

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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Battle Creek, Mich.

MUSIC.

BY CHARLES WESLEY.

'LISTED into the cause of sin,
Why should a good be evil?
Music, alas! too long has been
Pressed to obey the devil;
Drunken, or lewd, or light, the lay
Flows to the soul's undoing,
Widens and strewn with flowers the way
Down to eternal ruin.

Who on the part of God will rise,
Innocent mirth recover,
Fly on the prey and seize the prize,
Plunder the carnal lover;
Strip him of every moving strain,
Every melting measure,
Music in virtue's cause retain,
Rescue the holy pleasure?

Come, let us see if Jesus' love
Cannot as well inspire us:
This is the theme of those above,
This upon earth shall fire us:
Try, if your hearts are tuned to sing:
Is there a subject greater?
Melody all its strains may bring,
Jesus' name is sweeter.

Jesus the soul of music is,
His is the noblest passion;
Jesus' name is life and peace,
Happiness and salvation!
Jesus' name the dead can raise,
Show us our sins forgiven,
Fill us with all the light of grace,
Carry us up to heaven!

Who hath a right like us to sing,
Us who his mercy raises?
Merry our hearts, for Christ is King,
Joyful are all our faces.
Who of his love doth once partake,
He in the Lord rejoices;
Melody in our hearts, we make
Melody with our voices.

He that a sprinkled conscience hath,
He that in God is merry;
Let him sing psalms, the Spirit saith,
Joyful and he'll be woe y;
Offer the sacrifice of praise,
Hearty and never ceasing,
Spiritual songs and anthems raise,
Worship and thanks and blessings.

Come let us in his praises join,
Triumph in his salvation,
Glory ascribe to love divine,
Worship and adoration.
Heaven already is begun,
Opened in each believer,
Only believe and then sing on,
Heaven is ours forever.

Every chastisement is gracious; it is sent that
you may be a partaker of God's holiness.

Our gracious God always consults the well being
of his children, in all his dealings with them.

FLAVEL'S TOUCHSTONE.

CHAPTER VI.

*Discovering the soundness or corruption of men's hearts by
the manner in which they regard indwelling sin.*

Section I. NOTHING more thoroughly discloses
the real state of men's hearts than the manner in
which they regard *indwelling sin*, or the practice
of sin: this topic, therefore, deserves a careful and
ample elucidation.

Several considerations relative to the views and
feelings entertained by holy and sinful men respect-
ing the practice of sin, and sin in the heart, must
be mentioned in order to manifest who are the chil-
dren of God, and who of the wicked one.

Section II. By considering the *different reasons*
for which saints and sinners respectively *abstain*
from the indulgence of sin, we may perhaps ascer-
tain to which class we belong.

1. A false professor, or unrenewed man, may ab-
stain from some sins because they are *inconsistent*
with the commission of others. Thus hypocrisy and
profaneness, prodigality and covetousness, are
opposed to each other, so that but one can reign at
a time.

2. An unsanctified man may be hindered from
the commission of some sins by the *restraint* of di-
vine Providence. It often happens, when men have
conceived sin and are ready to execute it, that they
are unexpectedly prevented; and through these in-
terpositions of Providence, by which the designs of
the wicked are overthrown, the world is saved from
numberless evils.

3. A wicked man may abstain from some sins
merely because the commission of them is incon-
sistent with his constitutional *make*, or repugnant
to his *health*. Thus some men cannot be drunk-
ards if they would; others cannot be covetous and
base.

4. Men totally destitute of moral goodness may
be deterred from the commission of many sins by
the force of *education*, the principles of morality,
the authority of superiors, or the influence of pop-
ular opinion.

5. Such men may abstain from many sins through
fear of their *temporal consequences*. Thus they may
avoid such sins as are punishable by human laws,
and such as are followed by infamy and detestation
among men; and some even look further, to the
punishment of sin hereafter; they are not afraid to
sin, but they are afraid to burn.

These are some of the reasons why ungodly men
sometimes refrain from the commission of sin.

Section III. The reasons for which the saints
abstain from indulging in or committing sin are such
as manifest them to be children of God.

1. A primary reason why they abstain is, that all
sin is opposition to the *Being whom they love* su-
premely, and who is worthy of all love and obedi-
ence. The love of God which is shed abroad in
their hearts, renders indulgences peculiarly painful
to them, and so far as it prevails, is an effectual re-
straint.

2. The saints cherish a *holy fear* of God, which
renders the indulgence of sin exceedingly odious
and repugnant to them. This fear exists wherever
holy love and adoring reverence are exercised to-
ward the supreme Being; and good men are as
much actuated by it in secret as in public; it keeps
alive the reflection that the eye of Omniscience is
upon them.

3. They feel a settled aversion to the indulgence

of sin on account of its evil and injurious *nature*, its
polluting and debasing influence, and its horrible
effects; they have an abhorrence of it on its own
account, which greatly restrains them from sinful
thoughts and feelings, as well as actions.

