

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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THE REVIEW AND HERALD

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I LONG TO BE THERE.

I have read of a world of beauty,
Where there is no gloom of night;
Where love is the mainspring of duty;
And God the fountain of light.
I have read of its flowing river
That bursts from beneath the throne!
And the beautiful trees that ever
Are found on its banks alone.

I have read of the myriad choir;
Of the angels harping there;
Of the love that burns like fire;
And the shining robes they wear.
I have read of the sanctified throng
That will pass from earth to heaven,
And then unite in the loudest song
Of praise for their sins forgiven.

I have read of their freedom from sin,
And suffering and sorrowing too;
And the holy joy they'll feel within
As their risen Lord they view.
I long to rise to that world of light,
And to breathe its balmy air;
I long to walk with the Lamb in white,
And shout with the angels there.—Sel.

SELECTIONS.

Honor to Whom Honor is Due.

A CORRESPONDENT of the Wilkes-Barre (Pa.) *Record of the Times*, writing from this village (Battle Creek) speaks as follows in regard to the place and its people.

"There was an Indian battle fought there, from which the creek which empties into the Kalamazoo river at this point, and the place derived their names. It is quite an interesting place. It contains about five thousand inhabitants, many good buildings and some very pretty residences. Spiritualism is quite popular here—about one half of the people have embraced it. They are about starting a paper to be devoted to their cause. The second Adventists are also quite numerous here. Their cardinal principles of belief are these:—They believe we are in the time of the Third Angel's Message, and that the second appearing of Christ will take place before the passing away of the present generation. That the second advent excitement of forty-three was the fulfilling of prophecy, and that the parable of the ten virgins applies to it. They hold that the true Sabbath is from Friday at sun-down to Saturday at sun-down which they strictly observe. They believe in the sleep of the dead and the utter destruction and annihilation of the wicked. They hold that immersion is the proper mode of baptism, and that the Father and Son are two distinct beings. They publish a paper here that has a circulation of two thousand. A more pious, zealous and devoted and to all appearance conscientious people you will no where meet."

MOUNTAINEER.

Battle Creek, Mich., Sept 15, 1857

Christian Activity to be Aroused.

[We believe that an important prophecy has of late years been fulfilled in the nominal churches of the land, [Rev. xiv. 8.] to which they are from time to time unconsciously bearing testimony. The readers of the REVIEW will understand the following "Circular Letter of the Washtenaw Mich. Baptist Association," which we copy from the *Mich. Christian Herald*—Ed. REVIEW]

In asking you to review with us the present aspects of the Christian cause, it is not our purpose to stir you to a new burst of grief over a languishing church, or to retail again with a useless sorrow, the story of the declensions of modern piety. Too well, already do we all know how the foul tides of fashion and folly have swept to the very altar-places of our faith, and too surely and strongly do we all feel, in our own hearts, the awful power of an over-active age which hurries us so remorselessly away from the places of holy contemplation and prayer, and plunges us into the whirling vortexes of worldly care. It is rather to the fruits of this long night of declension—this sleep of the churches—that our thoughts now turn.

Our Lord, in one of the most significant and instructive of his parables, says that "while men slept the enemy came and sowed tares among the wheat." In these few words there is the whole history of heresy and the various forms of unbelief and sin that have sprung up to pervert or plague the Christian church. When the Christian sowers have slept over their work, then has Satan sown the tares of scepticism and sin—broadcast has he preached, even through the church and over the whole field of the Christian enterprise, the corrupting "doctrine of devils."

It is not merely the loss of Christian enjoyment and the kindred progress of the cause of Christ we are called to mourn over as the bitter fruits of this apathy. A great and terrible tide of worldly and Satanic influence sweeps us farther and farther from the shores of truth and heaven, out into the wild and stormy ocean of sin, as soon as we lay down our ears. The unused muscle withers speedily into weakness and deadly decay; the unused harp-bring mildews till it can never wake again to melody; so the unexercised faith and benevolence of our churches is fast wasting into impotency and hopeless decay. Like the ancient hero prophet, while the church has reclined its head and slept in the lap of a Delilah like world, it has been shorn of its locks of glory and strength and now the Philistines mock at its blind impotency.

Nor has the evil paused within the pale of the church. As we have already stated, while the church has slept her enemies have sown tares. The times are rife with the growth of a giant ungodliness, which could never have taken root had the churches been active and flourishing.

Infidelity abounds. Hiding itself under new forms, and even arrogating to itself the titles of a purer and more progressive Christianity, it is luring many to its foul and fatal embrace. Pretending to more purity and benevolence than the church possesses, it claims the leadership in reforms, and heaps its feigned contempt upon a Christianity whose wholesome conservatism it impatiently stigmatizes as *togytism*. Especially does it riot in the most impious form of irreligion known as *Spiritualism*. Leaguings itself with evil spirits, whether in the body or out of the body, we know not, it attempts to supersede the Bible by a pretended newer revelation,

and would by its Satanic show of signs and wonders, deceive, if possible, the very elect. Its leaders, everywhere, are men known a few years ago for their bold and unblushing infidelity. Its advocates boast of more than 60,000 adherents, and its orators have even invaded the pulpit with their horrible rhapsodies.

We cannot too seriously entreat you, dear brethren, to avoid all enticements to visit these unhallowed "circles." Rebuke steadily these attempts to establish communication with the spirits of the dead. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter, should not a people seek unto their God? for the living to the dead?" Isa. viii. 19. Be not deceived by the apparent religiousness of some of these "communications;" all experience testifies that they will increase unto more ungodliness.

Intemperance, that mother vice, and nurse of all sins, is another of these tares of iniquity which has taken new root while Christian men have slept. Its ravages have been afresh, and thousands of our youth are yielding to its deadly seductions. Taking advantage of the lull in the voice of Christian rebuke which once sent it hiding in darkness and secrecy, it again stalks in open day, and young men are seen staggering in the street who a year or two since would have blushed to enter the grog shop. Entrenched deeply behind the great pecuniary and political interests it subverses, it laughs at law, and borrows new attractiveness from the countenance of law-makers. Nothing but an aroused Christian philanthropy, arming itself in the name and spirit of Christ, can save our land from witnessing anew all the old horrors of intemperance.

Nor must we pass, in this glance at the consequences of the feeble piety of the times, the decline of family government and of the wholesome instruction of the young. A living Christianity has ever been ready, like its divine Author, to take little children in its arms and bless them. Educational institutions, the natural out-growth of a religion which teaches the high value and destiny of the human soul, have ever found their truest friends and supporters among the truly pious. Not only have the donations to endow our colleges, and high schools come mostly from Christian men, but they are Christian families which furnish the large majority of students for these institutions. Well may we feel therefore, the influence of the decline of vital religion, upon the cause of sound education. And who does not see that while the intellect of the nation was never receiving a more vigorous culture, the great heart is left untouched for good; that while the forms and and facts of education—its "knowledge"—abound in a peerless profusion, the high moral inculcations the Christian aims and purposes, and the enhanced reverence for God and duty which lend to education all its refining and saving power, are almost entirely wanting. It is not that they may work for God and humanity that our youth are now educated, but that they may work more effectually for themselves. But it is especially in the family, the great primary school of the world that this evil influence has produced its worst effects. The home circle is almost an obsolete term, and the lack of a holy home influence is apparent everywhere. The increase of lawlessness and crime among the young has excited the painful remark of hundreds who have not paused to inquire "what enemy hath done it."

Look around you, and note how few of the children of Christian parents are of late converted. The promised blessings of faith have almost ceased to be "to you and your children." Paternal solicitude for the conversion of children is swallowed up in solicitude for gaining them an earthly hope and inheritance, and the "nurture and admonition of the Lord" has given way to the more popular nurture and admonition of mammon.

Christian parents, permit us to admonish you that no grander or holier duty rests upon you than to care for the souls of your children. With almost unlimited authority and influence over them, God may well demand their souls at your hands, and the world will hold you accountable for the characters they bear. Oh! how would a large revival of our piety, dear brethren, be felt in our houses and families! How would living, zealous and active churches throughout the land, send their influence thrilling to the very centre of the seats of learning, and lead out to the service of God many a noble mind which will now waste its powers in the service of sin! How would all the business of education, even in the common schools, be made to bear holy fruits, if a prevailing, absorbing piety reigned through the communities around them!

Time will forbid us to go now through the whole field of our Christian life and labor, and to show how, everywhere, the tares are sprigging while Zion sleeps. Happy are we, brethren, if our own hearts do not each hold some vile seed of worldliness growing rank and high where the plants of grace should flourish and the fruits of the spirit ripen. Eternity will reveal what giant moral and social evils have taken root, how slavery and drunkenness and every hurtful lust have waxed strong in the land during this long slumber of the church.

