

# 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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#### MY FATHER'S BIBLE.

Flow on, sweet tears! I needs must weep,  
For memory calls from fountains deep,  
That treasured store of holy tears  
The heart has garnered up for years—  
Mine eyes behold

My Father's Bible—his of yore;  
Than mines of gold,  
He prized it more!

When grief oppressed, and crushing care;  
When Death had nipped our loved and fair,  
And dark misfortune's heavy hand  
Was laid upon our little band,

In painful loss;  
He then would read what Jesus bore:  
Upon the cross,  
And weep no more.

When pleasure spread her flowery maze,  
To lure our feet from virtue's ways,  
And sin with fell, insidious art,  
Wove fatal spells to snare the heart—

This truthful page,  
Our doubting footsteps onward bore  
Through every stage,  
Till doubt was o'er.

When called to seek the distant West,  
I craved a father's last behest;  
'Mid parting pangs we scarce could brook,  
'Take this,' said he, 'this blest old book,  
So long, long mine;  
And tho' I give no other store,  
'Tis wealth divine—  
Prize nothing more.

Long hast thou known a father's care;  
Shared daily in his fervent prayer;  
But now we part—farewell, my child!  
He said no more, but wept; yet smiled,  
As pointing still  
To this old book, when through the door,  
I passed the sill,  
Crossed nevermore!

Now moonbeams sleep upon his grave,  
And mournful willows o'er him wave;  
No more from death's repose he'll wake,  
To plead with man for Jesus' sake,  
His sins forbear.

O, as I turn these pages o'er,  
Than jewels rare,  
I prize them more.

When death would fright the timid soul  
With coffin, shroud, the grave's dark goal,  
The parting hour, the dying groan,  
The world unseen, a fate unknown,  
A light from thee,  
Thou Book of books, dost round me pour;  
Death's shadows flee—  
Life evermore!

Thou'rt dingy now, and sadly worn,  
With crumpled leaves and binding torn;  
Thy value others may not see,  
But thou art priceless wealth to me!  
Shrined in my heart  
Shall be thy memory and thy lore;  
My soul's best chart  
For evermore!

[S. Dier.

#### SELF-FLATTERY.

Section I. ALL flattery, and especially self-flattery, is criminal and injurious; but self-flattery, in regard to the concerns of salvation, is to the last degree dangerous and destructive. To persuade ourselves, or endeavor to persuade others, that we possess goodness of which we are in reality destitute, is shameful and ruinous dissimulation. But of this, Laodiceans, and self-deceivers in every age, are guilty.

My present design is not to shake the well-founded hopes of any man, or to excite unreasonable apprehensions, but to discover the radical and fatal defects in the basis of many men's expectations of future happiness. Men must judge of their religion by examining its foundation; if that fail, the superstructure is perishable and worthless.

There is a laudable spirit of caution cherished by saints, which makes them sensible to the danger of self-deception, and renders them watchful and circumspect; there is also a culpable anxiety and fear, tending only to gloom and despondency, to which they sometimes give way: by the former they are guarded against evil; by the latter they deprive themselves of inward peace.

Sometimes good men, indulging groundless fears of hypocrisy, are blind to the clearest evidences of their gracious state; but more frequently, the merely formal, regardless of consequences, close their eyes upon the proofs of their guilt and jeopardy. This is an evil in regard to both, but less hazardous in one case than in the other. For he that sees not his own graces, and realizes not his privileges, does but deprive himself of quiet and enjoyment for a short time; whereas he that shuts his eyes against the evidences of his sin and condemnation, procures the endless destruction of his soul.\*

I shall endeavor in this chapter to make it evident, that among professors of religion, many are deceived; to assign the causes of their deception; and to make such inferences and reflections as the subject suggests.

Section II. That many professors of religion are deceived is evident,

1. From the fact that there are more professors than converts. There are many professors of religion who are christians only by education; who have grown as it were up into the church, but who have never been translated out of the kingdom of darkness into the kingdom of Christ. Others have been induced by the influence of custom, by slavish fear, by ambition, or by more unworthy motives, to profess christianity. Now all such deceive themselves, and while they accelerate their eternal ruin, they greatly increase its aggravations. Let them reflect, that to appear, in the view of men, like

\* "The want of distinguishing in things that appertain to experimental religion, is one of the chief miseries of the professed world. It is attended with very many most dismal consequences: multitudes of souls are fatally deluded about themselves, and their own state, and so are eternally undone; hypocrites are confirmed in their delusions, and exceedingly puffed up with pride; many sincere christians are dreadfully perplexed, darkened, tempted, and drawn aside from the way of duty; and sometimes sadly tainted with false religion, to the great dishonor of christianity and hurt of their own souls. Some of the most dangerous and pernicious enemies of religion in the world (though they are called bright christians) are encouraged and honored, who ought to be discountenanced and shunned by every body; and prejudices are begotten and confirmed, in vast multitudes, against everything wherein the power and essence of godliness consists; and in the end, Deism and Atheism are promoted." *President Edwards' Life of Brainerd.*

christians, is one thing; to be christians indeed, in the sight of God is quite another.

2. Many professors practice only an outward compliance with the commands of God. They know nothing of that inward, vital religion, which is seated in the affections of the heart, which subdues its sinful propensities and purifies its desires. But what will their external conformity avail? or what is it but a miserable imitation of that which lives in good men and prepares them for heaven? Surely it can have no better effect than to fit them at last to accuse and condemn themselves.\* Certain it is, that there are many professors of this class who, like Jehu, take no heed to walk in the way of the Lord God of Israel with their heart; who deceive themselves, or endeavor to deceive others; and who will sooner or later receive the fearful reward of their doings.

3. That many professors are self-deluded, appears from the circumstance that, in severe trials, numbers fall away. They are removed from their steadfastness, as dry leaves are carried away by a tempest. "They go out from us, that it may be made manifest that they were not of us." "When tribulation or persecution ariseth because of the word, they are quickly offended." Had they been told at first that their professions and zeal would terminate thus, probably their reply would have been like that of Hazael to the man of God: "What, is thy servant a dog, that he should do this thing?" Alas, how unlike is their brilliant and hopeful morning to their dark and gloomy evening! These professors have more of the moon than of the sun; they have little light, little heat, but many changes.†

4. Another proof that there are numerous false professors is, that many secretly indulge some beloved lust, which, like a worm at the root, cripples and kills them. Such persons may have excellent gifts, and perform various and difficult duties; but pampering one lust, or allowing one secret sin, will destroy them. To cut off a right hand, or pluck out a right eye; to deny themselves and forsake all for Christ, requires such heart-religion as they do not possess. They study to exhibit a becoming exterior deportment; they refrain from open impieties, and visibly conform to their profession; and hence they acquire great confidence, and display themselves

\* "If we be not in good earnest in religion, and our wills and inclinations be not strongly exercised, we are nothing. The things of religion are so great, that there can be no suitableness in the exercises of our hearts to their nature and importance, unless they be lively and powerful. In nothing is vigor in the actings of our inclinations so appropriate as in religion, and in nothing is lukewarmness so odious." *Edwards on the Affections.*

† "It is with professors of religion, especially such as become so in a time of outpouring of the Spirit of God, as it is with blossoms in the Spring: there are vast numbers of them upon the trees, which all look fair and promising, but yet many of them never come to anything; and many of those that in a little time wither up, drop off, and rot under the trees, yet for a while look as beautiful and gay as others; and not only so; but smell sweet and send forth a pleasant odor, so that we cannot by any of our senses certainly distinguish those blossoms which have in them that secret virtue which will afterward appear in the fruit, and that inward solidity and strength which shall enable them to bear, and cause them to be perfected by the hot Summer sun that will dry up the others. It is the mature fruit which comes afterward, and not the beautiful color and smell of the blossoms, that we must judge by. So new converts, (professedly so,) in their talk about things of religion, may appear fair, and be very savory, and the saints may think they talk feelingly. They may relish their talk, and imagine they perceive a divine savor in it, and yet all may come to nothing." *Edwards on the Affections.*

with much assurance; but they secretly love and practice iniquity, they cherish some known sin, and thus flatter, and deceive, and ruin their souls.\*

5. Those professors of religion who are unaccustomed to the daily practice of *secret devotion*, constitute not a small part of the multitude who are deceived. There are many who attend the public ordinances of religion, and who either statedly or occasionally, engage in social worship with the family, but whose religion does not lead them to the closet, nor incline them to any unobserved intercourse with heaven. These people call themselves children of God, but their piety comprises nothing so personal, or particular, nothing which so much distinguishes them from the heedless world, which renders the hope of salvation so interesting, or the possibility of damnation so horrible, as to give them a relish for prayer, devout meditation, and secret communion with God. They shrink from the idea of retiring by themselves and laying their hearts open to that invisible Being, that holy God, whom they profess to love and to worship, they contrive therefore to forget their secret, if not all their sins, to be unconscious of their wants, and to impose on themselves by substituting casual outward formality for that godliness which has the promise of the life to come. Reader, if thy heart were right with God, and thou didst not cheat thyself with a vain profession, thou wouldst have frequent occasions for the peculiar duties of the closet, which thou wouldst conceal from thy familiar friend. "Charity vaunteth not itself." True piety can by no means entirely lay itself open to the eyes of men; public actions and appearance may support its credit, but secret exercises must maintain its life, and supply its purest enjoyment.