4. The people of God abstain from sin because
it is repugnant to the holy *principles* by which they
are actuated, and *contrary* to the pious habits which
it is their happiness to cultivate. They find their
enjoyment in the performance of duty, and feel the
influence of a thousand motives to constancy in the
discharge of it; but the indulgence of iniquity in
heart and life fills them with regret and misery; it
wounds their own souls, obstructs their peace and
dishonors the cause in which their present and eter-
nal interests are involved.

5. It is the nature of that repentance which char-
acterizes the saints, to turn them *from sin* in every
form. They hate and abhor it for its own sake, for
its intrinsic evil; they loathe themselves on account
of it; they are filled with holy sorrow, with inge-
nuous self-condemnation, abasement and regret in
view of it, as committed against God. Thus those
who have felt the workings of genuine repentance
are, as it were, impelled to abstain from every kind
of disobedience.

6. The children of God remember that the bless-
ed Jesus suffered the death of the *cross* on account
of sin; "therefore the love of Christ constrained
them; for they thus judge, that if one died for all,
then were all dead; and that he died for all, that
they who live should not henceforth live unto them-
selves, but unto him who died for them and rose
again. Their old man is crucified with him, that
the body of sin might be destroyed, so that hence-
forth they should not serve sin."

Section IV. The character of saints and sinners
respectively is manifested by their *hatred of sin*. A
few particulars will suffice to show why the wicked
sometimes hate sin.

1. Although an unholy man will not hate sin for
its own sake, nor as existing in himself, yet he may
exercise a kind of hatred toward it as exhibited *in*
others. Thus a proud man may hate the appear-
ance of pride in his neighbor. He that has a bean
in his own eye, a grossly corrupt heart or depraved
practice, may be quick to espy a mote in another's
eye, some comparatively venial fault, and be swell-
ed with disgust and aversion on account of it.

2. A wicked man may hate sin as a criminal may
hate the gallows, for its *effects*; its guilt, its intrin-
sic evil, excites no concern, but its connection with
hell is odious. The unsound professor sometimes
wishes that there were no threatenings in the Bible
against sin. When sin entices, I would, saith he,
but I fear the consequence; could I separate thee
from perdition, I would gladly comply.

3. The hatred of sin which sinners from various
motives may sometimes feel, is *not habitual* and
permanent; it is not such as greatly to weaken their
love of iniquity in themselves, or their approbation
of it in the general practice of the world.

The people of God hate sin for totally different
reasons, and their hatred is of an opposite nature.

1. They hate it because it is evil *in itself*, because
it is opposed to the supreme Being and to all good-
ness, and ruinous in its influence and effects. Its
evil and odious nature excites hatred and opposition
wherever the love of holiness exists.

2. They hate it *in themselves* more than as ex-
hibited by others; for they are more affected by the
consciousness of their own sins than by the consid-

eration of those which they perceive in their neighbors.

3. They hate not this and that sin merely, but sins of every description, *all sin*; which no hypocrite, or self-deceiver or unregenerate man can ever pretend.

4. They hate sin with an *irreconcilable* aversion; nothing could induce them to regard it as they once did; they have begun to oppose it, and will never cease to abhor and contend against it until this warfare shall cease to be necessary.

5. Their hatred of it is *supreme*; they hate it as the root and essence of all evil; their aversion to it is equalled in strength only by their love of holiness.

Section V. The troubles and sorrows which men have on account of sin discover who has genuine and who false religion.

All concern on account of sin does not imply true religion; some have reason to be alarmed in view of their concern itself.

1. Such are they who are troubled when they have committed some gross sins which startle conscience, but who are not filled with anxiety and penitence for secret sins, for sins of thought, for sins which defile the soul, for all sin.

2. They undoubtedly have graceless hearts who are distressed at the discovery of their sins by others, but who are not troubled on account of their guilt. Multitudes there are of this class: they are not awed by the consideration that God sees them; they are concerned chiefly that their appearance before men may be reputable; they scruple not to commit ten sins against God in order to hide one from the eyes of men.

3. An unholy man may be greatly distressed with the sufferings or embarrassments which his sins have brought upon him, while he regards not the sins themselves.

But the distress and anxiety of the saints on account of sin are of another kind, and imply a very different character.

1. They are troubled because God is dishonored because his holy law is violated, and the interest of his kingdom is disregarded or opposed.

2. They are troubled because sin defiles and debases their souls, renders them unfit for the presence and enjoyment of a holy God, and interrupts their love of purity.

3. Sin brings trouble and sorrow to the people of God, by occasioning the withdrawal of his gracious presence, and obstructing their communion with him.

4. Their distress and anguish on account of sin are far greater, far more pungent, than any other men feel; they can bear other troubles, while they nearly sink under those occasioned by sin.

5. They give vent to the sorrow and misery which they feel on account of sin, rather in secret than in the presence of their most intimate acquaintance; indeed they can hardly express what they feel to mortals, but God knows their hearts, and to him they can unbosom themselves without embarrassment or fear of misapprehension.

6. They never obtain relief from these troubles by such means as unsanctified men employ; they apply to the Physician of souls, and are relieved only when they obtain pardon and reconciliation through his blood.