We do not, in a spirit of obstinate despondency, overlook the great Christian enterprises of these latter days,—the noble Christian missions which have awakened the songs of salvation on the remotest heathen shores. A grand and truthful testimony do they bear to the divine and comprehensive spirit of love dwelling in our holy religion. But even these magnificent charities languish under the general blight. Every year, their troubled cry for help tells too truly how feeble is their hold upon the churches.

Dear brethren, we cannot close this fraternal cry of warning without indicating, briefly the cause and cure of this long apathy, whose consequences, as we have shown, are full of such frightful importance to the children of God and the world at large.

The cause lies not in any general sluggishness existing in the minds of men. Never were the activities of the human race more fully aroused than now. No field of thought or work is left uncultivated by the keen intellect and iron will of the age. The huge earth comes daily more within the grasp of the human hand, and its subtlest agencies have been harnessed as horses to the car, and sent across continents and oceans to bear his message of trade. It is this very activity of the age that has led to the results we deplore. The minds of men are called off from the old themes of thought and conversation, and hurried to new and, falsely so called, more practical things. Christians no longer sit by their firesides, as of old, and debate the high doctrines of election, the sonship and divinity of Christ, the atonement and relations of faith and repentance and regeneration. The Christian mind has been diverted from the deep and ever needful heart-work of self-examination, and the prayerful struggle for purity of heart and assurance of faith, and led to expend its forces in external activities. Gradually it has fallen asleep to the great spiritual facts around it, and losing faith in the grand spiritual forces belonging to the church, it has sought to supply their place by the power of money and worldly policy. The decay of faith has unknit the bonds of hope, and loosened the urgency of prayer. Thus while "the form of godliness" remains "the power thereof" is fatally lacking. It is a Christianity with the Christ left out—a magnificent divine machinery with the omnipotent motive power lost, and which we are striving in vain to run by hand.

It is far easier, brethren, to prescribe the remedy for this deep and slumberous apathy, than to enforce

its use. The cause itself, of the disorder, indicates the cure. "Awake, thou that sleepest!" says a divine voice, "arise from the dead and Christ shall give thee light." Even a child will tell you that to "repent and do the first works" is the simple remedy for all backsliding. But in seeking to return to the old paths it must be avoided as a fatal error that we are to seek merely the renewal of old experience. Not to regain the piety we have lost, but to realize the full, pure, perfect piety of the Bible, must be our aim. The reform must be radical or it will be useless. Not to do better than we have done, but to do all things commanded us, must be the mark for our efforts.

True Christianity claims that the whole life shall be religious; that the life of Jesus with all its holiness and humility, its constant self-denial and disregard of worldly wealth or honor shall be the one pattern for every Christian man. No reform therefore, can be blessed of God that does not aim to meet these claims of the gospel in all their length and breadth. We need then a revival of the full Bible Christianity—a Christianity that counts "that the friendship of the world is enmity with God," and holds him who affiliates with the world and serves for its rewards, or seeks to enjoy its pleasures or honors, traitorous to the Saviour whom that world crucified.

We want, brethren, a revival which shall change our religion to our fields and homes, our shops and stores with the same binding obligation as to the sanctuary or closet; that shall animate us with its consecrating love and faith when we visit or work, or buy or sell, when we eat or travel, as when we pray or preach or die. We want a conscience that shall rebuke every manifestation of unchristian temper or uncontrolled appetite, every fretful word or impatient wish or unholy desire, and "bring every thought into captivity to the will of Christ." We want a holiness that shall shine at the fireside, a mercifulness that shall extend to the brutes, a piety that shall overcome the world with all its awful power, and make us to exhibit here on earth, amidst all its difficulties and discouragements, the very temper and spirit of heaven.

Finally, dear brethren, let us pray that God will again, as in the days of Luther and Whitfield, and Bunyan and Edwards, lift up afresh a standard against the enemy that is come in upon us as a flood. Let judgment begin at the house of God. Let every one of us heed for himself the admonition, Watch and pray, and every one for himself seek a speedy victory over that dread trinity of sin, the World the Flesh and the Devil.—*Circular Letter Washtenaw Association.*

God is Love.

God is love; and the manifestation of it to us was his sending "his only begotten Son into this world, that we might live through him." Hereby he not only declared himself placable—not only desirous of manifesting a scanty goodness to the creature, but to show that his nature was enriched with the choicest love and grace, and his desire that it should flow out in the highest manner through a Mediator to a polluted and rebellious world. In him God opened his bowels, which lay secretly yearning, and "brought life and immortality to light through the gospel." Both mercy and love were manifested. Love is a perfection of a higher strain than mercy. Mercy may be prevalent where love is absent. Mercy hath for its object a thing miserable. Love hath for its object a thing amiable; pardoning grace hath for its object a thing criminal. The mercy of God is manifested in the death of Christ for us when we wallowed in misery. The pardoning grace of God is declared upon us as we are loaded with guilt. Love is manifested in being well-pleased with us in Christ, his best Beloved, after we are united to him by faith, and made comely and amiable by his comeliness put upon us.—*Charnock.*

WORKING ON SUNDAY.—An exchange says that a few Sundays since, a preacher in one of the rural districts near Augusta, Me., seeing that none but females were present at the church service, rose and

remarked "that all the men were evidently in the fields taking care of their hay; he thought it their duty to do so, and *his to go and help them!*" So he dismissed the ladies with a benediction, and went forth among his friends, to show them his countenance and help their operations by the labors of his hands.

A Christian.

A CHRISTIAN is a child of God, a brother of the Lord Jesus Christ, a temple of the Holy Ghost, an heir of the kingdom, a companion of the angels, lord of the world, and a partaker of the divine nature. A Christian's glory is Christ in heaven, and the glory of Christ is a Christian on earth. He is a precious child of God, clothed in the righteousness of Christ, walking before God in holy fear and strict obedience, shining as a light in the world, and as a rose amongst thorns; he is a wonderful subject of divine grace, over which the holy angels rejoice, and whom they accompany in all his ways; he is a wonder to the world, a terror to devils, an ornament to the church, the desire of heaven; his heart is full of fire, his eyes full of tears, his breast filled with sighs, and his hands full of good works. [Luther.

Truth before Friends.

AMONG the fiercest opponents of John Huss, the Reformer of Prague, was Paletz, once his intimate companion and bosom friend. Some persons sought to persuade Huss to follow the example of those who took sides with the Pope, and to join his old friend Paletz. To these entreaties Huss replied, "Paletz is my friend; and truth is my friend; both being my friends, it is most just that I honor truth in preference."

Tobacco.

THE *London Lancet* winds up an elaborate scientific examination of the effects of smoking tobacco, with the following conclusions, as the least unfavorable to the habit that can be granted:

"Let it be granted that there is such a thing as moderate smoking; it still remains that there is a long catalogue of frightful penalties attached to its abuse.

Smoking in early life is excess.

Smoking early in the day is excess.

As people are generally constituted, to smoke more than one or two pipes or cigars daily, is excess.

There are physiological indications, (such as profuse salivation, heart-burn, eructations, loss of appetite, especially in the morning, slowness or irregularity of the pulse, palpitation and precordial anxiety, giddiness, ringing in the ears, nausea, clammy perspiration, dimness of vision, tremors, &c.) any of which occurring in the case of an individual, are criteria of excess.

Jesting is not Convenient.

WHENEVER you see a professor of religion given to levity; foolish talking or jesting, rest assured that that professor's religion is superficial, that he greatly needs a deeper work of grace. Holy, sanctified, uniformly consistent Christians are always cheerful, but never indulge in vanity or light-mindedness. Jestings grieves the Holy Spirit, hinders prayer, and gives the lie to our profession. Levity, foolish talking or jesting is a sin—God forbids it as positively as he forbids swearing, stealing, or lying. See Eph. v, 4.

Who would think that Jesus said, "That for every idle word that men shall speak, they shall give account thereof in the day of judgment," if he were left to learn it from the conversation of his professed followers? He also says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles." "Death and life are in the power of the tongue." "Whoso offereth praise glorifieth me, and to him that ordereth his

conversation a right, will I show the salvation of God." "Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness and wisdom." "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction."—*Golden Rule.*

"What Can I Do?"

Has God called me by his grace, he has said to me, "Go labor in my vineyard." I desire to obey, but what can I do?

I can watch over my own growth in grace.

I can study God's word—meditate on his character—and call on his holy name in prayer.

I can endeavor to exemplify the spirit of the gospel in my life and conversation.

This I can do for myself, that I may become a "living epistle, known and read of all men."

But I can do something more. I can be of some service to the church. I can be in attendance at its meetings for prayer, and business, and public worship.

I can speak a word of encouragement to the desponding, and endeavor to reclaim those who are stepping aside from the path of duty.

I can contribute the due proportion of my time and money toward sustaining the church at home and abroad.