6. There are many professors who never made religion their *chief concern*, and who, therefore, though they have a name to live, are dead in sin. While there are those who "give themselves to the Lord;" "whose conversation and treasure is in heaven;" "the end of whose life is Christ;" who give religion the precedence both in their affections and their time; and who are constant and unwearied in the service of God: there are also professors whose religion engrosses not their attention, and occupies little of their time; so far from being the chief object of their solicitude, it is treated as if anything else was more important; and when they pretend to engage in it, their thoughts and hearts are somewhere else. It is not their design, in attending to the duties of religion, to honor or to have fellowship with God, to become conformed to his law, to have their unholy propensities subdued, or the genuineness of their piety tried; they pray as if they prayed not, and hear as if they heard not; and if they derive no benefit from ordinances, if they acquire no animation from their discharge of duties, they are not disappointed, for they anticipated no such effects.

From these considerations it is sufficiently manifest that many professors of religion deceive themselves in regard to their real character.

Section III. There are *four principal causes* of the delusion and dissimulation of false professors.

1. The *deceitfulness of the heart*. The hearts of such men, and of all the impenitent, "are deceitful above all things, and desperately wicked." They are so full of sophistry and guile, so changeable and illusive in their operations, and so incurably and perversely inclined to evil, that they will be found at last to have been a sufficient cause of men's ruin. The wicked, when finally cast away, will be sensible that the shame and the blame of their perdition is ascribable wholly to themselves. They will see that the self-adulation, the hypocrisy, the unbelief,

the contempt of vital piety, and the bold indifference to the invitations and threatenings of God's word, which they have practiced, were suited to prepare them for eternal death. Verily, "he that trusteth in his own heart is a fool."

2. False professors are eminently exposed to the diabolical arts and influence of the *great adversary*; they lay themselves open to his foul suggestions, and by their love of error and sensuality they both invite and ensure success to his artifices. Hence it is not to be wondered that he takes them captive at his will. He is the god of this world, that blinds the minds of them that believe not, and decoys the thoughtless into hell; they of all men are most ready to close with his devices and yield to his impostures. With reference to them, Basil represents this apostate spirit as thus insolently addressing Christ: "I have them! I have them! In spite of all thy blood and miracles, thy wooing and beseechings, thy knockings and strivings, I have cozened thee of them at the very gates of heaven."

3. The *effects* wrought in many unregenerate professors, the excitements of feeling, the raptures of fancy, the bliss of ideal safety, the pleasure of living as they list, without obscuring their prospects or disturbing their consciences, greatly increase and confirm their delusions: They do not distinguish between the operations and fruits of the Spirit of God in the sanctification of men, and the effects of error, of ignorance, of stupidity, of enthusiasm, or of diabolical influence. Their own experience is the standard by which they judge of themselves; and that not unfrequently is such as to dazzle and infatuate them. They are ready to say, "I am rich and increased with goods, and have need of nothing." Among those who are deceived in this way, some assume the office of religious teachers. Let them consider the words of Him by whom teachers must be judged: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" To whom the Judge will say, "Depart from me, I never knew you."

4. The practice of *comparing themselves with others*, is a cause of deception among many. Thus the Pharisees, by trusting in themselves that they were righteous, and despising others, kept up a high opinion of their own merit. They elevated themselves by depressing those over whom they affected a superiority. Some false professors mentioned by St. Paul, "measuring themselves by themselves," and comparing themselves among themselves, proved that they were as deluded as they were foolish. Instead of making one man, or one set of men, a test for the trial of another, God has established his word as the only standard of character, and by this those who are saints indeed form an opinion of themselves. But many false professors want a more lax and indefinite rule; they choose to compare themselves with characters that are in some respect subject to reproach. They are sharp-sighted to observe other men's faults, as they are their own supposed excellencies; they contemplate the failings of others with pity or derision, and their own doings with admiration. They bless themselves when they behold the impieties of the wicked: "God, I thank thee that I am not as other men are." A christian may and ought to praise God that he has been made by grace to differ from some other men, but he cannot rake together the enormities of the worst characters, or the infirmities of the best, in order to justify and applaud himself, as these pharisaical deceivers do.\*

Such are some of the causes of that general delusion and imposture under which so many bow down and perish.

Section IV. 1. Let me caution you to *beware* of inferring from what has been said, that *all pro-*

\* President Edwards, referring to spiritual pride, says, "He that is under the influence of this distemper is apt to think highly of his attainments in religion, as comparing himself with others. It is natural for him to fall into that thought of himself, that he is an eminent saint, that he is very high among the saints, and has distinguishingly good and great experiences. Hence such are apt to put themselves forward among God's people," &c. "But he whose heart is under the power of christian humility is of a contrary disposition." *Treatise on Affections*.

fessors of religion are deceivers, and that there is no truth or integrity in any man; this would be, with intolerable arrogance, to affect the prerogative of God; and with desperate severity to judge the hearts of men.

Some men are as apt to conclude that those are hypocrites whose hearts they measure by their own, as others are to decide that themselves are saints, by comparing their fancied virtues with the vices and crimes of the most abandoned. But, blessed be God, there is some grain amidst the heaps of chaff and rubbish; the Devil hath not the entire piece; a remnant is really and peculiarly the Lord's.

2. Let none imagine because so many are deceived, that *assurance* is unattainable. It is indeed a difficult acquisition, but is far from impracticable; hence all are commanded to "give diligence to make their calling and election sure."\*

3. I warn you not to conceal the truths of God or the graces of his Spirit, nor to be deterred from openly professing them, because many deceive themselves and others by a vain profession. Ought you to hide what you have, because another pretends to what he has not? The possession of holiness in your own soul is indeed what secures you from perdition; but the profession of it is what honors God, edifies the saints, and sometimes awakens sinners. Ostentation is sinful, but a serious and humble profession is an unquestionable duty.

Section V. Having guarded what has been said from abuse, I hasten to a more direct and special improvement of the subject. And surely I cannot better accomplish this, than by warning you to see to it, that *you be not of the number* who deceive themselves. Suffer me then to press that great apostolical caution, "Let him that thinketh he standeth, take heed lest he fall." O look carefully to your foundation! "Be not high-minded, but fear." You may have done and suffered many things for religion's sake; you may have excellent gifts and great comforts, much zeal for God and high confidence of your integrity, and all this may be right; but possibly it may be counterfeit and vain. Perhaps you have sometimes, upon examination, pronounced yourself upright; but remember that the Searcher of hearts has not yet delivered his final sentence; if he weigh you in the balance of truth and find you wanting, how will you be confounded and dismayed! Saints may look upon you with approbation, but they see not as God seeth; you may have a name to live while dead.

You know the fate of apostate professors mentioned in the gospel. Do they not all, as it were, cry to you with one voice, "If you would not come where we are, flatter not yourselves as we did; if you expect a better portion, be sure that you get better hearts: had we been more self-suspicious, we had been more safe."†

I would not frighten you with groundless alarms, but would gladly prevent fatal mistakes. Do you not find your heart deceitful in many things? Do you not shuffle over secret duties? Do you not condemn,

\* "Assurance is not to be obtained so much by self-examination as by action. The apostle Paul sought assurance chiefly this way, even by 'forgetting the things that were behind, and reaching forth unto those that were before, pressing toward the mark for the prize of the high calling of God in Christ Jesus, if by any means he might attain unto the resurrection of the dead.' And it was by this means, chiefly, that he obtained assurance: 'I therefore so run, not as uncertainly.' He obtained assurance of winning the prize more by running than by considering." *Edwards on Affections*.

† Mr. Bunyan gives the following description of apostasy and despair, in the dialogue between Christian and the man in an iron cage:

"Then said Christian to the man, What art thou?"

"The man answered, I am what I was not once."

"Chr. What wast thou once?"

"Man. I was once a fair and flourishing professor, both in mine own eyes and also in the eyes of others: I was once, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither."

"Chr. Well, but what art thou now?"

"Man. I am now a man of despair, and am shut up in it as in this iron cage. I cannot get out. O now I cannot!"

"Chr. But how camest thou in this condition?"

"Man. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart that I cannot repent."