* * * * *

Section VII. I proceed to notice some things by which the dominion of sin is implied.

1. The dominion of sin consists in its prevailing sway over men, and their voluntary subjection to it; hence deliberate consent to acts of wickedness, or to sinful thoughts and feelings, proves that sin reigns in the heart. Good men do not thus consent, though they may sometimes through the violence of temptation fall from their steadfastness.

2. The habitual practice of sin shows its dominion over the heart.

3. Delight in the ways of iniquity implies the uncontrolled authority of sin and a willing subjection to it; hence it is said of the servants of sin, "that they have chosen their own ways, and their soul delighteth in their abominations."

4. Impatience of Christ's government and service,

weariness of serious exercises and pious habits, and love of amusement, indicate a heart subject to the dominion of sin.

There remain to be considered some particulars, to show that the *saints are not in subjection* to sin as the wicked are.

1. If they fall into sin, they cannot reflect on it without shame and sorrow; but the wicked either derive satisfaction from the review of their sinful indulgencies, or with stupid insensibility dismiss them from their recollection.

2. When the people of God fall into oneness, they are greatly excited by that to guard against the commission of others; not so the servants of sin; the more they practice iniquity, the more their inclination to sin is strengthened.

3. It is the prevailing desire and earnest prayer of the saints to be in every respect freed from sin, from the love, the influence and the practice of it; on the contrary, those who serve sin, consider their bondage to be liberty; they love their lusts, and would esteem deliverance from them a hardship.

4. The saints pray for nothing more frequently or more ardently than to be kept from the commission of sin; they implore nothing more earnestly than the assistance of God's grace to fortify them against temptations; they have scarcely any occasions of more lively gratitude and joy than are furnished by those interpositions of Providence which prevent their falling into sin; they use their own best endeavors to avoid the occasions of sin; they are unhappy when they have gone astray; and they have comfort and peace only when piously engaged in the discharge of some duty; from all which it is evident that they are not under the dominion of sin, and do not allowedly practice it.

Section VIII. There remains to be considered one particular with reference to the manner in which men regard sin; it is their opposition to it, whether in heart or practice.

1. There is a universal and a particular opposition to sin; the former is maintained by the regenerate, the latter may be exerted by unregenerate men. As the saints hate, so they oppose *every false way*, and they must needs do so, for they hate and oppose sin on its own account, because it is sin; with them, therefore, there can be no reservation, no favorite lust, which will not, with sin in every form, meet their aversion and resistance.

But on the contrary, if unsanctified men make any opposition to open immoralities, they will reserve and cherish their own secret sins; for they are not opposed to sin as such, but rather to its disgraceful or fatal effects.

2. The opposition of the saints to sin is founded not merely nor chiefly in their consciences, but in their *hearts*; whereas, if wicked men discountenance it from any other than worldly motives, their dislike arises so entirely from the remonstrances of conscience, that their hearts will at the same time love and defend it as earnestly as ever.

There is an irreconcilable enmity and aversion between a holy heart and all sin; therefore the reason, the conscience, and the affections of good men are opposed to it; but sin is the very element of unholy hearts, the wicked love its ways, and if their consciences oppose it, they hate their consciences rather than the thing opposed.

3. Sin is *habitually* and perpetually opposed by the people of God; they have waged a war of extermination against it, and while the enemy is unsubdued, will never cease to contend; but the partial opposition of sinners is unsteady and transient, being remitted and renewed as interest, or caprice, or slavish fear shall direct.

4. They who are sanctified oppose the *root* as well as the branches, the existence as well as the influence and effects of sin; but the wicked are concerned only to prevent its unhappy consequences.

5. The saints, in the *strength of the Lord* and the power of his might, exert themselves to oppose sin; but the ungodly trust in an arm of flesh, in the strength of their resolutions or the security of their self-righteousness; the weapons which they employ in this warfare are not spiritual but carnal, and therefore impotent and futile.

6. Such is the opposition made by the saints against sin, that their unholy propensities are sub-

dued, their sanctification is promoted, and their progress in the divine life accelerated; but the wicked gain no advantage by their feeble and inconstant proceedings against sin; they may in their way pray and hear, and vow and resolve, and when all is done, they are still the servants of sin, their corruptions are unsubdued, and their hearts devoid of holiness.

Wearing Mourning.

THE custom of changing the entire apparel of a numerous family on the death of a relative, produces not unfrequently great privation and pecuniary embarrassment. Often has the little all, left by the industry and frugality of the deceased parent to support the widow and children, been sadly diminished, or altogether swept away, by being devoted to the purchase of unnecessary garments of mourning apparel, which, under a more healthy public opinion, might have been dispensed with, and the children supplied with other and far more necessary articles of comfort. We would not treat this question lightly or harshly; the custom is dictated by the most delicate impulses and sympathies of our better nature; still it is a custom which could well be dispensed with altogether.