Yes, and this is not all I can do—I can do something for the unconverted.

I can invite my friends and acquaintances to go with me to the prayer-meeting, and to the Sabbath congregation.

I can say a word to them about their souls; I can put a tract in their hands adapted to their wants; and in the Sabbath School I can labor more directly for the salvation of the young.—*Congregational Herald.*

Knowledge of Forgiveness.

THE knowledge of forgiveness is regarded by many as one of the most exalted and remote attainments of religious experience. Not clearly understanding the divine method of forgiveness, and hindered by what they consider to be a becoming humility, they say, Such a state can never be ours in this life. It is high; we cannot attain unto it. But did they rightly understand salvation by a suretyship, as revealed from heaven, they would perceive, that pardon is not directly a matter of religious experience, but of religious faith.

Pardon is not a state to which the believer raises himself by a long and holy course—it is an act of God's free mercy and grace in Christ Jesus. A full and free forgiveness is granted unto us the moment that we believe in Jesus. Even the "little children," to whom St. John writes in his first epistle, enjoyed this blessing from the commencement of their Christian course. All other Christians are equally welcome with these youthful believers to the immediate enjoyment of this privilege.

Understand, then, O Christian, the gospel of suretyship clearly, that thou mayest give thanks joyfully. If thou hast confessed thy transgressions over thy Saviour's head, if thou art thus daily laying there every sin that rises on thy conscience, then by all that is true and faithful in the promises of God, be entreated to believe with an undoubting mind, that they are all forgiven thee in Christ.

The Alpine Horn.

THIS horn is an instrument formed of the bark of the wild cherry that grows among the Alps. It is of great importance to the Alpine shepherd, as it is used as a kind of speaking trumpet, and can be heard to a very great distance. Just about the time when the sun gilds with his rays the everlasting snow on the high cliffs of the mountains, the adventurous shepherd, who has lured his little chalet highest on the dizzy crags, blows a shrill blast, and repeats through his horn, "Praised be the Lord!" And the hunters who dwell around utter it again, and it is caught up and prolonged by the little valleys below. The huge piles of snow send back the solemn echo until all who hear it pause in awe.

How simple, yet sublime! The hunter, when he returns at eve, wearied with the chase, repeats those loving, worshipping words, "Praised be the Lord!" When fairy-footed Spring treads on those wintry heights and melts the snow-wreaths from their brow, then, thankful for the light-eyed visitant, the Alpine horn rings clear and loud, "Praised be the Lord!" And when merry vine-clad Summer follows, breathing beauty upon those wild summits, and causing the hardy flower to blossom so sweetly in its mountain home, then in calm peacefulness the Alpine horn is heard. Winter, too, may rear his fairy palaces of cold, bright, transparent crystal, and prison the gushing streams in magic boundaries, and spread a vale of mist and snow over the crushed and withered flowers; then the hunter follows the free, wild chamois, and, returning successful, repeats in gladness, "Praised be the Lord!"

The following lines were suggested by this beautiful custom:

THE ALPINE HORN.

When varying hues of parting day
O'er evening portals faintly play,
The Alpine Horn calls far away,
Praised be the Lord!

And every hill and rock around,
As though they loved the grateful sound,
Send back 'midst solitudes profound,
Praised be the Lord!

Just heaven! has man so thankless grown
He brings no anthem to thy throne,
When voiceless things have found a tone,
To praise the Lord!

Ah, not for see the shepherds come,
Though scarcely heard the "welcome home,"
From toil of day they quickly come
To worship God.

Kneeling, the starry vault beneath,
With spirits free as air they breathe—
Oh pure should be their votive wreath,
Of praise to God.

How lovely such a scene must be,
When prayer and praise ascend to thee
In one glad voice of melody,
Eternal Lord!

All space thy temple—and the air
A viewless messenger, to bear
Creation's universal prayer
On wings to heaven.

Oh that for once some Alpine horn
Both closing eye and waking morn,
Would sound and bid my bosom scorn
The world's vain joys!

Its treasured idols all resign,
That when life's cheating hues decline,
The one undying thought be mine
To praise the Lord!

Drawing Near to God.

THE spiritual Psalmist said that it was good for him to draw near to God. He spoke from experience. Some of my readers have had a similar experience. It is a comfort to believe that this article will be read by some who know that it is good to draw near to God. What are some of the effects of so doing—effects which led the Psalmist to pronounce it good?

By drawing near to God, we are made to feel that he is love. It is not difficult to form some conceptions of the power, wisdom and justice of God. We can do all this while we remain at a distance from him. But to know the meaning of the expression, God is love, we must draw near to him. When we are near to him, we are in an atmosphere of love. We feel that God is love. All dread and distrust are banished. We see the propriety of the expression, God is love. We have some knowledge of its meaning. It is the most precious knowledge that we can possess.

By drawing nearer to God, the love of sin is destroyed. No man feels any desire to sin when the love of God is shed abroad in his soul as it must needs be, when he really draws near to God. The love of sin still remaining in the converted soul, is the great obstacle to progress, and the great source of sorrow. It is the great business of Satan to multiply occasions for exciting that love, and causing

it to lead to action. In repressing it and subduing it, consists the warfare that is carried on by every regenerate soul. While we are near to God, sin has no power. The soul is absorbed in an object so lovely that it can see no beauty in sin. So long as the soul is near to God, so long is the love of sin in abeyance.

By drawing near to God, we forget the world, its distracting cares, and its tendency to mar our peace, and to lead us astray from duty. We are constrained to have daily intercourse with the world, and it is impossible for us not to be influenced by the scenes and circumstances by which we are surrounded. So far as those influences are unfavorable to holiness, we need at times to withdraw from them, and to fortify ourselves against them. This can be effectually done, only by drawing near to God. Then the world is no longer seen in a false light, and its influence for evil is destroyed.

By drawing near to God, we get clearer views of the beauty of holiness. This is the great end of life, the great end of our being, to be holy as God is holy. When we are near to God, we are near to the great exemplar of holiness. We see its beauty and desirableness as we can see it no where else. Being thus in the immediate presence of perfect and infinite holiness, we are, in a measure, transformed into the same image. The more we draw near to God, the more holy we shall become. Truly it is good for us to draw near to God.

Spiritual Life.

Is there within you, is there within you a little feeble outgiving of your affection toward Christ—a little feeble, fluttering pulsation of spiritual life? It is a work of grace—it is God's work. It is ground for hope that you have the "Son of God," that you have life. It is the first swelling of a little seed, which shall sprout, and shoot up, and grow unto perfect life. But it is a small and feeble, though a precious thing; therefore watch it, guard it, cherish it, culture it. Go with it to the cross, to the mercy-seat, day by day, that it may be nourished by fellowship with your Redeemer.

"Let your Light Shine."

WHEN first we are brought to know Christ, this light is kindled—kindled by being brought into contact with Him who is "the Light of the world." Having been thus kindled, it must shine. The new life is the shining. The new feelings, the new desires, the new tempers, the new words, the new walk and conversation—these are the beams of light which should stream out from us upon a dark world. [Bonar.]

Anger.

PRAYER is the great remedy against anger; for it must suppose it in some degree removed before we pray, and then it is the more likely it will be finished before the prayer is done. We must lay aside the act of anger, as a preparatory for prayer; and the curing the habit will be the effect and blessing of prayer, so that if a man to cure his anger, resolves to address himself to God by prayer, it is first necessary that, by his own observation and diligence, he lay the anger aside, before his prayer can be presented; and if we pray, and so endeavor, we have all the blessing of prayer which God hath promised to it to be our security for success. Humility is the most excellent natural cure for anger in the world; for he that by daily considering his own infirmities makes the error of his neighbor to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the faults of another, greater than that which he feels that he is frequently and more inexcusably guilty of.—*Jeremy Taylor.*

The sin you now tremble at, if left to yourself, you will commit; therefore, be humble, prayerful, and watchful.

In every company, remember you profess to be a member of Christ, a child of God, a temple of the Holy Ghost.

THE REVIEW AND HERALD.

"Saw fifty them through thy truth; thy word is truth."

BATTLE CREEK, MICH. OCT. 22 1857.

FAITH—WHAT IS IT?

A SUFFICIENT reason for occupying a space on this subject at the present time, will be found in the following remarks from a brother in this State. He says.—

"Conversing lately with a brother on the subject of Faith, I found that we differed greatly in our views, he holding that the word of God was faith, or in other words that the Bible was all the faith we have or can have; while I am of the opinion that faith is ours to exercise, being begotten in us by the Holy Spirit, and nourished by the promises of God. And as we could not come into the 'unity of the faith,' on the subject, (and there are others of the same belief with this brother,) we concluded to write to you, that you might yourself, or some of your corresponding Editors, or some one who is capable, collect the testimony on this subject and present it through the Review."

