Bible says life, it only means life in happiness, and when it says death, it means life in misery: we cannot consent to any such distortion of language. We believe that life means life: a state of consciousness with the power of volition and motion; and that death is its opposite: a state of unconsciousness and inactivity.

With you we agree that "no true believer shall perish;" for says the Saviour, "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day;" but we see only the horrors of the second death before all those who have no hope and are without God in the world.

Note from Bro. Waggoner.

Bro. SMITH:—I wish to let the dear scattered ones know, through the *Review*, of the blessing that God has given to me at our late Conference, and my earnest desire, yes, my determination, to live more to his glory. I have long felt to mourn over the condition of the church at large, as I saw they were not making that preparation which they all know is necessary to meet the coming Judge. For some months past, however, I have tried to make a more particular and personal application of this fact, especially to myself; and God in his great mercy has permitted me to see my own weakness and unworthiness as I had not realized it for years. For some time the evidences of our true position in this world's history have increased in strength, as I have seen an inclination manifest in the political and ecclesiastical world to cling to their "peace and safety" sentiment; even when the enemy is marshaling his forces, and preparing for the conflict. I pray that God will pour out his Spirit on his people now, that they may labor in his cause faithfully, and be prepared to stand in the day of battle.

I arrived in this place Sixth-day afternoon, and spoke to the church on the Sabbath, and enjoyed a prayer-meeting with them in the evening. On First-day five followed the example and precept of our Lord in baptism, and in the evening I had the opportunity of speaking to a goodly number of the citizens of the place who had come together notwithstanding the notice was very limited. The Lord gave me some liberty to plainly testify against the pride and wickedness of the age, and the blindness and danger of those who deny the power of godliness, while professing it, or having a form. Some are convinced that these things are truth: I hope they may love and obey the truth, as well as see it.

To-night I have an appointment at the house of Bro. Burwell, as some in that neighborhood are anxious to hear, who were not able to attend here. My trust is in the living God, without whom we can do nothing; and

I desire that he may give me a plain testimony to the slumbering world that the Lord is coming!

Yours in hope of soon seeing the dear Saviour.

Parma, Mich., June 2d, 1856.

J. H. W.

He that is not against his sin, in a lively resistance, is for it in his affections. He that does not oppose the tempter, invites him. He that hinders not the occasion of sin, tacitly wishes the event.

"The *New Church Herald*, a Swedenborgian Weekly paper, published at 135, Chestnut Street, Philadelphia, at \$2.00 a year, has commenced its third volume. We learn that specimen numbers are sent without charge, to any one who requests them."

Business.

E. O. Mencham:—We do not think it does.

J. H. Waggoner:—The money for sister B. Chapman (written M. Chapman) was all received, and will be found receipted, the first in No. 3, Vol. VII, and the second in No. 25 of the same volume. It pays to Vol. IX.

The Office Debts.

At the business meeting of our late Conference the financial condition of the *Review* Office was taken into consideration. Spirited remarks were made upon the value of truth, and the disagreeable sight of long-standing dues in the paper. If the spirit of life and sacrifice could pervade the whole Church, that was exhibited in this meeting, they would not long exist. It was voted to unite the two debts, what is behind on Vol. VII, and to move Office, and to invite the Church to follow the example of the members of the Conference, and designate their free-will offerings to be paid before the first of September, towards its removal.

There was behind, May 29, as receipted in No. 6, the sum of \$207.33, on moving Office and paying for printing material which Bro. White had added. This material included two machines worth fifty-five dollars, which, though handy, the Printing Office, more properly belong to the book department. It has been concluded to transfer this to the book department to be paid by the Church Book Fund, which will lessen the debt to move Office, &c., \$55. Consequently there now remains on this debt, but \$152.33. If to this we add what yet remains due on Vol. VII, \$295.36, we have \$447.69, as the entire indebtedness of the Office. The following are the pledges of the members of the Conference towards meeting this sum, and the subject is now open for other members of the Church to "do likewise."

It should be borne in mind that a few individuals, (and among them preachers and the poor,) have pledged more than half the sum to be raised. And those of this number who have means have opportunities as well as disposition, to often hand it out, to advance the cause. We think it will be a pleasure to the brethren abroad to respond to this call either with means or pledges without delay.

J. Byington (pd. \$5)	\$25.00	J. Cornell	\$10.00
J. Dorcas (" 0.75)	20.75	J. P. Kellogg	10.00
D. R. Palmer	15.00	I. D. Perry	10.00
J. Hart	10.00	M. Philips	10.00
D. W. Williams	5.00	J. R. Lewis	5.00
J. Bates (pd.)	5.00	S. W. Rhodes (pd.)	10.00
A. Hart	7.00	E. Goodwin	10.00
E. Green (pd.)	5.00	W. Holden	5.00
Z. Brooks	5.00	D. H. Simonds	3.00
G. Lowree (pd. \$2.50)	5.00	Wm. Hugh (pd.)	0.25
J. P. Hunt	5.00	M. G. Kellogg	3.00
J. F. Byington	5.00	L. Russell	15.00
C. Smith (from the		J. B. Frisbie	5.00
purse of his late son,		A. Friend	10.00
Wm M.) (pd.)	5.00	B. Hall	5.00

Receipts for Book Fund.

B. Graham, H. Lyon, J. R. Lewis, each \$10. J. Butchart, T. Draper, J. Byington, J. M. Lindsay, Sr. More, M. Hutchins, P. Hutchins, each \$5. H. D. Corey, a Friend in Parma, Mich., G. Cramer, S. P. Hungerford, each \$3. A. Hammond, A. Hilliard, A. Avery, A. Hart, each \$2. S. Wiley, C. Harris, J. Park, Amanda Putnam, Mrs. A. Myrick, H. Gardner, Jno. Langer, L. Langer, each \$1. L. Greaves, \$0.75. J. R. Grimes, E. Littlebridge, H. Buck, each \$0.50.

Receipts.

G. W. Newman, Mrs. M. A. Eaton, S. Segar, J. M. Ballou, N. M. Gray, L. Chandler, E. D. Cook, G. T. Wilsie, J. Stryker, each \$1.

J. H. Heggie (\$1 for S. A. Hallöck) \$3. L. Lowry \$2. C. S. Glover (for E. Bugbee) J. Newton, each \$0.50. N. A. Scripture \$0.40.

On Vol. VII.—D. W. Cartwright, Geo. Moulter, each \$1. REVIEW TO THE POOR.—J. H. Heggie \$0.64.

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