We make these remarks in all kindness, upon what seems to us a useless expense, towards those who feel compelled by public opinion and habit to follow the custom. It seems to us that these trappings of grief are entirely useless where there is real grief, a hollow mockery where there is not. The objections against the custom are, it is useless, inconvenient and expensive. In Summer, mourning dresses are the most uncomfortable of any that are worn. And what use do they serve? To remind us that we are afflicted and bereaved? We need no outward memorial of that melancholy fact, nor do we desire to be pointed out to an unsympathizing world as one that asks public attention to the circumstance. Shall a suit of sable be worn because it is grateful to our own individual feelings—because it affords us solace and comfort in our bereavement? We can derive no consolation from such a source, or from any such outward signs of grief.

The custom is inconvenient. It throws the bustle and responsibility of making purchases and making garments, upon a family at the moment when, on every account they most imperatively require seclusion and retirement; when, worn out with watching, care, anxiety and grief, they need quiet and repose. To us there is a shocking unseemliness, we had almost said sacrilege, in turning the house of death into a shop for the dress-maker! Who that has ever witnessed what usually passes upon such occasions—who that has seen the afflicted dragged forth to be dressed for the pageant, harrassed by inquiries about gowns and bonnets, or heard, intermingled with sighs, sobs, and tears of anguish, patty discussions about the adjustment of a cap, or a ribbon—who has seen all this without seeing and feeling that it was unbecoming and ill-timed beyond all power of words to express. Who will be among the first to throw off this vassalage to the decree of an oppressive custom—this servility to diseased public opinion? Many have done so already—who will imitate their laudable example?

There is nothing in the color of black which is in reality any more mournful, only for its associations, from habit, than in any other color. The fop in his suit of black does not look half so solemn as do some others in blue or drab. In China the color of mourning is white; in Turkey, blue or violet; in Egypt, yellow; in Ethiopia, brown. Each people, says a writer, profess to have their reasons for the particular color of their mourning apparel. White is supposed to denote purity; yellow, that death is the end of human existence here, as the leaves when they fall and the flowers when they fade, turn yellow; brown denotes the earth to which the dead return; blue expresses the happiness which it is hoped that the departed enjoy; and purple or violet, sorrow on one side and hope on the other, that color being a mixture of black and blue. In a dress devoid of ostentatious vanity, the dead can be as much respected in one color as another.—*Sel.*

Hold On in Prayer.

CHRISTIANS lose much moral power, and often fail of securing the desired blessing, from lack of perseverance in prayer and effort. They stop short of perfect success. A gentleman in my congregation had been interested in the subject of personal religion for nearly twenty years. He had felt the heavy burden of his sins. He had often asked, "What shall I do to be saved?" Affliction had come into his family, and chastened him sorely, and alarmed him by the warning, "Be ye also ready!" Grace had come into his household, and a beloved daughter had given her heart to the Saviour, and taken up the cross to follow him. But deep convictions, and sore bereavements, and spiritual blessings, had all in turn failed to subdue his heart, and bow him at the Saviour's feet.

Again the divine Spirit touched his heart. The kind words of a Christian friend troubled him, and strengthened the purpose of his heart to seek the Lord. For several nights he tossed sleeplessly on his bed, overwhelmed by a sense of sin and guilt. He went about through the day with a heavy heart, seeking peace and finding none. He attended solemn meetings, but light did not come to his darkened soul. He asked the prayers of God's people, but the burden of his sins seemed to grow heavier and more crushing.

At length three brethren of the church, who felt a deep interest in his case, went home with him one night to pray. They bowed together at the throne of grace, but it seemed only to add to his agony of soul. He walked the floor almost in delirium, fearing that he had sinned away the day of grace, and salvation was now impossible. They asked him if he was willing to give up all for Christ, without any reservation. He thought it easy to surrender every thing. They inquired very earnestly if there were any duties from which he was shrinking, or any crosses he was unwilling to bear. He hesitated. They pressed him the more closely. At length the secret trouble was brought to light, and the obstacles were seen, which had been keeping him from Christ for nearly twenty years. He was unwilling to commence family prayer. He was unwilling to make known his feelings to members of his family, who had no faith in evangelical religion. For many years he had been trying to go round these crosses, without taking them up. The brethren pressed him to an immediate decision. They set before him distinctly the necessity of unreserved submission. But for a long time he hesitated. He seemed convulsed with the intensity of the inward struggle. But divine strength was at length imparted, and with great emphasis he exclaimed, "I will do it." In a moment the cloud was lifted from his soul, and cheering light shone into it from heaven. He felt that his sins were forgiven, and his name written in the Lamb's book of life. On the following morning, these duties, which had long seemed impossible to perform, were discharged almost without effort, as naturally and cheerfully as if he were sitting down to his daily meals. From that time his heart has been filled with joy and peace unspeakable, and he has found it a pleasure, both in private and public, to tell of the love of the Saviour, and the preciousness of his salvation.

He ascribes his conversion, humanly speaking, to the perseverance of these Christian friends, and believes that without their resolute purpose to "hold on" till all his difficulties were removed, he would be still in the gloom of impenitence and indecision. Let other Christians learn a lesson.—*Sel.*

No Cowards in this War.