It is not with any feelings of special capability that we now attempt to offer a few thoughts concerning this subject; but we will endeavor to throw what light we can upon it from the teaching of the New Testament, as far as the briefness to which we are compelled will admit.

The word, faith, has different significations. Its first and primary signification, according to the definition of both the English and Greek word, is, belief, the assent of the mind to the truth of what is declared by another, resting on his authority and veracity without other evidence. Says Robinson, "In the N. T., *pistis* (faith) is used specially in reference to God and divine things, to Christ and his gospel, and thus becomes in some sense a technical word, particularly in the writings of Paul; denoting that *faith*, that confiding *belief*, which is the essential trait of Christian life and character, *i. e.*, gospel faith, Christian faith. Rom. iii, 22. Sq."

"The faith of the gospel is that emotion of the mind, which is called trust or confidence, exercised towards the moral character of God, and particularly of the Saviour.—*Dwight*."

"Faith is an affectionate practical confidence in the testimony of God."—*Hawes*.

"Faith is a firm cordial belief in the veracity of God, and all the declarations of his word; or a full and affectionate confidence in the certainty of those things which God has declared, and because he has declared them."—*Woods*.

That these definitions are drawn from, and are in accordance with the use of the word in the New Testament will be seen, when we come to notice the manner in which it is there used.

It may mean secondly, the object of belief, a doctrine, or system of doctrines believed. The teachings of the gospel. For instance, Gal. i, 23. "But they heard only that he which persecuted us in times past now preacheth the *faith* which he once destroyed. See also Acts vi, 7; xiii, 8; xiv, 22; xvi, 5; Rom. xiv, 1; 1 Cor. xvi, 13; 2 Cor. xiii, 5; Eph. iv, 13; Col. i, 23; ii, 7; 1 Tim. i, 2; iii, 9; iv, 1; v, 8; vi, 10, 21; 2 Tim. iii, 8; Titus i, 13; ii, 2; iii, 15; Jas. ii, 1; 1 Pet. v, 9; 2 Pet. i, 1. These are believed to be the only instances in which the word occurs in this sense; and it will be perceived that it is when so used generally preceded by the definite article, the.

Third. It is used for the promises, or truth and faithfulness of God. Rom. iii, 3. "For what if some did not believe? shall their unbelief make the faith of God without effect?"

It may mean, fourthly, a belief in the lawfulness of things indifferent. Rom. xiv, 22. "Hast thou faith? have it to thyself before God."

These second, third, and fourth definitions of the word may be called exceptions to its general usage; but even in these we see that it cannot mean the

word of God, or the Scriptures. Can it have this meaning in the remaining instances? We answer. If there is any difference between the Scriptures themselves, and a *belief* in the Scriptures, there is a difference between faith and the word.

If faith means the word of God, then we may substitute this expression for that word in the instances where it occurs. This is often a very good way to test such questions. Let us try a few examples: Matt. viii, 10. When Jesus heard it, he marvelled, and said to them that followed. Verily I say unto you, I have not found so great word of God, no, not in Israel. Chap. ix, 2. And Jesus seeing their word of God, said unto the sick of the palsy, . . . thy sins be forgiven thee. Verse 22. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy scriptures have made thee whole. Matt. xv, 28. Then Jesus answered and said unto her, O woman, great is thy Bible.

But enough of this. Who will adopt such a reading as this? But the word faith occurs in the New Testament two hundred and forty-four times, and in nearly every case it would be as obviously absurd to substitute word of God or Scriptures for it, as in the instances we have noticed. How many times do we meet with such expressions as these: If ye have faith as a grain of mustard seed—if ye have faith and doubt not—when Jesus saw their faith—how is it that ye have no faith—thy faith hath made the whole—have faith in God—where is your faith—increase our faith—shall he find faith on the earth, &c. &c., in which we can only understand a belief and confidence exercised in the power and promises of God.

Perhaps we ought not to pass by Paul's illustration of this subject in Heb. xi, though we can now do but little more than to call attention to it. "Faith is the substance of things hoped for," says he, "the evidence of things not seen." That is, to account those things which are proper objects of our hope and desire, as sure and certain as though they were already here, as though we had their substance within our hands, or looked upon them with our eyes,—this is faith. The ancient worthies were persuaded of the promises. By faith Abraham went out from his native country not knowing whither he went; for he looked for a city whose builder and maker is God, and he counted it just as certain and sure as though he had already looked upon its gorgeous foundations, and entered through its pearly gates into its streets of gold. O that we might have more of this same faith, that we might indeed count ourselves to be but pilgrims and strangers on the earth; that we also might look upon that heavenly city as sure and as certain as though we already beheld it descending from God out of heaven, and thus be enabled to transfer our affections from the fading things of earth, to those treasures of heaven, which shall measure their existence with the great white throne. If Abraham and those who believed with him had occasion to rejoice as they beheld the promises, though they were afar off, we have more; for the better thing which God has provided for us, (Heb. xi, 40,) decrees that they without us shall not be made perfect. No sooner will he enter upon the eternal inheritance of the righteous than we. There is a consistency in the view that all the righteous from first to last will enter upon their reward together. Will we not then be willing to cast in our lot with faithful Abraham? If his hope was good, so is ours; for it is the same, it looks to the same end. Be this our prayer, Lord increase our faith.

We are commended by the faithful and true Witness to buy of Him gold tried in the fire. This must include faith; but it cannot be that we are commended to buy the word of God, as we should be if all the faith there is, is the word of God. That word we have already, and it is able to make us wise unto salvation, and thoroughly furnish us unto all good works. We want the eye-salve that we may understand it fully.

Faith cometh by hearing, and hearing by the word of God; and it seems to us it would be as proper to call hearing the word of God, as to call faith so.

No; faith is that confidence in the power and promises of God which enables us——Reader you may set anything you please to this blank; for all things are possible to him that believeth.

REPORT OF MEETINGS!

WE had the pleasure of attending the Conference at Caledonia, Mich., Oct. 3d and 4th, appointed by Bro. Frisbie. Brethren came in from Bowne, Grand Rapids, Monterey, &c. so that a large school-house was filled on the Sabbath. In this place are about fifty Sabbath-keepers, who have come out during the last six or eight months under the labors of Bro. J. B. Frisbie. We were happy to meet them, and preach to them the word of the Lord. There was good freedom at this meeting. There was an ear to hear, and we are glad to learn that some others are joining the ranks. Bro. Frisbie has labored faithfully with this people, and we trust they will faithfully help sustain him in his labors. He needs help now in order to be able to leave his good family and labor still in new fields, and must have it. Brethren, know the wants of those who cheerfully labor among you, and leave them not to want and discouragement.

From Caledonia we went to Monterey, where on the evening of the 8th inst. there was a meeting in the school-house near Bro. George Lay's, and an expectation to hear preaching. We went to the house feeling that we had nothing for the people. We told brethren on the way that we could not decide on any subject, and wished them to select. We sung a hymn, and had great freedom in prayer; sung again, but felt perplexed as to duty. In this state of mind, knowing not what to do, we gave liberty to others to use the time, when Mrs. W. arose and spoke with much freedom. The place was filled with the Spirit of the Lord. Some rejoiced, others wept. All felt that the Lord was drawing very near. How sacred the place. Those present will never forget that meeting. When seated, Mrs. W. began to praise the Lord, and continued rising higher and higher in perfect triumph in the Lord, till her voice changed, and the deep, clear shouts of Glory! Hallelujah! thrilled every heart. She was in vision.

Unknown to us there was a poor, discouraged brother present, who had thrown his armor down, in consequence, in part, at least, of neglect by his wealthy brethren, and was returning to strong habits which threatened the happiness of himself and family. A most touching and encouraging message was given for him. By the grace of God he raised his head that very evening, and he and his good wife are again happy in hope. Monterey church will never forget that evening. At least they never should.

Sabbath, the 10th, the place of worship was filled at an early hour, mostly with believers in that vicinity. We presented a most comforting and cheering subject in the forenoon. [Rev. xxii, 17.] but with little liberty. We became satisfied that the condition of that wealthy church called for the plainest testimony in regard to present duty. God's cause suffers in many respects for want of means, and these wants could all be supplied with a very little of the abundance in the hands of his professed people. We venture to say that one fourth of the actual increase of property yearly in the hands of the brethren in this State would more than sustain the cause in this State in all its departments. Yet those who hold this property talk of having all upon the altar for God. Does a sacrifice increase? Nay, a sacrifice consumes. The Lord and good angels are tired, grieved, and disgusted with this talk about a sacrifice on the altar which increases, while the cause of Bible truth in many places lies bleeding for want of means.