\* "The scriptural representations of the state of the christian on earth, by the images of 'a race,' and 'a warfare,' of its being necessary to rid himself of every circumstance which might retard him in the one, and to furnish himself with the whole armor of God for being victorious in the other, are so far as these nominal christians are concerned, figures of no propriety or meaning. As little have they, in correspondence with the Scripture descriptions of the feelings and language of real christians, any idea of acquiring a relish, while on earth, for the worship and service of heaven. If the truth must be told, their notion is rather a confused idea of future gratification in heaven, in return for having put a force upon their inclinations, and endured so much religion while on earth." *Wilberforce's View*.

in others, evils which you scarce reprove in yourself? Are there not many selfish ends in your performances? Do you not find that you are far less affected with a great deal of service done for God by others, than with a little done by yourself? Is it not hard for you to look without envy upon the excellencies of other men, or without pride upon your own? Are you not troubled by a busy Devil, as well as by a bad heart? Has not he that circuits the whole world observed you? Has he not studied your constitutional failings, and discovered the sin that most easily besets you? Has he less malice toward your soul than toward those around you? Surely you are in the very thicket of temptations; thousands of snares are on every side. Alas! how few of the professing and expecting world win heaven at last! With what difficulty are even the righteous saved! Therefore search your heart; and may this caution penetrate your inmost soul: "Let him that thinketh he standeth, take heed lest he fall." Away with such uncharitable censuring of others, and be more just and severe in rebuking yourself. Away with unprofitable controversies; spend your thoughts rather upon this momentous question, "Am I sound, or am I rotten at heart?" "Am I a new creature, or the old disguised in borrowed clothing." Let it be your prayer that you may not be deceived. Pray and labor that you may not be given up to a heedless and vain spirit, and then have religious duties for a show to beguile and hush your conscience.\*

Surely that ground-work upon which your hope for eternal life is built cannot be too safely laid. I dare promise you, that when you come to die, you will not regret having devoted much time and attention to this matter. Whilst others then are panting after the dust of the earth, and crying who will show us any good? do you endeavor after the full assurance of the love of God.

Deceive not yourself with names and notions; they cannot change your heart. If you are still impenitent, if you have not been renewed and sanctified by the Spirit of God, it matters little by what name you are called, or how warmly you advocate the distinguishing doctrines of the gospel; you are in the sight of God a guilty, perishing sinner.

Once more, then, I warn you to examine the foundation upon which you rest; deceive not yourself; behold, the Judge who knows your works standeth at the door.

Section VI. To conclude: If, as we have reason to believe, a great many professors of religion, and others whose hopes are not less sanguine, are fatally deceived, then it becomes those who have good reason to believe that they are indeed the children of God, to praise and glorify him for his mercy as long as they live. There are doubtless many real christians who do not themselves perceive such evidence of their gracious state as fully to satisfy them; but let them not be discouraged; let them resolutely persevere, and constantly live as the grace of God teacheth. And let such as have daily unequivocal evidence of their sanctification, freely enjoy the elevated happiness and the transporting anticipations peculiar to their state of mind.—*Flavel*.

\* Of the falling away of hypocrites, Mr. Bunyan says, "They draw off their thoughts, all that they may, from the remembrance of God, death and judgment to come; then they cast off, by degrees, private duties, as closet prayer, curbing their lusts, watching, sorrow for sin and the like; then they shun the company of lively and warm christians; after that they grow cold to public duty, as hearing, reading, godly conference and the like; then they begin to pick holes, as we say, in the coats of some of the godly, that they may have a seeming color to throw religion (for the sake of some infirmity they have spied in them) behind their backs; then they begin to adhere to and associate themselves with carnal men; then they give loose to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example. After this, they begin to play with little sins openly; and then, being hardened, they show themselves as they are. Thus being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings." *Pilgrim's Progress*.

It may be, thou seest another abroad with that joy which thou wantest; and art therefore ready to think, his grace is more and thine less than it really is; while perhaps, thou mayest have as much

real grace as he, only thou wantest a light to show thee where it lies.

#### Comfort in Sorrow.

Be mine the ministry of love  
To lift the fallen—cheer the fainting heart,  
And point to Him, whose weary feet oft trod  
The path of sorrow—with these the piercing thorns  
That men despised, and coldly looked on One  
Whose heart was full of love and tenderness.

COMFORT—what a cheering word to the heart-stricken one, who is almost ready to despair, in view of a cup filled to overflowing with ills which it is vain to attempt to avert.

Yes! loved one, comfort for thee.

There may be still one bright spot in the dark sky which overshadows all thine earthly prospects—a tiny spot of light, which needs some guiding hand to point it out with thy bedimmed vision, but swelling in magnitude as thou gazest until the dark shadows almost vanish in the distance.

Who would not lend that guiding hand, speak words of kindly encouragement in the hour of trial!

Friend after friend perhaps has been followed to the silent tomb, until alone in the midst of life, there seems left to the bereaved one, nothing for which to live. Some gentle one whispers to that desolate heart, "A cup of cold water only, given from love to Christ, shall not lose its reward." New hope fills the breast—there is something for which to live; humble labor in His vineyard is accepted, and will bring peace and joy to the mourner's heart.

The breath of slander may mar the fairest christian character. The most conscientious and upright are not quite safe from the poisoned arrows from deceitful lips.

Is it not worth even the reproach of earth for "misjudged kindness," to breathe in such an one's ear, "to turn aside the right of a man before the face of the Most High, to subvert a man in his cause the Lord approveth not?" Yes! injured and smitten one, it is for thy comfort. God only allows wicked and unjust men to triumph for a while. He cannot approve.

Have those in whom trust was reposed, those with whom all our interests were felt to be safe, proved treacherous or unkind.

Ah! this is anguish—anguish with which the world at large have but little sympathy. The tale of heart-woes becomes tiresome, however true to those whose highest delight is in "sunny smiles and laughing eyes." The face saddened into a leaden hue, by sufferings and wrongs borne in silence excites but little commiseration or thought of the why or wherefore of such sadness. How soothing to such sufferers the patient ear, the tender tones of love, the heartfelt sympathy, and full often the material aid, all of which require but little or no self-denial on the part of the giver.

Yet how ready is the human heart, itself elated with prosperity, to think—and possibly to utter—with Pharisaical complacency, Are not these sinners above all others, that such a lot should be theirs? Something must be wrong on their part!

Yet stay the hasty judgment, vain mortal! Thine own soul may yet be called to the same test, in the fiery furnace of temptation and trial. Couldst thou come out unscathed as even this sad one? Could thine own heart endure all the well-meant counsel or severe condemnation which now thou dost so freely offer thy fellow in like circumstances? The heart, bleeding and almost broken with long-smothered ills, may not need a censor's probing touch, to sink it still deeper in despair, half so much as kind and cheering words—encouragement to hold fast the path of duty, if it be a strait and narrow way.

Christ has his chosen "well-beloved ones," yet on earth, not always those whose "fame is in all the churches," for high and noble deeds, but those "of whom the world is not worthy."

High above the praise of earth may we not find at last some of even these, whom we have passed by as "always in affliction, always in the deep waters of adversity?"

Wouldst thou be the one christian, to lift up the "cast down but not destroyed?" Then stay! oh,

stay the harsh and reproachful word to the already crushed and bowed spirit.

Even now an angel may be commissioned to do thy work, to bind up the broken heart, to whisper, "Thou art not alone, thine elder brother, Jesus, was a man of sorrows, despised and rejected of men, acquainted with grief.

Yes! afflicted one, the promise is for thee, "A bruised reed shall He not break, and the smoking flax shall He not quench. He shall bring forth judgment unto truth."—*Advocate and Guardian*.

#### The Revival; What has it Done?

WHAT is it doing? Making the people better, wiser, honester, holier? Is it laying the ax at the root of every sin? Does it go to the bottom, cut off right hands, pluck out right eyes, purify, sanctify, crucify the "old man" entirely, that the body of sin be destroyed, "that henceforth we should no more serve sin?" Does this revival lead to the entire abandonment of intemperance in every form, tobacco-selling, chewing, smoking and snuffing, rum-selling and rum drinking? Does it clear out the rubbish of the press—the novels, the romances, the Harpers, the Godeys, the Grahams, the Petersens, the Ledgers, the Flags and the Jonathans—all the sugar-coated poisons, the serpents of serpents? Does it lead men to vote for God, good men, free men, honest men, just men, God-fearing; hating pride, covetousness and oppression, to keep the Lord's day holy? Does this blessed outpouring of God's Holy Spirit lead ministers to rebuke all sin, popular sin, in high places and in low, from the king to the peasant, and especially to open their lips for the dumb, those appointed for destruction, the crushed ones? Also to rebuke the idolatry in dress, the gay and fashionable adornings? Does the revival do this—make a clean sweep? If not, look out for the breakers!—*Golden Rule*.

CHRIST commands in heaven as he does on earth. There is nothing he can ask of the Father, but is answered. He has not a nay. If any come to be a suitor to him, to put a petition for him, he is sure to speed.

Thou, who hast seen Christ all, and thyself absolutely nothing; to whom Christ is life, and who art dead to all righteousness besides, thou art a christian, one highly beloved, and who has found favor with God.

PERSONS who make a peculiar profession of godliness, should be peculiarly circumspect in their moral walk; else they hurt their own character, but above all, the cause of religion itself; and resemble a man who carries fire in one hand and water in the other.

MANY men pass fifty or sixty years in the world, and when they are just about going out of it they bethink themselves, and step back, as it were, to do something which they had all the while forgot, viz.: the main business for which they came into the world, to repent of their sins, and reform their lives, and make their peace with God, and in time prepare for eternity.

THE saint seeks not to do great things; for that reason he can accomplish great things. He who thinks many things easy is sure to encounter numerous difficulties. Hence it happens that the saint who esteems everything difficult, encounters no difficulty to the end of his life.