WHEN the Dutch fleet drew near to Chatham, fearing it might effect a landing, the Duke of Albermarle determined to prevent it by inspiring the men with his own dauntless spirit. Calm, as if beyond the touch of death, he took his position in the fore front of the battle, thus exposing himself to the hottest fire from the hostile ships. A loving, but over-cautious friend, seeing him in such peril, darted forward, seized him by the arm, and exclaimed in great agitation,

"Retire, I beseech you, from this shower of bullets, or you will be a dead man!"

The noble Duke, releasing himself from his grasp, turned coldly on the man who would tempt him to cowardice in the hour of his country's need, and replied,

"Sir, if I had been afraid of bullets, I should have quitted the profession of a soldier, long ago."

He had counted the cost before going to war, while, alas, many who enroll their names beneath a holier banner, do so only in view of the sunshine, the music and the pay. But there is fighting to be done in the holy war, there are reprisals to be made and captives to be taken and cared for.

The follower of the Crucified may be alone and in a humble station, among men of influence and talent. Unbelief may whisper, the odds are against you; one cannot chase a thousand, nor two put ten thousand to flight. Yield only a little, guard your reputation for politeness and delicacy of feeling; the world cannot appreciate your motives; they will call your principle, bigotry; your steadfastness, obstinacy; your faithfulness, insolence. He that would have friends, must show himself friendly.

If this reasoning on behalf of self fail to convince, the tempter tries another motive. He appeals to the Christian's love for the Saviour and his cause, which, he whispers, will both gain friends, by leniency and concession. Let the disciple but listen and falter, and woe to his peace of mind, woe to his religious influence! He finds in the end that he has made great sacrifices for naught; for the whispered promises of the enemy all prove false. He does not gain even a worldly friend, by such a course, while he compromises the cause he loves by his cowardice.

It is easy to be true warriors in time of peace, when there is nothing to fear. Then we can sail manfully over a smooth sea, side by side with our foe, chanting in melodious tones the chorus of union and brotherly love. But in God's army, the time of prosperity is the time of conflict. When the Spirit comes to draw men to himself, then comes our arch enemy, in battle array, to dispute his claim to the hearts of men. Jesus, whose heart was love, said, "I come not to bring peace, but a sword," and from the day he spoke those words until now, has great spiritual blessing ever been accompanied by persecution and hatred. Such a time has now come upon us, and shall not those who love his appearing, say with the brave Albermarle, "If I had been afraid of bullets, I should have quitted the profession of a soldier, long ago." Shall we ask for the laurel and the crown before the conflict begins? Labor comes before rest.

Sinners are looking to Christians to see if they stand firm against the assaults of the foe; and by their courage or cowardice, will they judge of the power of faith. When the soldier of the cross puts on the whole armor, and manfully meets the foe, then shall we raise the triumphant shout of victory.—*Sel.*

The Richest Man.

A NATIVE of Scotland related to me the following anecdote. He spoke with tears and broken utterance, for he knew that the moral of the story was to himself a solemn admonition.

"The wealthiest man," said he, "in my native parish had a terrific dream. It was a vision similar to that of Eliphaz the Temanite. Job. iv, 12-17. An image was before his eyes, there was silence, and he heard a voice saying, To-morrow, before the going down of the sun, the richest man in town shall die. The dreamer, believing himself to be designated, watched with intense fear the declining sun on the appointed day. At length the orb sank below the horizon, and the bell began to toll. It is not me, he exclaimed. Who can it be? I am certainly the richest man in town. His doubts were soon relieved. A beggar had died, the poorest man in town."

There are two classes of rich men. He who was so terrified by the dream was the richest man as to "the world that now is;" but another was richer than he in spiritual treasures. In him the dream was realized. The one had a greater amount of transitory property than any of his townsmen, but he had "laid up treasure for himself, and was not rich

towards God." The other was rich in faith, and regarded as the most godly man in town. A dependent, suffering, Lazarus-like disciple, but an "heir of God, and a joint heir with Christ to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven."

Are you amassing riches and employing them only for self aggrandizement, the rich man's dream may soon become to you a stern reality. You brought nothing into this world, and it is certain that you can carry nothing out. When you leave these ephemeral riches, or they make to themselves wings and fly away as an eagle towards heaven, will you not be poor indeed without inheritance in the world to come? "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come." 1 Tim. vi, 17-19.—*Sel.*

CALVIN ON READING SERMONS.—Calvin expresses himself very distinctly and beautifully in his letter to Somerset, against the prevalent practice of reading sermons. "The people," he says, "must be taught in such a manner that they may be inwardly convinced and made to feel the truth of what the Bible says, that the Word is a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. I say this to your highness, because there is too little of living preaching in your kingdom, sermons there, being mostly read and recited. I understand well enough what obligates you to adopt this method; there are few good, useful preachers, such as you have, and you fear that levity and foolish imaginations might be the consequence, as is often the case, by the introduction of a new system. But all this must yield to the command of Christ, which orders the preaching of the gospel. No possible danger must be permitted to abridge the liberty of the Spirit of God, or prevent his free course among those whom he has adorned with his grace for the edifying of the church."—*Sel.*

Afflictions.