In the afternoon the Lord's Supper was partaken by the believing assembly. But while in prayer at the commencement of the meeting, awful solemnity rested down upon the place. Most all wept, several aloud. The scenes of Calvary came vividly up, and we all felt that it was good to weep before the Lord. O what a privilege to fall at the foot of the cross and kiss the very dust. The nature and object of the

precious institution was explained, and the season was a precious one.

Sabbath, the 17th, we spent with the church at Battle Creek, and enjoyed freedom and a blessed season in speaking upon the unity of the church of Christ and perpetuity of the Gifts. We gave it as our opinion that instead of undervaluing what Gifts are manifested among us, it would be better to thank God for what we have, and pray for more.

J. W.

A LETTER TO A FRIEND, ON THE MARK OF THE BEAST.

DEAR W.—You ask me in your letter what I think of the position taken by some, that the mark of the beast in the forehead or hand, is the sign of the cross made by Catholics in their ceremonies, which is made in their forehead, or hand, on Ash Wednesdays, &c.? I think in short, that we shall see by looking carefully, that it cannot be claimed with much plausibility that the mark of the beast is the sign of the cross as used by Catholics. I am aware that the position of which you have spoken is the one taken by many on the subject of the mark of the beast, and I will therefore assign some reasons for dissenting from that position.

You seem to express satisfaction in regard to the position we have taken respecting the two-horned beast, as we think every one will, who carefully weighs the argument. But, if our view of the two-horned beast is correct, *this* government is the power that is to enforce the mark of the beast. As you have noticed in our writings on this subject, the beast and two-horned beast are two distinct powers. Catholics enforcing their peculiar forms on the members of their church, cannot be claimed to be fulfilling the work of the two-horned beast; but for the fulfillment of that work, we must find another power which enforces some of the beast's sentiments by law. We shall object to the position referred to on the mark of the beast, for the following reasons.

1. If the mark of the beast is the sign of the cross made by Catholics, then *this* government must yet enforce upon its subjects the sign of the cross, and that under penalty of death; for the two-horned beast is thus to enforce the mark of the beast. Rev. xiii. 15. But this you see at once we cannot expect. The religion of this government is Protestant. Protestants do not believe in the sign of the cross. This two-horned beast in its profession is a different power from the first beast. Its religion is professedly different, although in some points it occupies Catholic ground; but it does not on the sign of the cross. You may say, "Perhaps the Catholics will establish their religion here." That would not be an image to the first beast. The first beast was the Catholic church clothed with civil power. It would look more like an image to that power to put Protestants in a position where they can sustain and enforce their peculiar tenets by law. An image to anything is not the thing itself, but something that is like the thing. So an image to the first beast is not the Catholic church established by law, but another church established in a similar manner.

2. This mark of the beast which is to be enforced by the image-beast, is something that is contrary to God's Commandments, because after the Third Angel's Message of Rev. xiv. warns against the mark of the beast, it says, "Here are they that keep the Commandments of God, &c." thus showing that those who are not in unison with that message, and are subject to the mark of the beast, are not keeping all of God's Commandments. I know of no commandment that forbids a man's making a sign of a cross on his forehead, yet I look upon it as a useless ceremony.

3. The mark of the beast, if received, will incur "the wine of the wrath of God" without mixture of mercy, the same as the worship of the beast. But is the mere making of the sign of the cross upon a person, of sufficient importance to call down the wrath of God without mercy? But as it has been, and can be clearly shown that Sunday-keeping as a

Sabbath is purely of Papal origin, and as such clear light is shining forth upon this subject. I can see a consistency in the position that the judgments of God will fall on a class of people that shall reject the clear light of his Commandments, and understandingly persist in keeping an institution of the beast—Papacy.

The mark of the beast, if it is to be enforced by Protestants, must be something which Protestants regard. What do they and Catholics agree in that leads them to break one of God's Commandments? I answer, they are agreed in neglecting the fourth Commandment and in substituting Sunday-keeping in place of the Sabbath. That they have done this, you have already seen from the arguments upon this subject.

The mark of the beast is called (Rev. xiv. 11) "The mark of his name," or title as the word is frequently said to mean. It is of the same import as the word in chap. xi. 13. The Roman power has assumed high sounding titles. "Christ's vicar on earth," in other words, a substitute for Christ. The Pope has not only assumed the position of law-maker, but he has changed the institutions of the Lord, and unblushingly acknowledges that it is by the authority of the Papal church that the keeping of Sunday as a Sabbath has been brought in. When asked for their authority for making laws, they point you to Sunday-keeping as a mark or sign of their right to make laws.

As we read in one of their Catechisms, entitled "Abridgement of Christian Doctrine," the question is asked, "How prove you that the church hath power to command feasts and holy days?" This is certainly calling for the mark of the name of the Catholic church, or in other words, for the sign of their royalty, or assumed power. Mark the answer, "By the very act of changing Sabbath into Sunday." Here they have plainly and frankly admitted that Sunday is the mark of their name.

There is another reason that might be assigned here for calling Sunday the mark of their name or royalty. That is this—this substitute sabbath of the Pope has taken the place that was formerly occupied by the sign (seal or mark) of the living God. We see by reading Ex. xxxi. 13, 17, and Eze. xx. 12, 20, that the Sabbath is the sign of the living God. Sign and seal are synonymous terms in the Bible. We read of Abraham, that "he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Rom. iv. 11. A seal of any law-making power, is a sign between them and their subjects, that they may be shielded from imposition. Then whatever is given as a sign between God and his subjects, that they may know him is his seal. The four texts we have quoted above show conclusively that the Sabbath occupies that place. God's Law evidently has a seal to it, and the power that has "thought to change it," (Dan. vii. 25.) could not effect a complete change without removing the seal of God; this they have done by mutilating the fourth commandment, and throwing away that part of it which enforces what the Bible recognizes as the seal of God. God's Law has a seal and should be taught now as a sealed Law.

A testimony is found in Isaiah viii. 16, which shows that in this dispensation God's Law will have a seal to it. This text is the only Old Testament scripture in which the word, disciple, occurs. A disciple is a learner of Jesus. The text says, "Bind up the testimony, seal the Law among my disciples." But when is this to be? The connection shows it is "when they say unto you, seek unto them that have familiar spirits," &c.

We have in this dispensation come to just such a time. The call is going forth for us to seek to spirits, but in this time God calls upon us to "seal the Law." We see there is occasion for such a work. Papacy has torn the seal from God's Law, and placed the sign of its own power in the place of it. Sunday-keeping has taken the place of God's seal or mark, and for the reasons assigned within, we hesitate not to call it "the mark of the beast." And as

you see from the work you read on the two-horned beast, steps are being taken in this government that begin to look towards a rigid enforcing of this Sunday institution of the Papal church by Protestants.

From these considerations we have come to the conclusion we have in regard to the "mark of the beast," and we confidently expect Protestants will go on with their efforts to enforce this Sunday institution. The Lord help us to search for his truth as for hid treasures, practice his Commandments, and prepare for the coming conflict.

Your brother in hope of life.

J. N. LOUGHBOROUGH.

Waukon, Iowa, Oct. 6th, 1857.

PLANETS AND THEIR PROBABLE DESTINY.

[Bro. J. Clarke of Ohio sends us the following account, copied, he says, from E. H. Burritt's *Geography of the Heavens*, p. 40.]

"Two hundred and fifty years ago, a bright star shone 50 deg. N. N. E. of Caph., where now is a dark void!

"On the 8th of Nov., 1572, Tycho Brahe and Cornelius Gemma saw a star in the constellation of Cassiopea, which became all at once so brilliant, that it surpassed the splendor of the brightest planets, and might be seen even at noon-day! Gradually this great brilliancy diminished, until the 15th of March, 1573, when, without moving from its place, it became utterly extinct.

"Its color, during this time, exhibited all the phenomena of a prodigious flame*—first it was of a dazzling white, then of a reddish yellow, and lastly of an ashy paleness, in which light it expired. It is impossible, says Mrs. Somerville, to imagine anything more tremendous than a conflagration that could be visible at such a distance. It was seen for sixteen months.

"Some astronomers imagined that it would reappear after 150 years; but it has never been discovered since. This phenomenon alarmed all the astronomers of the age who beheld it; and many of them wrote dissertations concerning it.

"Rev. Prof. Vince, one of the most learned and pious astronomers of the age, has this remark:—The disappearance of some stars may be the destruction of that system at the time appointed by the Deity for the probation of its inhabitants; and the appearance of new stars may be the formation of new systems for new races of beings then called into existence, to adore the works of their Creator."

"Thus we may conceive the Deity to have been employed from all eternity, and thus he may continue to be employed for endless ages; forming new systems of beings to adore him, and transplanting beings already formed into happier regions, who will continue to rise higher and higher in their enjoyments, and go on to contemplate system after system through the boundless universe.