THOUGH a gracious soul may not always enjoy sensible communion with God in the ordinances; yet it has always this good sign, that it cannot be easy and satisfied without it.

WHEN we send the dove of prayer to heaven, it brings back an olive branch in its mouth. We must send prayer before as a harbinger to bespeak a blessing. Do men think the tree of blessing will drop its fruit into their mouth, when they never shake it by prayer?

## THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JUNE 3, 1858.

SYNOPSIS OF THE PRESENT TRUTH. No. 27.

## THE MARK OF THE BEAST AND COMMANDMENTS OF GOD.

It will not of course be claimed that the mark of the beast is a literal mark impressed upon the hand or forehead, any more than that the seal of the living God is a literal impression [Rev. vii.] or the Father's name a literal writing [Rev. xiv. 1; iii. 12.] or the law written in our hearts a literal writing. 2 Cor. iii. 3; Jer. xxxi. 33; Heb. viii. 10. But the forehead being the seat of the mind by which we receive or reject all theories presented to us, the seal and the mark there located, must evidently signify some prominent doctrines which distinguish the worshipers of the beast and the worshipers of God.

What then is the mark of the beast? That the beast of Rev. xiii. with seven heads and ten horns designates the Papacy, no Protestant will quarrel with us for believing. By considering the characteristics of this beast in verses 5-7, we find that the same power is prophesied of in Dan. vii.; and it is there said (verse 25) that he should think to change times and laws. What times and laws are these which the Pope should think to change? Evidently not the laws of men or nations; for any power which has control of these, is able, and has a perfect right, to change them; and it is neither a mark of arrogance nor of blasphemy for it to do so; and that the Papacy has had all these in its control is a fact which need not be mentioned. But here are laws which he shall not be able to change though he shall think to do it; and for doing this, the prophets designate him as speaking great words against the Most High, and blasphemies—it must be the law of God which in his arrogance he should think to control.

Let us then take God's law, the ten commandments, and compare it with the precepts enforced by Papacy. We find that the Roman Church has omitted entirely the second commandment, and to supply the deficiency, has divided the tenth. Moreover in enforcing the fourth, which is the third in her catalogue, she commands us to keep Sunday, the first day of the week, instead of the seventh day which is enjoined by the law of God. With all this before us, we read in Rev. xiii. 4, that "they worshiped the beast." What is it to worship the beast? The following may be considered a universal rule on this point:

"Whenever any civil or ecclesiastical enactment conflicts with the requisitions of Jehovah, that power is worshipped which is obeyed in preference to the other. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey? Rom. vi. 16."

Men worship the beast, therefore, by obeying his institutions in preference to those of Jehovah; and the observance of such institutions becomes a mark or sign between him and his worshipers. And as Sunday-keeping, which directly conflicts with the plain requirements of the law of God, is an institution peculiar to Papacy, a fact which can be clearly proved, we are unavoidably held to the conclusion that it is the mark of the beast; and we are further confirmed in this view, when we learn from the very message of the Third Angel, itself, that the issue between beast-worshipers and the saints, is on the commandments of God. "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God," &c. This is one class; and on the other hand it is said, "Here are they that keep the Commandments of God, and the Faith of Jesus."

We need not be told more plainly, that if we worship the beast and receive his mark, we do not keep the Commandments of God; and if we do keep the Commandments of God and the Faith of Jesus, we do not worship the beast, nor receive his mark. Now

what is the difference between the requirements of the beast and the Commandments of God? Chiefly this: the one enjoins the observance of the human institution of Sunday, the other commands us to keep holy the true Sabbath, the seventh day. Hence we necessarily come to the conclusion that a false Sabbath is the mark of the beast.

We now see the import of the solemn message of the Third Angel. Viewed in connection with the work which called it forth, we see also its fitness and adaptation to the wants of the world. The closing work of the Sanctuary commences. That work brings to view the ark and Commandments of God; but there has been an alarming and wide-spread apostasy from these commandments through the influence and work of the Man of Sin, and a fearful blindness still rests upon the world on this subject. All christendom almost, is yielding homage to an institution of an anti-christian power, in direct conflict with the law of God. Their attention must be aroused to their condition. The Third Angel comes forth upon his mission. If any man worship the beast or his image, he shall drink the unmingled mixture of God's displeasure. Here are they who keep the Commandments of God, and the Faith of Jesus. On the other hand, the dragonic voice of earthly power is raised, saying, that all who will not worship the image of the beast shall be put to death. On this point the issue comes between the powers of light and darkness. These are the principles involved in the controversy. Obedience to God or obedience to men. Reader, which will you yield? Will you bow to the throne of Jehovah, or to the scepter of Baal? Will you reverence the Commandments of God, or the institutions of men? Will you brave the threat of temporal death from the arm of the civil power, or the threat of fire and brimstone, and eternal death from the arm of Jehovah? This is the warning before the world. This is the question upon which they must decide and that for eternity. The very next event in this line of prophecy is one like the Son of man on the white cloud, having in his hand a sharp sickle. May the Lord move upon many hearts to make haste to become subjects of his mercy that they may not fall beneath the vials of his wrath.

(To be Continued)

## AFRAID TO LEARN.

"It is related that Galileo, who invented the telescope, with which he observed the satellites of Jupiter, invited a man who was opposed to him, to look through it, that he might observe Jupiter's moons. The man positively refused, saying, 'If I should see them, how could I maintain my opinions which I have advanced against your philosophy?' This is the case with many. They will not hear truth for fear that the arguments which they have framed will be destroyed."

How often is this illustrated by the course many pursue in regard to the truth. If they do not say it in word they do in practice at least, that they will not investigate for fear they may be convinced of the truth of these things, and that they do not wish to be. And not unfrequently is this the open and avowed reason. A lady of this place not long since remarked to a sister of our church, "Why," says she "Mrs. —, I do not want to examine your views; I do not want to become a Millerite." If these are not the words, they contain the substance of her remark. Christ speaks of certain ones who love darkness rather than light, and who will not come to the light lest their deeds should be reproved. Jno. iii. 19-20. Shall we apply it to these? The reader may judge.

In regard to the truth we only call for honest investigation. We care not whether a man takes up his Bible to prove that the seventh day is the Sabbath, or that the first day is, an examination of the Bible on the subject can but result in good. But mind, it is the Bible we wish him to take and not the mystified productions of the Edwardses and Humphreys. Perhaps the quickest way to convince staunch advocates of Sunday-keeping of the error of their po-

sition is to induce them in some way to undertake a defense of it from an appeal to the Bible. It usually happens in such cases that they become satisfied of the untenableness of their ground, and bid it a voluntary farewell. Brother or sister, induce your neighbors or friends to look through the telescope, and not be afraid of what they may see there, and, we have no fears for the cause of truth.

## Our Visit In Allegan Co.

BRO. SMITH: It has been my purpose to speak definitely of our very encouraging and soul-stirring meetings in the towns of Allegan and Monterey, during our visit there; but circumstances have prevented, and I have time to say but a few words now.

But I am thankful to our heavenly Father for the happy acquaintance formed with the dear brethren and sisters in these places and vicinity, and for the privilege enjoyed with them.

Our last meetings at Monterey, of three days, were deeply interesting, and we have reason to believe, highly profitable. On the last day of the meeting seventy-four brethren and sisters were present; and our season in attending to the ordinances of the Lord's house was one of the most interesting we ever enjoyed. While here I baptized seven.

The Sabbath and First-day before the Conference here, we spent with the brethren and sisters in Allegan and Trowbridge. About thirty-five Sabbath-keepers were present. Here we were again greatly blessed in following the example of the Saviour, [John xiii.] and in commemorating the death of the dear Redeemer. While in this place thirteen were buried with Christ in baptism.

We trust we shall not soon forget the kindness of the brethren and sisters to us while there. May the blessing of the Lord rest upon them, is our prayer, and we finally meet on Mt. Zion.

A. S. HUTCHINS.

Battle Creek, June 1st, 1858.

## NORWEGIANS IN WISCONSIN.

BRO. SMITH: Two weeks ago last Sabbath I attended meeting at Koskonong, where quite a number of our Norwegian friends were out. After meeting closed we assembled on the lake shore where six of them put on Christ by baptism. Last Sabbath I was with them again, and after meeting five more were baptized. Three had been previously baptized, making in all fourteen, and still the interest continues. I am to return in a day or two, and hold meetings as long as may seem duty. They are a very intelligent, honest people, and light has sprung up among them. They are anxious for the whole truth, which has its designed effect upon their hearts. Many of them can understand and speak our language very well, while some of them can neither speak nor understand anything but their own language. What a pity some of our publications are not translated into the Norwegian language. Many might be reached in that way with the truth, who cannot be reached at present in any other way. I hope the church will take it into consideration, and see what can be done for the Norwegian friends.

The church seems to be rising, and a better state of feeling now exists than has in a long time in some places in this State. I believe the time has fully come for the Lord to work again here. Since the folly of J. M. Stephenson has been made manifest many who loved the truth have taken a decided stand, and are moving in harmony with it, and trying to prepare to stand on mount Zion.