God schooleth and nurtureth his people, that through many tribulations they may enter into their rest. Frankincense, when it is put into the fire, giveth the greater perfume; spice, if it be pounded, smelleth the sweeter; the earth, when it is torn up with the plow, after frost, and snow, and winter storms, springeth the ranker; the nigher the vine is pruned to the stock, the greater grape it yieldeth; the grape, when it is most pressed and beaten, maketh the sweeter wine; fine gold is the better when it is cast in the fire; rough stones, with hewing, are squared and made fit for building; cloth is rent and cut that it may be made a garment; linen is washed, and wrung and beaten, but is the fairer. These are familiar examples to show the benefit and commodity which the children of God receive by persecution. By it God washeth his congregation. "We rejoice," saith St. Paul, "in tribulations; knowing that tribulation bringeth forth patience; and patience experience, and experience hope; and hope maketh not ashamed." The power of God is made perfect in weakness, and all things turn unto good to them that fear the Lord.

Augustine being asked, which is the first step to heaven, he replied, Humility. And which is the second step? to which he answered, Humility. And which is the third step? he again replied, Humility. It is one of those retired and modest graces, which best suits a state of dependence and obligation.—*Sel.*

THE love of money has proved the ruin and eternal overthrow of more professing Christians than any other sin, because it is almost the only crime that can be perpetrated, and yet anything like a decent profession of religion be maintained.—*Fuller.*

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JUNE 24, 1858

DECISION ON THE SABBATH.

A few leaves of a publication, entitled the "Sabbath Miscellany," have lately fallen into our hands, on which we find the following concerning a decision by a Judge of Cincinnati, on the subject of the Sabbath. If we mistake not it will be the same spirit that runs through this article, that will finally produce more stringent laws concerning this institution. The argument is at first sight specious. The Jew is permitted to vend his wares upon the first day of the week because he keeps the seventh day, while the Protestant who may have no more regard for the first day in a religious point of view, than the Jew, is prohibited the pursuit of his business. Why? Simply because the laws of the land forbid it. Then here is manifest legislation in favor of what is generally considered the prejudices and customs of the Jew. But suppose some Brahmins should locate on our soil, like the Buddhists in California, and in the exercise of their religious ceremonies, proceed to offer up their human sacrifices. Would it be allowed? No, for the laws of the land would not permit it. Then why should partiality be shown to the Jew any more than to any other foreign citizens, in matters contrary to the law of the land. Especially would Sunday-keepers be sensitive on the observance of that day, since it has *nothing* but the law of the land to sustain it. We have said that the argument was at first sight specious; so it is; but its fallacy is at once apparent, when we remember that it is to the laws of God alone that mankind are amenable independent of human legislation. These laws are made known in his revealed will, and are paramount to all human codes. But we will not detain the reader longer with our remarks. He may judge for himself of the spirit of the article and the intent of its reasoning.

"A short time since, we read the following in the Cincinnati Daily Gazette:

"Judge S. yesterday morning decided that confecturers, who were not Jews, were amenable to the laws if they kept their stores open on Sunday, for the purpose of selling."

"From this decision it appears that the Jews are not amenable to the laws of a Christian country, when the peculiarity of the Jewish laws and customs is opposed thereto. Now, it appears to us that this decision brings before the public a question of great importance to all the lovers of good order and consistency. It is this: Why should the Jews be allowed to break the laws of a Christian country in preference to others, or in one case more than another? We want light on the subject, and hope the Judge will give it.

"As a people, we profess to allow all men to worship, when and where they please. Nevertheless, we have adopted laws, rules, and regulations for the common benefit of society. These laws, in many cases, demand individual sacrifice. But still, for the good of the whole, we agree to enforce them. Nor do we commonly stop to ask the stranger whence he came, nor what are the laws of his own country, before we ask or compel his submission to our laws. The institution of the Christian Sabbath, however, seems to be an exception to all others among us. It can be but partially defended by the powers that be. The confecturer may be taken up and fined for a breach of it. But his Jewish neighbor is not amenable to the laws that should guard the Christian Sabbath. So decides Judge S. Here, then, the Jew may trample upon the laws, yea, the rights and privileges of Christians with impunity; and that, too, in a Christian country! He may open his store on our Sabbath, and call in our profligate children to purchase his goods. He may, by his example, tempt the confecturer, the shoemaker, the tailor, and the rum-seller to open their doors for business on the Christian Sabbath, and then proceed to have them taken up for the

breach of a Sabbath, the sacredness of which perhaps one half of them believe no more in than he does himself.

"How, we ask, can it be possible to keep Sabbath-breakers within due bounds, with such a manifest want of uniformity, in the administration of our laws?"