"La Place says, 'As to those stars which suddenly shine forth with a very vivid light, and then immediately disappear, it is extremely probable that great conflagrations produced by extraordinary causes, take place on their surface.' This conjecture, continues he, 'is confirmed by their change of color, which is analogous to that presented to us on the earth by those bodies which are set on fire, and then gradually extinguished.'

"The late eminent Dr. Good, also observes, that worlds and systems of worlds are not only perpetually creating, but also perpetually disappearing. It is an extraordinary fact, that within the period of the last century not less than thirteen stars, in different constellations seem to have totally perished, and ten new ones to have been created. In many instances it is unquestionable, that the stars themselves, the supposed habitations of other kinds or orders of intelligent beings, together with the different planets, by which it is probable they were surrounded, have utterly vanished, and the spots which they occupied in the heavens, have become blanks! What has befallen other systems, will assuredly befall our own. Of the time and manner we know nothing, but the fact is incontrovertible; it is foretold by revelation; it is inscribed in the heavens; it is felt through the earth. Such is the awful and daily text; what then ought to be the comment?

*What if some day the inhabitants of other planets should direct their gaze towards this which we inhabit, and behold it presenting all the appearance of a terrific conflagration!—Ed

WORK FOR HEAVEN.

If thou hast thrown a glorious thought
Upon life's common ways,
Should other men the gain have caught,
Fret not to lose the praise.

Great thinker, often shalt thou find,
While folly plunders fame,
To thy rich store the crowd is blind,
Nor knows thy very name.

What matter that, if thou uncoil
The soul that God has given;
Nor in the world's mean eye to toil,
But in the sight of heaven.

If thou art true, yet in these lurks
For fame a human sigh,
To nature go and see how works
That handmaid of the sky.

Her own deep bounty she forgets,
Is full of germs and seeds;
Nor glorifies herself, nor sets
Her flowers above her weeds.

She hides the modest leaves between,
She loves untrodden roads;
Her richest treasures are not seen
By any eye but God's.

Accept the lesson. Look not for
Reward; from out thee chase
All selfish ends, and ask no more
Than to fulfill thy place.—*Ed.*

LETTERS

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

From Bro. Herald.

BRO. SMITH: I believe we are having the third and last message of mercy to the world; and my prayer is that the Lord would help me to live in accordance with this belief. By the grace of God assisting me I am determined to endure to the end, for the promise is to such that they shall be saved.

May the Lord help us so to live that we shall not get overcharged with the cares of this life. The enemy of all good is trying in every possible way to allure us into worldly business, and there so entangle us that we may forget God and become an easy prey; but if we seek to God for wisdom to escape all his snares and devices, we shall obtain it and he will lead us safely through. I feel like putting my trust in God, knowing that he will give me strength in the time of need.

Dear brethren let us be patient, for we know by the glorious flood of divine light that shines upon our pathway from God's word that we have not followed cunningly devised fables in embracing the doctrine of the speedy coming of our Lord; but we have for a foundation whereon to rest our hope, the prophets and apostles, Jesus Christ himself being the chief corner stone.

May the Lord in mercy help us as a people to feel the importance of now making diligent use of the day and means of grace, that we may by yielding submissively to the purifying process of the truth be sanctified through it. We have great reason to thank our heavenly Father for the truth he has caused to shine into our hearts amid the delusions of these last days, and let us diligently strive to honor and glorify Him who has done so much for us. I have been much encouraged of late by hearing of the prosperity of the cause in this State (Ohio) and my heart's desire and earnest prayer to God is that it may still arise; that the time may speedily come when all God's dear children will be gathered into the unity of the faith, and be found walking in accordance with divine requirements.

Yours striving for the kingdom

WILLIAM HERALD.

Green Spring, Ohio Sept. 4th, 1857.

From Bro. Wheeler.

BRO. SMITH: I improve this opportunity, to say that I spent the last Sabbath with the little church in this place. The Lord was pleased to meet with us by his Holy Spirit to comfort and encourage our hearts. There seemed to be a desire among the little company to get deeper into the work of the Lord,

to get lower in the vale of humility, that God might exalt them in due time. Evening after the Sabbath, and First-day, I held meetings in Plainfield, in a neighborhood where the present truth had never been presented. The congregations were not large; but good attention was given to the word spoken; and it appeared evident that the truth was making impression on the minds of some.

I have an appointment at the same place this evening, and hope that some jewels may be gathered out from among the rubbish. I feel encouraged to labor on in this cause, expecting soon to witness the mighty effect of the loud voice of the Third Angel. O Lord arouse thy people and hasten on the time is my prayer.

Yours for the truth.

F. WHEELER.

West Winfield, N. Y., Oct. 12th, 1857.

From Bro. Giddings.

DEAR BRETHREN AND SISTERS: Situated as we are where we have no one to meet with on the Sabbath, the Bible and the *Review* are all we have to cheer us on our way through this dark world. But amid all the darkness of error and superstition, the light of divine truth shines as a lamp to our feet, to light up the path to heaven. Never did sin appear so exceeding sinful, nor heaven so glorious as since the message to the Laodiceans came to us. The testimony, as a mirror on every side, reflects my imperfections. I have been trying to get rid of them, and through grace I mean to be an overcomer. I want to live so as to escape the things that are coming on the earth, and to stand before the Son of man, acquitted of all my transgressions.

I would say to those who are alone as we are, be faithful, watch a little longer, for the last lingering hours of the long, dark night of time are almost gone, and the bright morning of immortality is ready to dawn upon us. And you who have the privilege of meeting on the Sabbath, be dutiful to God, and faithful to each other. Great is your privilege if rightly viewed; for the psalmist said: "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Pray for us.

From your unworthy brother.

H. S. GIDDINGS.

Warren, Ills., Oct. 4th 1857.

From Sister Daniels.

THE Bible should be our only standard of faith, for its teachings cannot fail to lead us in the right way. If we will follow its teaching and if we are children of God we shall be thoroughly furnished unto all good works. Yes thoroughly furnished; for the Bible says so, and who will doubt it? I will not. If then, man has an immortal soul or spirit that can exist without a body, we shall be thoroughly furnished with proof from the word of inspiration; and if not, we shall have proof enough to show that. But some one may say he has an immortal soul, and bring Rev. xxii. 9 to prove it. He says that this proves plainly that he has an immortal soul; but if it proves any such thing I fail to see it. I know when John was about to fall at the feet of the Angel to worship, he says, "See that thou do it not; for I am thy fellow servant and of thy brethren the prophets." It seems from the reading of the passage that the Angel was John's servant and had been a servant of the prophets. He did not say that he was the immortal soul of one of the prophets that had died and gone to heaven as it would have to read if it favored the immortality of the soul.

Verse 2 says that he was about to fall before the feet of the Angel. Now I would ask if an immortal soul has feet. It seems that the angel had, but some say that a new body was given it after it went to heaven; but we can find no proof of any such thing in the Bible, consequently we do not believe it. I

think the text referred to, fails to prove the immortality of the soul.

I think the Bible teaches us that we have no immortality in our present condition; and we are commanded to seek for it by patient continuance in well doing. Rom. ii. 7.

Again the Psalmist says, "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Then if he is immortal, he is destitute of thoughts; "for his thoughts perish."

Again, "The dead praise not the Lord, neither any that go down into silence;" so the most holy departed soul does not praise the Lord, if he has gone to heaven. Psalms cxxv. 17; cxlvi. 3, 4.

Many more texts could be brought to prove that we have not got immortality, but I think this is sufficient for the present.

R. L. DANIELS.

Ulysses, Pa., Sept. 28th 1857.

From Bro. Miller.

BRO. SMITH: Though a stranger, I write to let you know that I am a lover of the truths advocated in the *Review*. There are a few of us here who have kept the Sabbath of the fourth commandment since last Spring. We were first moved to search for the truth of the Bible on this point by conversing with brother West from Illinois. In searching the Scriptures, we found that keeping the first day of the week for the Sabbath had no foundation in the word of God; and if we ever expected to be saved, we must keep the Commandments of God and the Faith of Jesus. This appears to be a dark corner of the earth, for the world and the popular church go hand in hand against the Sabbath of the Lord, and those who keep it; but we read in the word of God, Matt. v. 11, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake;" and in 2 Tim. iii. 12, "Yea and all that will live godly in Christ Jesus shall suffer persecution." These and other passages are great encouragement for us to bear persecution. How great and precious are the promises contained in the word of God. It is meat indeed, and drink indeed to every hungry, thirsty soul. It is the power of God unto salvation to every one that believeth. O that we may be zealous and repent of all our sins, that we may at last have a right to the tree of life.

I would say that we have never heard any of the preaching brethren that are proclaiming the Third Angel's Message to the human family. We would be glad if some of the brethren would come this way and more fully explain to us this message, for I believe that there are some here that are almost persuaded to keep the Sabbath. There are also some that are keeping the Sabbath who are waiting to go forward in the ordinance of baptism if some one would come this way to administer it.