I think the conference we had at Koskonong in March, when Brn. Hart, Andrews and Waggoner were there, has proved a blessing. There exists a much better state of feeling there since, than before the conference, and some have expressed their thankfulness to God for that privilege. There are many honest brethren in Wisconsin, who were under the influence of J. M. Stephenson to some extent before he gave up the Sabbath, which are now delivered



from that influence, and are trying to make sure work for the kingdom.

I believe Stephenson is less capable of hindering the truth since he gave up the Sabbath, than while he was holding to it, and denying the Third Angel's Message, and the promises connected with the gospel. Mark xvi, 17; 1 Cor. xii, 4, 12; Isa. v, 14, 16; Acts ii, 17, 18. O how precious are these promises to the remnant. O how dangerous to deny them, after having embraced them; but God has made an example of some, according to the testimony given in relation to them. I hope we have all learned a lesson from others that will do us good. I feel like girding on the whole armor, and pushing the battle to the gate. In hope of eternal life when Christ shall come.

W. PHELPS.

#### Prove all Things.

Nothing tends so much towards the advancement of any cause as to appeal to the reasoning powers of mind. Such a course prepares for deliberate action. God has contrived the plan to save ruined man, and has adapted it to man's comprehension in his fallen state; hence every impression, word and action, should be so carefully studied and distinctly understood that man's judgment would be convinced when brought into proper exercise.

By following the testimony of Jesus and the apostles we find perfect order maintained while carrying out the revealed plan of God. Human theories, traditions of men—opposed the work of God; but the course of truth was onward with a steady march, discomfiting its foes, and making its incessant appeals to the judgment of men. Wisdom is justified of all her children. Jesus declared in substance that the children of this world were more deliberate in managing their affairs than the children of light. We might inquire here upon the supposition, why the children of light should stand reproved by the children of this world? But this would be deviating from my purpose at this time, so I will proceed.

Paul's address to Felix was of a character that reached his reasoning powers. He trembled because his judgment was convinced. He was interested in that he promised to call again. Paul reproveth the Corinthian church for disorder in the use of the gifts which were bestowed upon them for their improvement. Paul labors to show them their duty and responsibility as stewards of those gifts, (speaking with tongues, and the Lord's supper is particularly referred to) and that the power is in the church to regulate any disorder. Every act of God's dealing with man appeals to common sense before the designed effect can be produced upon the heart. It is the duty of the church to prove all things, and hold fast that which is good. Nothing can be proved without first understanding its merits, and this cannot be without search; therefore whatever comes up purporting to be the effect of the Spirit of God, it becomes the duty of the church to understand and consider it in all its bearings before they should lend their sympathy. If there was no tangible rule to settle questions of such vast importance relating to our duty, then we should easily be imposed upon by the suggestions of Satan, or left to follow the wild imagination of any spirit, which course persisted in, would be attended with loss of interest in the fundamental truths of God's word and lay a foundation to believe a lie and be damned! A tree is known by its fruit. The spontaneous fruits of a just man are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," which things no justice can condemn. All exercises which do not produce or revive the principles above quoted in the hearts of those concerned, we have reasons to suspect are the fruits of an imaginary spirit wrought upon by impulses to which human nature is subject; and dictated by surrounding circumstances.

H. S. GURNEY.

Jackson, Mich., May 16th, 1868.

A plant that grows in a cave is pale and sickly; so is the piety of a Christian who shuts himself out from the fellowship of God's household.

#### "Do Justly, Love Mercy, Walk Humbly with thy God." Micah vi, 8.

If obedience to this precept was, in the first dispensation, more pleasing in the sight of the Lord than "thousands of rams, and ten thousands of rivers of oil," it is truly so in this more glorious dispensation when all these types have ceased in their great anti-type.

The Lord, by the mouth of the prophet gives us a perfect rule. If we fully obey it, it will make us perfect. And if we would attain an humble walk with our God, it is necessary to progress in the order in which this precept is given. First, "do justly." Obedience to this point of the precept, giving all their just due, prepares us to rightly administer to their necessities. And if we follow on we may become perfectly conformed to the whole will of our heavenly Father. But we cannot obey the third point, "Walk humbly with thy God," while neglecting the first and second, "do justly, love mercy," no more than we can live the life of the just before we come to Christ and become freely justified by his blood.

This applies with much force in our duties toward those with whom we profess to be striving for the same heavenly home. If we do not act from a principle of justice toward our brethren, and have not a heart to feel their woes, how can it be possible that we are walking humbly with our God? "If we love not our brother whom we have seen how can we love God whom we have not seen?"

Much is said in the Scriptures on the second point in this precept, "love mercy." It is shown to be a prominent duty of true Christians; and a marked distinction is here made between them and the world. The command is not only to do works of mercy, but "love mercy," as if it had said, Let it be the delight of your hearts to be merciful. Not only in apparently kind and benevolent words, but also in kind and benevolent acts, in providing the things that are needful. The words of Wm. Burleigh are very expressive on this point.

"Words, offspring of the brain—  
High-sounding, yet not heart-born, are in vain—  
The heart turns loathing from them, that hath known  
The baptism of the Spirit—turns to find  
Its joy in DOING—deeming thus his mind  
Hath Christ, our Head and great Exemplar, shown."

The apostle James says, What profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Here the Apostle calls benevolent works the fruits of living faith, without which faith is dead. James ii, 17. Again he says, Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, to keep himself unspotted from the world. Chap i, 27. Our Saviour's words to the merciful will be, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me." The prophet Isaiah also says, Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him," &c. In connection with this are exceeding great and precious promises, which are for the benevolent, as also for the Sabbath-keeper. Shall we receive one part of this prophecy and reject the other?

But it is evident that this point in the precept does not complete the duties of the children of God. Works of mercy and benevolence are not sufficient proof of love to God and our neighbor, as they may proceed from selfish motives. The apostle Paul says, "Though I bestow all my goods to feed the poor, and have not charity it profiteth me nothing." The humble walk with God is no less important. It has its place in the precept; is the third and last point; and may truly be said to be the perfecting stroke to the Christian character.

F. M. BRAGG.

Cambridge, Wis.

#### Predictions that may be Relied on.

LET times be ever so good, if you are slothful you will be in want: let times be ever so bad, if you are diligent in the ways of God you will prosper. "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." Prov. xiii, 4.

Even though you be simple, yet, if you study God's word, you will become wise. "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. cxix, 130.

Whatsoever cause others may have for fear, you shall not be hurt if you trust in the Lord. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." Ps. cxxv, 1.

If you love and practice sin, it is impossible for you to escape punishment. "Be sure your sin will find you out." Num. xxxii, 23.

If you trust in your own resolution, strength, or righteousness, you are sure to fail. "He that trusteth in his own heart is a fool." Prov. xxviii, 26.

If you seek salvation from any but the Lord Jesus Christ, you will infallibly be deceived. "For there is none other name under heaven given among men, whereby we must be saved." Acts iv, 12.

Though you prosper in worldly things, if you practice sin, you will be unhappy. "There is no peace, saith the Lord, unto the wicked." Isa. xlvi, 22.

Whether you are young or old, weak or strong, sick or well, death is still standing at your door. "Dust thou art, and unto dust thou shalt return." Gen. iii, 19. "There is but a step between me and death," 1 Sam. xx, 3.—Sel.

#### Interesting Statistics.

THE United States are composed of thirty-two states and nine territories. They contain a population of 27,000,000, of whom 23,000,000 are white. The extent of sea-coast is 12,550 miles. The length of the ten principal rivers is 20,000 miles. The surface of the five great lakes is 90,000 square miles. The number of miles of railroad in operation is 20,000, which cost \$78,000,000. The length of canals is 5,000 miles. It contains the longest railroad on the globe—the Illinois Central, which is 784 miles. The annual value of its agricultural productions is \$200,000,000. Its most valuable production is Indian corn, which yields annually 40,000,000 bushels. The amount of registered and enrolled tonnage is 4,407,010. The amount of capital invested in manufactures is \$600,000,000. The annual amount of its internal trade is \$600,000,000. The value of farm and live stock is \$500,000,000. Its mines of gold, copper, lead, and iron, are among the richest in the world. The value of gold produced is \$100,000,000. The surface of its coal fields is 138,131 square acres. Within her borders are 80,000 schools, 5,000 academies, 284 colleges, and 3,800 churches.—Sel.

CHRISTIAN CONFIDENCE.—You remember Peter, when he was imprisoned, chained between two soldiers. The church was praying in tears, wondering what would become of them if their strong champion was taken from them. The enemies of God on earth, and the devils were rejoicing that they had Peter in their power. The angels in heaven, ever intent on the mysteries of Providence in redemption, were sending down to see what the Lord would do with Peter. When heaven, and earth, were thinking of Peter, what were Peter's thoughts? What was Peter doing? *Peter was asleep.—Summerfield.*

If the day of mercy leave us graceless, the day of judgment will find us speechless.

Reckon that a lost day in which you do not enjoy communion with God.

The Bible is the pledge of our immortality, and the charter of our salvation.