"We are aware that the Jew is excused because he keeps his own Sabbath. Well, so far, so good. But how does that atone for the mischief he does on the Christian Sabbath? We have agreed to keep the day, and teach our children to respect it. He opposes it; and, by his opposition, can he not, and does he not do as much to break down the institution of the Christian Sabbath as the confecturer, or any one else? And if the day is worth anything to Christians, why, we ask again, should a Jew be allowed to use efforts calculated to break it down, in preference to others? The excuse cannot certainly be that his people have long been persecuted. If the whole community, without distinction, were made amenable to the law for Sabbath breaking, we have no fears that the Jews would feel the restraint any more severely than any and every other individual who might be compelled to suspend his regular money-making business for a few hours, because the good of society demands it. Every opposer of the Sabbath will, no doubt, be impatient of restraint. But who can tell why the law or its administrators should clear one and condemn others, when their work is all the same, and its effects the same?"

Sunday Movements in New York.

COMMENSURATE with the revival movement, we find, as might be expected, the subject of the better observance of Sunday more or less agitated, and increased efforts put forth to bring about that desired result. In New York city the matter has proceeded so far that a memorial signed by over a hundred of the "most influential citizens" calling for the suppression of Sunday traffic, and the crying of Sunday papers, has been presented to the Board of Metropolitan Police Commissioners. In accordance with the petition the following resolution was offered by Mr. Commissioner Bowen:

"Resolved. That the General Superintendent be directed to carry the law forbidding the sale of wares and merchandise on Sunday, into effect."

This was adopted; and at the same time it was also resolved "to abate the nuisance of crying papers on the Sabbath!" Against these proceedings the Sunday papers, as the Sunday Dispatch, Sunday Mercury, Sunday Courier, Sunday Times, &c., come out in a very anti-revival spirit; and a fierce war of words has ensued upon the subject. The "Dispatch" has changed its day of publication from Sunday to Saturday; not because the proceeding of the Board of Commissioners has inspired it with any religious reverence for Sunday, but only, (to use its own words) that it may "be in a better position to expose to the people the miserable hypocrisy of the whole movement, and of its instigators."

The subject will doubtless soon assume more importance than it at present wears. Meanwhile we are glad to see the agitation of it increasing. We bid the Sunday advocates all the success which the prophecy warrants them to expect. Nevertheless, a few will be found who will not bow to the institutions of men in violation of the Law of God.

TENT MEETING IN ILLINOIS.

According to appointment, this meeting was held June 11-13, in a pleasant and central place for the church in the vicinity of Round Grove. The weather was fine. Owing to the heavy rains, but few came in from a distance. All much regretted the absence of Brn. Andrews and Hull from Iowa, and Brn. Steward and Phelps from Wisconsin. But we had an excellent meeting. Brn. Waggoner and Sperry, and Bro. and Sr. White spoke with considerable freedom, in a pointed manner, relative to present truth and present duty. Congregations were large and attentive; yet the looks and manners of some gave evi-

dence that their ears were closed, and that they had ceased to feel the force of divine truth.

Second-day morning the brethren assembled in the tent at 8 A. M., to enjoy a social meeting, and to attend to the ordinance of baptism at the close. This was indeed a social meeting, in which most of the brethren and sisters took a part. Six were planted in the likeness of Christ's death by baptism, among them our beloved Bro. and Sr. Sperry. The subject of the relation which baptism sustains to the law of God, in Rom. vi, and vii, is moving our brethren, who have been slain by the law, and have the evidence that they are really dead, to be buried. And God blesses them in this act of obedience.

In the afternoon of Second-day we met with the church at Bro. J. Hart's, where, among other things, some statements in the article headed, The Brotherhood, in Review, Vol. xi, No. 22, were examined in the spirit of candor and christian forbearance. And while we saw no disposition on the part of those who had erred to justify their course, we did see that some of our unqualified remarks in that article threw a burden on Bro. Hart which he should not bear.

On Third-day we had a powerful season of prayer for Bro. Hart. He had suffered much the previous night with severe illness, and was just able to ride to Bro. Stone's where the Lord met him and all present in a powerful manner. We wept and praised the Lord together, and then went in company with Brn. Waggoner, Sperry and Lookwood to the house of Bro. and Sr. Hall, where we spent the night. The bereavements of Sr. Hall, and the reproofs which they have both felt, appear to be greatly sanctified to their good. We parted with these dear friends at the Unionville Depot, at 9 o'clock, Fourth-day, and reached Battle Creek at midnight.

We look back upon this short visit with pleasure. And it is due our brethren in Illinois to say that we think they are now ready to sacrifice for the cause of God; but they are in very trying circumstances, in consequence of wrong moves in the past. Some had been purchasing lands beyond their means, and in these times they can neither raise money to spare off from their lands, nor sell their lands for ready cash, without the greatest sacrifice. We have no disposition to cover up the wrongs of Round Grove church; but, brethren, think ye that these are sinners above all others? Except we as a people repent of our love of this world, and covetousness, we shall likewise call down upon us the rebuke and frown of the Lord.

J. W.

THE APOSTOLIC COMMISSION-IS IT AGAINST THE SABBATH.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world, Amen." Matt. xxvii, 10, 20.