What a different book the Bible is to me to what it used to be. How plain its truths that teach the weary pilgrim the way that he must walk in, that he may finally stand with the Lamb on Mount Zion.

Yours in hope of eternal life.

HICKMAN MILLER.

Oncida, Ohio, Oct. 13th, 1857

From Sister Butler.

DEAR BRETHREN AND SISTERS: I praise God for his great goodness to me of late. While reading the warm, spirited letters in the *Review* from the brethren and sisters in Vermont and other places, my poor heart has been much comforted. I rejoice in the Lord that his truth is being spread far and wide, and that while the dear messengers are going from place to place, Jesus, who when he was in the world, said to his sorrowing disciples, "Lo I am with you always even to the end," is faithful to fulfill his word to them. They will ere long receive their wages, and gather fruit unto eternal life.

The work is moving forward, and all the powers of darkness cannot overthrow it. It is my daily prayer that the Lord would raise up more faithful

laborers to labor in his vineyard; for truly "the harvest is great but the laborers are few." I felt to praise the Lord, when I read in the *Review* that our Vermont brethren were coming into this great Western field with the Tent, to labor for precious souls who have not rejected such an amount of light as they have in that region; and I believe that the good Shepherd is with them and will direct them. I pray if it is the will of God that they may come to this place, for there is a hearing ear here, and I do long to see souls embracing this last, solemn truth which is destined to triumph.

For some time past I have endeavored to heed the counsel to the Laodiceans, to be zealous and repent. I have had a great desire of late to be just right in the sight of God, to live every day as though it were my last. My brethren and sisters, do we realize the solemn time in which we are living? I feel there is great danger of having our hearts overcharged with the cares and anxieties of this life, and that day come upon us unawares. O let us heed the exhortation of the dear Saviour, and daily seek strength and wisdom from him, that we may be kept in this perilous hour. This poor, perishing world is soon to be destroyed, but there remaineth a rest for the suffering saints, who are now struggling for life; and that glorious rest is very near. I expect if faithful to the end to enjoy it with the dear saints of all ages. Those who are sleeping in the dust of earth will soon awake. I want to see the prophets and apostles and martyrs that have laid down their lives for Jesus. "What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." Let us be diligent that we may be found of him in peace, without spot and blameless. Brother White's address to Sabbath-keeper's children is to the point; and also Bro. Cottrell's on pride. May we profit by them.

Yours striving to overcome. S. G. BUTLER.
Waukon, Iowa, Oct. 8th, 1857.

From Sister Armstrong.

BRO. SMITH: Your little sheet is a welcome visitor to me. I love the rich principles at advocates, although I have been a reader of its pages but a short time. I still love the truth, and am trying to keep all the Commandments of God and the Faith of Jesus. O what a kind and merciful Father we have; one in whom there is no variableness neither shadow of turning; one who cares for his children, and is not willing that any should perish, but that all should come to repentance. He so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. And the Son himself said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go away, I will come again and receive you unto myself, that where I am there ye may be also." Jesus has gone to prepare a place for us, and he will come again and receive us unto himself that where he is there we may be also. O how I long to be where my Saviour is, and be free from this world of sin and death. Do we love Jesus? Then let us so live that all men may know that we are his disciples; let us all wake up, and gird on the armor, have our lamps trimmed and burning, and be as men waiting for their Lord when he shall return from the wedding. We have line upon line, and precept upon precept, here a little and there a little, and there will be much required of us.

We have been passing through severe trials here of late. The truth is manifesting those who are determined to buy "gold tried in the fire," though it may take all they have in this world; while others appear as though they were rich and increased with goods, and had need of nothing. Saith the Apostle "Faith without works is dead, being alone." "Do

men gather grapes of thorns, or figs of thistles?" May the Lord help each and every one of us to be in earnest, to be zealous and repent. May we feel the responsibility that rests upon each one of us, and realize that without holiness no man shall see the Lord. Our thoughts and meditations should be holy, our whole bodies should be a living sacrifice, holy and acceptable unto God.

The ardent desire of my heart is, that the saints of God may, as one, arise and put on strength. Now is the time to be very humble, to get rid of pride, and everything that is offensive in the sight of God.

MARY ARMSTRONG.

Waverly, Mich., Oct. 8th, 1857.

Extracts from Letters.

E. Potter writes from Mosherville, N. Y., Oct. 1857. "Brethren and sisters, we should be up and doing while it is called to-day, for the night cometh when no man can work. I feel determined by the grace of God assisting me, to take heed to the warning of the faithful and true Witness, and buy gold tried in the fire, and white raiment that I may be clothed, and anoint my eyes with eye-salve that I may see. We have no time to lose. I feel the need of a deeper work of grace in my heart, for the time draweth near when he that shall come will come and will not tarry. If we are faithful we shall be delivered, every one of us, for God is faithful who hath promised. I praise the Lord for all these blessings."

Sister A. M. Eaton writes from Lynn, Mass., Oct. 1857: "I feel more and more like getting near to Jesus, where I can have all my sins and filth washed away by his precious blood, and be stripped of all these rags, and be clothed in His righteousness. It appears to me that thousands are starving for the truth and do not know it. If they could have but one taste of these truths, would they not hunger and thirst for more?"

Sister N. Guider writes from Currysville, Ind., Oct. 5th, 1857. "Bro. Smith: It is nearly three years since I commenced to keep the Lord's Sabbath, all alone, with many trials. I have endeavored to take heed to the faithful and true Witness, and repent. I feel that I am unworthy and weak, and all are against me, but thanks be to God for his tender mercy and grace. When I am east down, if I do my duty and speak for Jesus and his suffering cause, he gives me a token of his love and strengthens me in the midst of my enemies. If it were possible for me to be at some of the conference meetings, I would be thankful. I desire the prayers of the church that the Lord would give me grace to overcome the world, the flesh and the wicked one; that I may lay all on the altar of the Lord, and cut loose from the world. Pray for my family that they may go with me. Yours striving for a blessed inheritance with the saints."

Sister M. B. Pierce writes from Andover, Vt., Oct. 1st, 1857: "I rejoice to tell you that three have embraced the Lord's Sabbath within fifteen miles of us, and seem decided to try and keep all the Commandments of God and the Faith of his blessed Son."

Bro. C. O. Taylor writes from Rouse's Point, N. Y., Sept. 27th, 1857: "As a church we are still pressing our way on, having our eye on Mt. Zion as our final resting place. The soft, melting influence of the Spirit is in our hearts on the holy Sabbath as we meet for worship, to comfort, cheer and bless. We are not what we ought to be, not what we hope to be, but we are pressing forward. We have our trials; we are sometimes cast down, but not destroyed. God's word has led us thus far; it will till the perfect day. His kind hand has been on us, to mould and fashion; we hope it will remain. We are sometimes in the furnace; we hope to be kept there till our dross is all consumed. We want to be gathered with

the saints into the everlasting kingdom of our God; and this is our hope, praise the Lord.

"Much love to all the saints. I was in hopes to hear from Bro. Sperry before this time."

Sister S. G. Russell writes from Dartmouth, Mass., Sept. 27th, 1857: I do feel to praise God for his unbounded goodness to me in graciously granting the glorious light of the present saving truth to shine into my poor benighted heart. Of what vast importance is the clear light of present truth, in order for us to be able to shun the various delusions that are being manifested in these last days of peril. It is now near seven years since I commenced to keep the Sabbath of the Lord our God, and I can truly say the light upon this blessed truth has increased much since that time, for which I would be very grateful to God and those whom he has called to teach his Word. But the keeping of the commandments of God is not all that is required in the Third Angel's Message; we must have the Faith of Jesus also, to shield us in the day of wrath, which is near and hasteth greatly. O that the Lord may grant us a clear understanding of his revealed will, and enable us to have our loins girt with truth and our lamps trimmed and burning.

"I wish here to say that when Bro. White's article came out on the message to the Laodiceans as being applicable to the church of God at the present day it seemed most too severe; but I was soon led to see and feel in a measure the fitness of the application. I mean by the grace of God assisting me to arise from this lukewarm state. O for grace to overcome, that I may with all the faithful and tried ones sit down with Jesus on his throne."

Bro. O. B. Stiles writes from Bloomer, Mich., Sept. 12th, 1857. "I hope to be enabled to hold on my way and to overcome by the blood of the Lamb and obtain eternal life by keeping the Commandments of God, being cleansed from all sin by the atoning blood of the dear Redeemer. O for the gold tried in the fire that I may be rich toward God; that faith that works by love and purifies the heart. O for the white and spotless robe of Jesus' righteousness that I may be clothed.