Science may raise us to eminence, but religion alone can guide us to felicity.

## TRUST.

Yet will I trust! In all my fears  
Thy mercy, gracious Lord, appears,  
To guide me through this vale of tears,  
And be my strength;  
Thy mercy guides the ebb and flow  
Of health and joy, or pain and woe,  
To wean my heart from all below  
To Thee at length.

Yes,—welcome pain,—which Thou hast sent,—  
Yes,—farewell, blessings Thou hast lent;  
With Thee alone I rest content,  
For thou art heaven;—  
My trust reposes, safe and still,  
On the wise goodness of Thy will,  
Grateful for earthly good—or ill,  
Which Thou hast given.

O blessed friend! O blissful thought!  
With happiest consolation fraught,—  
Trust Thee I may, I will, I ought;—  
To doubt were sin;  
Then let whatever storms arise;  
Their Ruler sits above the skies,  
And lifting unto Him mine eyes,  
"Tis calm within.

Danger may threaten, foes molest,  
Poverty brood, disease infest,  
Yea, torn affections wound the breast  
For one sad hour;  
But faith looks to her home on high,  
Hope casts around a cheerful eye,  
And love puts all the terrors by  
With gladdening power.

[Tipper.]

## "LET GOD BE TRUE," Rom. III, 4.

FROM the beginning the course of this world has been opposed to God. It has ever been Satan's plan to overthrow the purposes of the Most High, and "change his truth into a lie." He has assumed the fearful responsibility of contradicting Jehovah.

God said to Adam, "Thou shalt surely die," but Satan replied, "Thou shalt not surely die." The issue proved Satan a liar; for Adam died, and the same sentence passed upon all his posterity. Jesus testifies that Satan is "a liar and the father of it." John viii, 44.

The great controversy on earth began with the dark insinuation of that "old serpent," that mankind would not surely (or *really*) die, but that they would "be as gods," or in other language, they would be immortal. Socrates, the heathen philosopher, endorsed the lie when he said, "Socrates will not die, but is going to be with the gods." Modern Spiritualism does the same when it says, "There is no such thing as death," "It is a change of condition," &c.

But what is most strange of all is, that Protestants should give the "no death" falsehood a conspicuous place in their theology. They teach that all men, at what is called death, "change their condition," and go into one of *two* spheres, (heaven or hell,) while Spiritualism teaches that they may pass to *seven* spheres.

The following poetic description of death is from the *Baptist Register*:

"There is no death! what seems so is transition;  
This life of mortal breath,  
Is but a suburb of the life elysian,  
Whose portals we call Death."

Here is the old deception new vamped in rhyme. A very popular way of teaching error is by poetry. The following has gone the rounds of orthodox hymn-books:

"What, to be banished from my Lord,  
And yet forbid to die!  
To linger in eternal pain,  
And death forever fly!"

The following extracts and criticisms are from the *Bible Examiner*:

## "MORE DEATH WORSHIP.

"One of our exchange papers contains some blank verses on 'Death,' in which the *Monster* is worshipped as usual by 'undying soul' entity believers. It begins by the inquiry,

"Why should we picture death a thing of dread?"

"We answer, Because God so announces it, by making it the penalty of sin. If Adam had *dreaded* it as he ought, he might have been preserved from its

power. By believing the serpent's lie of natural immortality—'ye shall not surely die'—he had the 'dread' of death removed and fell into sin.

"In the fifth line the following sentiment is uttered:—  
"Death is an Angel—messenger divine!"

"We do not wonder the writer placed a mark of surprise at the close of this line. Inspiration declares 'the devil' had the power of death; that 'sin entered into the world and death by sin.' See Heb. ii, 14, and Rom. v, 12. To call the 'messenger' of Satan, 'divine,' is cause of surprise and astonishment. Again,

"Death is a pilot—long in our treacherous seas,  
While cloud-hung skies above us frown, we sail,  
And many a foul 'harybdis' lurks beneath.  
We spend the fleeting moments as they pass,  
In ceaseless longings for the onward shore.

Eternal shores are dawning on our sight,  
And Death's the friendly hand to guide us there."

"Here death is made an all important friend to pilot us out of this life's sea on to the eternal shores. Enoch and Elijah could not meet that friendly pilot, and so landed without his aid! Unhappy men! How dared they venture without this pilot? Paul rejoices that God, on a certain occasion, delivered him from so great a pilot; and in that hour of trial he did not trust himself to that old ship-wrecker, Death, the Devil sends out for a pilot! No, saith Paul, our trust is in God who raiseth the dead." See 2 Cor. i, 9, 10. The Devil's pilot shipwrecks all that come in his power! God is the christian's Pilot, and brings into palaces immortal by raising the dead. No thanks, and no praise to Satan's pilot. Old Death has stood on the shore to deceive weary mariners, and to rob God and his Christ of the honor of conducting to palaces immortal for many years. But he is doomed to an exposure by the grand doctrine of Life and Immortality only through Christ, that shall place him where his long series of crimes against God, Christ and truth demands; viz., Jesus Christ shall destroy death, and his royal master, the Devil. See Heb. ii, 14. Then will the robber of God and man be no more defied by good, but deceived, men who have so long sung his praises. Yes, friends, your pilot is to go into the lake of fire. Rev. xx, 14. A just doom for all such liars and deceivers. His godship will then be seen in its true character.

"In closing the stanzas to death's praise the following language is used:

"O, child of God! call Death no more thy foe,  
But picture him with Love and all sweet things,  
Fear not his voice, it is thy father's call,  
Nor shrink from his embrace though cold and chill."

"The first line is a rebuke of the great Apostle, who says 'The last enemy that shall be destroyed is death.' 1 Cor. xv, 26. But Paul did not know the wonderful good things death does; he was ignorant of death's friendly hand! Mistaken Apostle! Oh, if you had only lived in these days, in which the world by wisdom has found out a better work for death than to keep him in the devil's employ! He is now transformed into love and all sweet things, whose voice is not to be feared! Death! Why, it's only thy father's call! If this be true, however, they are children of the devil; for death is his voice.

"This eulogist of death after dwelling on the bliss that disembodied souls are in, when the friendly hand of death has knocked the clayey temple to pieces, says:

"We then shall say of death, dread ill, transformed,  
Only an angel met us in the way."

"We add, in the language of Paul, No marvel; for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers [of which death is one] also be transformed as the ministers of righteousness, whose end shall be according to their works. 2 Cor. xi, 14, 15. The end of death we have seen portrayed by inspiration, if it is to be destroyed by being cast into the lake of fire. See again Heb. ii, 15, and Rev. xx, 14. When will man cease to be deceived by the natural immortal soul theory?"

Inspiration is silent about "changing condition" into "spheres" at death—not one word can be found about going at death to heaven, hell, purgatory, the

seven spheres, or any other place but the grave. "Let God be true, but every man a liar."

Where is man in death? Ans. "Now shall I sleep in the dust." Job vii, 21.

"They shall go down to the bars of the pit when our rest together is in the dust." Job xvii, 16.

"All go unto one place, (not from two to seven,) all are of dust and all turn to dust again." Eccl. iii, 20.

"Madness is in their heart while they live, and after that they go to the dead." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. ix, 3, 10.

There is no reward until the resurrection. All are in unconsciousness in the grave, until the great Life-giver shall come, and his reward shall be with him.

"Who art thou that repliest against God? Shall mortal man be more just than God?" Then to all we say, Let God be true. Amen.

M. E. CORNELL.

Battle Creek, May, 1858.

## LETTERS.

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

From Bro. Abbey.

BRO. SMITH: We still have a desire to see the goodly land which the ancient prophets and patriarchs saw afar off by faith, which is now brought nigh by events which tell the near approach of the coming King. I feel at times something of the importance of these moments, but do not at all times fully realize it as I should. I am still determined to make an effort according to the object to be obtained.

When I look at the prize for which we are striving, it causes new life to spring up, and I feel like renewing my efforts to gain the victory. Eternal life is an object that should engage our whole being in order to obtain it. It is not to be obtained by mere desires; it will require a whole sacrifice. As it has cost the greatest sacrifice that ever was made to purchase the salvation of mankind, it will require a corresponding effort on their part. And shall we not be willing to make the sacrifice, when so much depends upon our acting in obedience to the requirements of the gospel? I feel by the grace of God I will try to have the sacrifice consume self and all. I find that self is the worst foe I have to contend with, it has so many ways to manifest itself. It will appear on all sides, as though it was very unwilling to be made a sacrifice; but the grace of God is sufficient; if it were not for that I should despair. But, onward is the watch-word, and victory is sure.

We hail the weekly *Review*, and prize it as one of our best friends, and I know not but I may say, as our best, aside from the Bible. I earnestly desire to realize the importance of these moments, and so improve them that I may finally gain an inheritance with all the saints.

An unprofitable servant.

ALONZO ABBEY.

North Brookfield, N. Y., May 18th, 1858.

From Bro. Lathrop.