"Blessed are they which hunger and thirst after righteousness, for they shall be filled," is a sweet promise to me. O for the eye-salve to anoint my eyes, that I may see clearly the path of duty, and know all God's will concerning me. Shall I ever enter the realms of glory, bask in the smiles of the blessed Redeemer, and hear the songs of the redeemed? Shall I join with them in shouting praises to God and the Lamb? Shall I hear the blessed invitation of Jesus, 'Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world?' Blessed hope of life and immortality, beyond this vale of sin and sorrow! How truly do I this evening sense the question of my Saviour, 'What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?'

Sister B. Smith writes from La Grange, Wis., Oct. 3d, 1857. "Bro. Smith: I am still trying to keep the true Sabbath, though alone and not having seen any of the preaching brethren for more than a year. At times I confess I feel almost discouraged, but when I receive the *Review*, it cheers my drooping spirit and I take fresh courage. Praise the Lord, it is like food to the hungry soul. Though I can do nothing else to sustain it I can pray that the Lord will bless and upbuild the cause it advocates, for I believe it is the cause of truth.

"We have no home in this world, and, thank the Lord, I ask for none if I may but be assured from day to day that I have an inheritance which is incorruptible. I feel unworthy, having been very unfaithful, but I desire to be zealous and repent."

Never dare go where you have reason to question whether God will go with you; a Christian should never willingly be where there is not room for his Saviour.

THE REVIEW AND HERALD.

BATTLE CREEK FIFTH-DAY, OCT. 22, 1857.

It is rather a singular fact, considering the prayer of our Saviour that his disciples might be one, which would of course include a oneness in the truth of the gospel, that the two points on which there is the most universal agreement in sentiment throughout christendom, are Sunday-keeping and immortal-soulism, which are both egregious errors. Has not an enemy had something to do with all this? The Son of God prayed that his followers might be one in the truth, and sanctified through it; but while men slept, the enemy set his wits at work, rooted out the truth, introduced the error, and made them one in that!

GERMAN TRACT. We are happy to say to those interested in this enterprise, that arrangements are now made with the Editor of the *Israelite*, Cincinnati, O., to translate the tract on the Nature and Obligation of the Fourth Commandment etc., into German, and furnish us stereotype plates of the same. The German Tract will therefore soon be ready for distribution, when the orders which we have received for it, will be filled.

Power Press and Engine.

The whole cost of Power Press, Engine, transportation and all expenses of putting them in motion is not far from \$1500. Of this sum \$1964 have been paid. There are due \$536. A portion of what is due has been pledged.

We are fully aware of the great difficulties of raising money at this time. But, perhaps none feel these difficulties more than we do. Will the friends of the cause make up this sum as soon as possible. Send us gold, or bring it to the Conference if possible. Or, send good bills or checks. We cannot meet demands against us, unless we are sustained in the Power Press enterprise, and have help immediately. JAMES WHITE.

There are about \$800 due from subscribers on the Review. This we must have to pay for paper ordered, and pay \$500 borrowed and used in publishing the Review. Save your hard money, and be sure to bring it, or send it to the Conference. Save your gold dollars and send them soon for the next volume. No one feels the sad state of money matters like the publisher. Don't let the Office suffer, brethren, for want of a little care on your part. JAMES WHITE.

Conference at Callin, N. Y.

This meeting was held according to appointment on the 3d and 4th of October. Bro. Rhodes met with us, on his way West. On sixth-day it was rainy, and perhaps some were hindered from coming on that account. However the brethren in that vicinity came together and the Spirit of the Lord was with us; and we had a sweet, heavenly time. The church generally seemed determined to rise with the message, by heeding the testimony of the faithful and true Witness. On the evening of the first day of the week we came together to break bread. We had a meeting, sweet, heavenly time, which was truly cheering to the scattered flock, who are pilgrims and strangers upon earth. We felt that it would be blessed indeed to be called to the marriage supper of the Lamb, where we may unite with the saints of all ages, and eat and drink at the Lord's table in his kingdom. May the saints soon be prepared, get on the wedding garment, the white linen, which is the righteousness of saints, and soon be called to see the feast fulfilled in the kingdom of God. R. F. C.

Note From Bro. Rhodes.

BRO. SMITH: I wish to say, that since July last I have visited the saints in Saratoga, N. Y. Western Vt., Northern and central N. Y.; with whom I had refreshing seasons from the presence of the Lord. All seemed resolved to awake out of sleep and go forward. We were especially blessed with some drops of the latter rain at Waltham and Enosburg, Vt., Buck's Bridge and Lorraine, N. Y., and not a little with individuals and families, who are "coming up out of the wilderness as fair as the moon," and will (without doubt in my mind) soon be as "clear as the sun, and as terrible as an army with banners." I am happy to say that I parted with my brethren in love

and with many tears, feeling the sweetest union with the tried and beloved ones. I am now on a pilgrimage, for life, for aught I know, towards the West, to do my Master's will in all things. I hope to be directed of God and have the prayers of all the saints, that my health may improve, and that I may be able to strengthen the brethren.

Your brother in Christ.

S. W. RHODES,

Bath, N. Y., Oct. 6th, 1857.

P. S. The good Spirit of Jesus has so rebuked the "accuser of our brethren" that he cannot breathe freely in our midst. I am ashamed of many of the petty trials that have been among us for years that are past. May God grant us enough of his Spirit to see and confess our faults one to another, and pray one for another that we may be healed, perfectly.

Peace fills my soul. Praise the Lord.

S. W. R.

APPOINTMENTS.**General Conference at Battle Creek.**

PROVIDENCE permitting, there will be a General Conference at Battle Creek, to commence Nov. 6th, in the evening, and hold Sabbath, First-day, and as much longer as shall be thought best. Those who come to this Conference are requested to remain and attend the meetings of business on Second-day.

We hope to see Bro. Andrews. Loughborough and Everts from the West at this meeting. Let there be a general rally from all parts of this State, and as many from other States, and from Canada as can see duty to come. We will feed with hay as many horses as we can put in our barns. We will lodge as many as we can provide beds for, then give up our floors, and barn-chambers to those brethren who can best endure such lodgings. Those who can, will do well to bring provisions, buffaloes, robes, or bed clothes, so that they can lodge in the old meeting house. Come along, brethren and sisters. Bring what you can, and we will do what we can for you.

This Conference will be at the opening of our new place of worship. I have put at least \$300 of borrowed money into this house for the church of God in this State, which I shall expect to receive at this Conference. These are hard times, brethren, but come prepared to do something as the Lord hath prospered. We will take gold, silver, good bills, wheat, corn, oats, butter, cheese, deer-skins, or good promises of help soon. You who felt badly over our scanty invitation to come to Conference last Spring on account of the small size of our place of worship, come and meet with us. And you who fear we are building too large, come and assemble in the house of prayer with us if there is room for you all. In behalf of the church in Battle Creek.

JAMES WHITE.

By advice of Bro. Byington, Bro. and Sr. White will hold a Conference at Colon, Mich., Sabbath and First-day, Oct. 30th and 31st. Bro. Byington and Phillips design to attend also. It is hoped there will be a gathering from Burr Oak, Union, Burlington and other places.

On the evening of Nov. 1st we will meet with the church in Burlington. JAMES WHITE.

The P. O. Address of Bro. Daniel Phillips, is Battle Creek, Mich.

Letters.

H. Edson, H. A. Wetherbee, F. Wheeler, I. Brown, R. T. Payne.

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.

Wm. Milroy 1.00, xii.1. D. Stafford 1.00, xii.1. Chas. Kelly 1.00, xii.1. A. T. Andrews 1.00, xii.1. Wm. E. Brockway 1.00, xii.1. L. Jerould 0.25, xii.1. Wm. S. Bunck 0.25, xii.1. J. Young 0.25, xii.1. M. Cryderman 1.00, xii.1. M. Armstrong 1.70, xii.1. L. Ashley 1.00, xii.1. J. J. Perkins 1.00, xii.1. J. J. Curtis 1.00, xii.1. Jno. Bishop 1.00, xii.1. Jno. P. Ayres 2.00, xii.1. D. B. Dunham 1.00, xii.1. A. G. Hopkins 1.00, xii.1. Mr. J. Smith 1.00, xii.1. H. Gold 1.00, xii.1. M. Leach 0.50, xii.1. G. W. Newman 1.00, xii.1. J. Hutchins 1.50, xii.1. H. L. Richmond 1.00, xii.1. F. Swary 1.00, xii.1. D. R. Palmer (for M. A. Mills) 1.00, xii.1. E. Potter 2.00, xii.1. J. D. Triplett 2.00, xii.1. C. Cartwright 2.00, xii.1. A. Cartwright 2.00, xii.1. A. Sanders 1.00, xii.1. J. Byington 1.00, xii.1. Edwin Hall 1.00, xii.1. Amos Lewis 0.50, xii.1. D. R. Palmer 1.00, xii.1.

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