BRO. SMITH: I want to say to the brethren and sisters scattered abroad, that I am still striving to keep the Commandments of God and the Faith of Jesus. It is nearly four years since I commenced to keep God's Sabbath. I have made many crooked paths, murmured at the dealings of God with me, and at the straitness of the way, and have been possessed of a covetous, selfish spirit.

I came West (as I professed) to help advance the cause of God; but this world was uppermost in my mind. My hands were soon tied so that I could do nothing to help the paper or the messengers that had taken their lives in their hands to give me the truth. I am heartily sorry for my past course, and God being my helper I mean to heed the counsel of the true Witness, be zealous and repent, and buy the gold, white raiment and eye-salve.

I believe that our great High Priest is finishing his work in the Most Holy, and I want to afflict my soul

in this day of atonement, and confess my sins, and have them go to judgment and be blotted out and not follow after and condemn me. I want my vessel clean and right side up when the refreshing shall come from the presence of the Lord.

I feel to-day a good determination to see the glories inside of the city. I desire an interest in the prayers of God's children that when Jesus comes I may see him as he is.

Your brother looking for the blessed hope.

L. LATHROP.

Genesee Grove, Ills., May 11th, 1858.

From Sister Owen.

BRO. SMITH: I am thankful for the privilege of being able to write a few lines to those who are engaged in the cause of God, and trying to keep his commandments. To such I would say, I am a pilgrim striving with you; and although we are scattered abroad, yet how sweet the assurance that not a sparrow shall fall to the ground without his notice. What a blessing to know the promises of God are sure! O that I may heed his counsel also.

My health is very poor, and I am reminded of the shortness of life; therefore I feel like striving to lay up my treasure in heaven, knowing this world is not long to be my home. And my dear friends, where our treasure is our hearts will be also. I have the privilege of reading the *Review* now, which seems a great consolation, and I prize it very much because I cannot meet with christian friends on the Sabbath, the loss of which I deeply feel. But there is a hope. The time is not distant when we shall if faithful meet in our Father's house, in one family. O let us gird the whole armor on, and not be weary in well-doing. My companion unites with me in regarding the Sabbath.

"Let faith and love still in me grow,  
Till my redemption come.  
I am a stranger here below,  
But Christ will bring me home."

Yours in christian bonds.

M. J. OWEN.

Arcada, Mich., May 17th, 1858.

From Bro. & Sr. Bugbee.

BRO. SMITH: We do not feel ourselves worthy of the *Review*, for we have sympathized with those of an unhallowed influence, and thereby grieved our heavenly Father, likewise our beloved brethren and sisters. It is a grief to us to see where we have been. The *Review* has been the means of our return from error to truth. It is all the preaching we have. We believe it teaches Bible doctrine. We pray that the Lord will forgive our backslidings, and ask the forgiveness of the brethren and sisters. We are determined to live more to the glory of God in the future, and shun the devices of the enemy of truth.

Your unworthy brother and sister striving for the kingdom.

ELI, & CATHARINE A. BUGBEE.

Hope, Mich., May 16th, 1858.

From Bro. & Sr. Lanphear.

BRO. SMITH: Amid the cares and perplexities of life, we are endeavoring to keep all the Commandments of God and the Faith of Jesus. Unworthy as we are, and unfaithful as we have been, we have hope, that through the grace of God, and the love of Jesus our Saviour, we shall obtain a heavenly habitation in the glorious kingdom of Christ. If we are the children of God, then are we heirs of the kingdom, and if heirs of the kingdom, then we can rejoice in the blessed hope of the soon coming Jesus, our King, to establish his kingdom.

Brethren and sisters, if we are heirs of the kingdom, let us awake from sleep, for why should we slumber, when we are so near our blessed home? Let us gird on the whole armor of Christ, that we may be able through the blood of the Lamb to beat back the powers of darkness and overcome the world, and obtain eternal life at the appearing of Jesus.

Why should we linger when almost in sight of the prize? Let us up and adorn ourselves with the robe of righteousness, and make haste to get ready, to receive our coming King. In a little while he that shall come, will come, and will not tarry. In a little while if we are faithful, we shall see the King in his beauty. Then there will be no more weeping nor sorrowing, no more sighing nor crying; for all tears will be wiped away. All will be love, joy and peace, in the blessed abode of the saints.

"The King of that country, he is fair,  
He's the light and the joy of the place.  
In his beauty we shall behold him there,  
And bask in his smiling face.  
We'll be there, we'll be there in a little while,  
We'll join the pure and the blest,  
We'll have the palm, the robe, the crown,  
And forever be at rest."

Yours striving to overcome.

A., & H. LANPHEAR.

Nile, N. Y., May 12th, 1853.

From Sister Werden.

DEAR BRETHREN AND SISTERS: I am a lonely traveler to that city that hath foundation. My life is a life of joy and grief. I try to be patient, and wait the coming of my Lord. I believe he will soon come and take the rebuke from all that love his appearing. He knows all the trials of his dear children, and the smallest saint he will not desert and leave to the enemy.

I think I can say in truth, I love God's holy law, and am striving to obey it. The commandments are joyous and not grievous. I love all those that love God in truth. I want to be holy, for he is holy. We can only expect to see him in peace, through obedience, and faith on the Son of God. My heart is full. I rejoice in the promises. They are consoling to the pilgrim. I mean to be faithful.

There are none here that try to keep the Sabbath with me. I often think of those of like precious faith, and look forward to the time when the Saviour will come and all the saints with him. O, it will be joyful when we all meet. There will be no sin, no sorrow, no dying, but one glorious, eternal day. All will be holy, and sing redeeming grace and dying love.

I want to know how the cause of my Redeemer prospers. I hope all will be faithful that now love God and the truth. The number is few; the truth is evil spoken of, and set at naught. May God help the watchmen to be faithful.

ARMELIA W. WERDEN.

Davison Center, Mich., May, 1858.

#### Extracts from Letters.

Sister M. M. Osgood writes from Bronte, C. W.: "About nine years since, I spent a day at one of the public houses in Battle Creek, as I was on my way to visit my parents who reside in Ionia Co. It was then a place of no particular interest to me, but now methinks it would be.

"I have ever loved the prayer and conference meeting whenever the Spirit of God seemed to preside; yet none of these meetings have been among those who look for a soon coming Saviour. To meet with them, and hear them talk about the good news of the kingdom, to tell how our Father has heard and answered the prayer of faith—O, this would be a feast indeed. O, what a cheering thought that God will listen to, and answer the petitions of the feeblest of his little ones. Yes, our God is a prayer-hearing, and a prayer-answering God. That God who once answered by fire at the request of Elijah, is not a God afar off, on a journey, nor is he deaf, for he hears prayer, even before it is uttered, sometimes; and more than this, he never sleeps. His eye is ever upon us, directing our steps, (that is, if we are trying to follow Christ.) His ear is ever open to our cry. Let us ask, then; ask great blessings, and receive great, that our joy may be full. Let us bring all the tithes into the storehouse, and see if God will not open heaven's windows, and pour down (not drop down) a blessing so great that we shall not be prepared or able to receive it.

"O brethren and sisters, I have a strong desire to meet the saints in a conference which shall far sur-

pass any ever enjoyed here, a conference where

"The saints of all ages in harmony meet,  
Their Saviour and brethren transported to greet.

There they can talk of all the way the Lord has led them from infancy to the pearly gates. But can we confidently look up and say, "We'll be there, we'll be there in a little while?" O, the path that leads to the city is a narrow path, and the city is up, yes, high lifted up. We cannot leisurely walk, or lazily ride, nor madly leap, nor unconsciously slide, into heaven. There is no way but to climb. But we may not climb up on the ladder of ancestral piety, nor on the pyramid of great professions, nor the steps of worldly fame, or high sounding titles. Let us be ever so high, we must come very low before we can enter the path; for there is a low gate at the commencement, and similar gates are found at little intervals quite across the path, and all along the way. The camel, to go through the needle's eye, had to kneel instead of being lifted up, and then had to force himself through. And more, he must cast off all his burden; however desirable or precious, it must be laid down to secure access. The christian cannot get through while burdened with houses, farms, or piles of gold. If between the gates he accumulates a little, it must all be left at God's disposal outside each gate; for if he could take it through, he would find it a burden all the way. When kneeling he presses through, he finds just before him the steps of faith; relieved of his burden he mounts them with alacrity. The steps ascended, he finds the path to the next gate a gradual ascent, and if he does not drop a little here and there of what he accumulates on the way to the next gate, before he reaches it, the burden will hang heavily upon him, if it does not cause him to leave the path, and seek a level or descending one."

G. Hoxsey writes from Farmington, La Cross Co., Wis., May 21st, 1858: "I have not seen, as I know of, any sort of Adventists since I left R. L., and that was four years the 17th of last month. There are some here that say they believe in the Advent doctrine, but they agree well with the world's people. I would like to see Bro. Bates once more, as he used to call at my house when I lived in North Scituate, R. I. I often think, shall we ever meet on the new earth? I met once with Bro. White in Conn. I should like to have them call at my shanty if I had money enough to pay their fare here and back, and give them ten dollars each to help them on their way; but here I am, an old man, about worn out, tied up in this strange land, I do not know but to die alone without a consoling word from any christian man or woman."

Bro. & Sr. Preston write from Glenmore, N. Y., May, 1858: "The truth never looked more precious than now. We feel a strong determination to try to purify our souls through obedience to it. It rejoices us to hear of the prosperity of the cause through the *Review*. We have felt, and do still feel it to be unsafe to be where we cannot prevail with God. Darkness is increasing, the enemy is growing bold, and our natural infirmities are upon us.

"Dear brethren, are we sensible that we are living in the perils of the last days? It is so. God's word attests the fact. Then let us put on the whole armor of God. A part will not protect us now. How thankful we should be that the Lord hath provided for us the requisite armor. His all-glorious truth lived out by us will bring cruel hatred; but the Lord will protect his dear children, for his precious truth's sake."

YE SERVE THE LORD CHRIST. Col. iii, 24. If you duly "serve the Lord Christ," then—1. The will of Christ will be your rule; 2. The love of Christ will be your principle; 3. The glory of Christ will be your end; 4. The example of Christ will be your pattern; 5. The grace of God will be your confidence; and, 6. The approbation of Christ will be your aim.—Dr. Wardlaw.

Examine your aim in all you undertake.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JUNE 3, 1858.

WE hope that none of the brethren or sisters in any part of the field will forget the wants of the paper in regard to reading matter. Selections may be good, and a limited number may be to the point and in place; but it is living testimony from the living actors of the age that betokens the life and prosperity of any cause. A person might publish a paper, and though he had not a sympathizer in the land, he could fill it with promiscuous selections; but then it could not be the organ, or speak forth the sentiments, of a distinct people, designed to throw light on particular and definite subjects. The organ of any cause must be sustained by the energy and testimonies of those who advocate and defend that cause. Nor should the burden of this rest upon a few. Suppose the brain of one person was prolific enough to write the REVIEW full, for instance, each week. The sameness of his style and ideas would soon become wearisome to all but very few at most of his readers. There is need of variety; and different gifts should be called in to make a paper lively and interesting. Let us hear from you then, brethren, in items of news, sketches of experience, and short and pointed articles on the reasons of our faith and hope. And may the Lord's Spirit inspire the hearts and move the pen of those who write. Our heart's desire is that the church may rise to a high and ever-increasing state of piety, holiness and prosperity in the Lord, and then let the REVIEW be its thermometer.

LOOK at yonder budding tree, and tell us, skeptic and unbeliever, do you know that Summer is nigh? So likewise are we commanded to know from the unfolding signs and tokens of the end that it is near even at the doors. On every blade of springing grass, in every budding tree, on every unfolding leaf, the Saviour's impressive parable of the fig-tree is written out before us. "So likewise ye, when ye shall see all these things, know that it (margin, he, Christ) is near even at the doors."

## Which Way do You Look for Your Treasure?

Said a good brother not long since, in speaking of his purpose to consecrate himself and all his substance to the Lord, "I mean to get my treasure where I shall look the other way for it."

The idea seemed to be a good one; too good to be lost. And it led us to the reflection that if some, now professing to have all their earthly treasure on the altar of the Lord, really had it there, they could run the Christian race not only with greater ease, but much more rapidly.

As we consider the slow progress that some make in the service of our divine Master, they seem much to us like one running side-ways, or backwards. Now with a part of this class, we are sure the difficulty is that their treasure is here. Their heart and their affections are here; and they must keep close watch of it, even while they say their face is set for mount Zion. So while they look one way they are trying to run the other.

Now, brethren and sisters, has not the time fully come to have our treasure where it should be: laid up in heaven, and constantly keep our eyes turned in that direction? Then may we "so run" as to obtain the prize.

We ask again, Has not the time come to lay up our treasure in heaven, to provide ourselves with "bags which wax not old," to set our affections on things above, and not on things on the earth? Brethren, think on these things. And bear in mind that you may run with patience toward heaven if your treasure is there, but if it be here, you will certainly, like Lot's wife, look back,

"Forsake then the world and escape for thy life, And look not behind you; remember Lot's wife."

A. S. HITCHINS.

Battle Creek, June 1st, 1858,

JUDGE LEAVITT, in his charge to the jury in the case of Connelly, tried at Cincinnati for harboring fugitive slaves, said that "Christian charity was not within the meaning or intent of the Fugitive Slave law, and it would not therefore answer as a defense for violating the law." This is an admission which shows the infamous nature of that law in a clearer light than any of its enemies have ever depicted it.—Sel.

## The Worldling's Mean Choice.

THE world hath many servants, because it gives present wages; where Christ hath but a few disciples, because their reward is in another life. Most live by sight, and therefore must have to satisfy sense; they had rather,

with Ishmael, be sent away with a small gift, than with Isaac, to wait for the inheritance: they had rather take their portion in this life, than to wait for the inheritance reserved in the heavens. Their unworthy spirits cry with Esau, What profit will this birthright do us? We must have pleasure, and we must have riches; and therefore, with Lysimachus, they will sell their kingdom and themselves, for a draught of water. There are but few such elevated spirits as the disciples had, that can leave a possession to live upon a promise: there are but few that have such heroic spirits as Moses had, that can despise the treasures of this present world, out of respect unto the recompense of a future reward: but there are many of such sordid spirits as Dives had, that would enjoy their good things here; but for my part, Lord! give not my portion in this life, I had rather live by faith.—Sel.

## APPOINTMENTS.

PROVIDENCE permitting, we will meet with the brethren in Caledonia, Mich., June 12th and 13th. In Wright, Ottawa Co., from the 18th to the 21st.

J. B. FRISBIE.  
S. W. RHODES.

## GENERAL TENT MEETING.

PROVIDENCE permitting, there will be a General Tent-meeting held in the vicinity of Round Grove, Whiteside Co., Ills., to commence June 11th, at 2 o'clock P. M., and continue as long as thought best. Arrangements will be made at this meeting for Tent operations in the West.

Brethren who have pledged for the Tent enterprise are requested to come prepared to cancel their subscriptions as far as possible.

Brs. Andrews and Hull of Iowa, and Phelps, Steward and Sanborn of Wisconsin are especially requested to attend.

Brs. and Sr. White will be at this meeting. Brn. Ingraham and Waggoner are also expected.

C. W. SPERRY.

## Business Items.

G. Hoxsey:—Your present remittance pays for your paper at half price to xiv.1.

J. R. Towle:—We send you Concordance. The book of Jasher we have not. Shall we apply the remainder of the money on Vol. xii of REVIEW?

S. A. Proctor:—The letter containing money never came to hand, but we give you credit on hook for the amount.

Emily Day:—Thank you for the information.

Jno. Clarke:—R. Keck's name was not on our book; but we enter it and give credit for three months.

Chas. Woodman:—We do not understand your letter. If you pay for the papers ordered, you have sent 50 cts. too much; if the individuals pay for themselves, it should have been so stated, that we may know how to receipt it. We wait an explanation.

O. M. Patten:—The REVIEW sent to J. Parmelee, and J. S. Rice is refused.

O. B. Stiles:—We return the book you sent on "Entire Holiness," as we have a copy in the Office. Thank you for your remembrance of us.

## 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.

Mrs. E. S. Deaker 2,00,xiv.1. Wm. Carpenter jr. 1,00,xii.12. D. Carpenter 1,00,xiii.6. G. Hoxsey 1,00,xiv.1. Wm. Weaver 2,00,xiv.1. Geo. H. Meacox 2,00,xiv.3. H. Gray 1,00,xiii.1. R. Moran 1,00,xii.1. C. M., (for S. Cure) 1,00,xiii.1. I. Sanborn 1,00,xii.18. S. Armstrong 1,00,xiii.1. J. Warren 1,00,xii.1. R. Warren 1,00,xiii.1. L. Bartholomew 2,00,xiv.1. A friend of truth 2,00,xiv.1. E. Day 1,00,xiii.1. J. Kellogg 2,00,xiv.6. S. Cushing 1,00,xiv.3. E. Mugford 1,00,xii.1. N. N. Lunt (2 copies) 2,00,xiii.1. J. Mills 1,00,xiii.1. M. Edson 1,00,xiii.1. E. Derby 1,00,xiv.1. W. Holden 1,00,xiii.1. S. B. Warren 1,25,xii.7. M. Lahoumy 1,00,xiii.9. Geo. Rider 1,00,xii.1. J. G. Whipple 1,00,xiv.1. C. B. Preston 2,00,xiii.1. Jno. Palmitt 1,00,xiii.1. R. Godsmark 1,00,xiv.1. R. Godsmark (for D. Evans) 1,00,xiv.1. L. Fogg 1,00,xiii.1. M. A. Chamberlain 1,00,xiii.1. H. P. Wakefield 2,00,xiv.1. B. G. Jones 1,00,xiii.1. J. Jones 1,00,xiii.1. H. W. Dodge 1,00,xiii.1. S. R. Jones 1,00,xii.17. B. Stiles 1,00,xii.23. D. Arnold 1,00,xiii.1. S. Peckham 1,00,xiii.1. Wm. White 1,00,xiii.1. S. A. Allen 2,00,xiii.1.

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