To show that this text has any bearing against the Sabbath, it must be made to appear that Christ and the apostles did not teach the Sabbath law. We shall find the teachings of Christ and the apostles in harmony on this subject, for Christ taught and commanded his disciples, and then sent them forth to teach those that yielded to the gospel "to observe all things" that he had commanded them.

We affirm,

1. That Christ taught his disciples to "do and teach" the Sabbath law.

2. That they followed his instructions, teaching the Christians to keep the Sabbath.

If they taught the perpetuity of the entire code of ten commandments, they taught the Sabbath law, for it is one of the ten. In the first place then we enquire, What did Christ teach his disciples on this subject?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall

teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 17-19.

Here Christ speaks of a previously existing, written law, and affirms the perpetual obligation of the entire code upon all that would enter into the kingdom of heaven. "Whosoever," in all coming time, should "do and teach" these commandments, should be called great in the kingdom of heaven.

What commandments did he mean? Did he mean the national, civil code of the Jews? No. The ritual, ceremonial or typical law? No. What law then but the ten commandments? Which of the three did Christ command his disciples to "do and teach?" for it was one of these three unless a fourth can be found existing at that time.

The claim, that Christ fulfilled all this law, and that it was abolished at the cross, is sufficiently refuted by the fact that he required *every one*, in all the unbounded future, to keep it, as they would enter into the kingdom of heaven. "Till all be fulfilled" does not refer to the law, but to all things in heaven and earth; it reaches to the consummation of all things—to the fulfillment of the prophecies and promises of God.

That this is the right view of the subject, is confirmed by the teachings of the apostles. They were to teach whatsoever Christ had commanded them. Did they teach Christians to keep the whole of the ten commandments? They did.

"If ye fulfill the royal law, according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also Do not kill. Now if thou commit no adultery, yet if thou kill, Thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James ii, 8-12.

In this text the apostle teaches Christians, (for he addresses himself to them,) to keep the whole of that law which says, Thou shalt not kill, Thou shalt not commit adultery. What law is that? The ten commandments. That "whole law" included the Sabbath; therefore the apostle taught them to keep the Sabbath.

Thus it is proved that Christ taught his disciples the Sabbath law, and that they went forth in obedience to the great commission, and taught it to others—to all the household of the faith. R. F. C.

ZEAL.

"But it is good to be zealously affected always in a good thing." Gal. iv, 18.

My mind has been stirred up somewhat to this subject of late by seeing on the part of some a wrongly directed zeal, while on the part of others but little of this quality is possessed. According to our text, zeal is good.

Some by seeing an over-heated zeal on the part of others have been driven to an opposite extreme, and feared to move at all lest they should injure instead of advancing the cause of the Lord. While on the other hand those who have possessed this extra amount of zeal, have seemed to act as though there was no discretion to be used in presenting to others our views of truth. Now you do not find me among those who would cast a stone at the individual who has a well directed zeal in this glorious cause of present truth; but from what I have seen I know of some whose zeal not only endangers them to an overthrow themselves, but their course is anything but beneficial to the cause of God.

Paul spake of a company on one occasion: "For I bear them record that they have a zeal of God, but not according to knowledge."

An individual in such a case is like a ship at sea under full sail without ballast; when the storms arise and find her in that case, she must of course be lost. It seems from Paul's view of this subject that zeal must be tempered by knowledge. Now I have known

instances where lay members have tried to be zealous advocates of the truth when they would have accomplished an hundred fold more not to have said a word, but by living consistent lives, convinced the gainsayers that there was a power in the truth that could sanctify and cleanse the heart.

When persons with but little knowledge of the subject they are trying to talk, quote scripture in a bungling manner, it cannot be otherwise than that it should have a bad influence for the truth. I once heard an individual of this stamp attempt to advocate the doctrine of the destruction of the wicked; he claimed that there was a time when there was to be no hell. He then quoted "Death and hell were cast into the lake of fire;" but after that said he, John said there was no more sea, so there can't be any lake of fire then; but who could gain light from such reasoning?

I am satisfied there is not much benefit to result from talking the truth with contentious spirits. It is better to be silent before them than to bunglingly throw out ideas as I have seen some do. Such will generally say, If it was not for this objection I might agree with you; and while you might be answering the one objection they would throw in five more. Would it not be better for those who do not thoroughly understand the truth if they are zealous to see it advance, to take our publications in which all these objections are answered, and put them in the hands of such individuals. Or if you are satisfied they are only trying to pick flaws with the truth, would it not be best to serve them somewhat as a brother did a fox-like minister a few days since. The elder saw him passing and cried out, Ho! Mr. B——, stop a minute! What's wanting? Well, I wanted to ask if you believe so and so? The Bro. was satisfied he understood the matter, and only asked for the purpose of taking some advantage. His only reply was, Was that all you wanted? Yes, Well, said he, Good day; and walked on.

But, say you, we are exhorted to be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear. True, but it would not follow from this that every man must be a public speaker. We may most effectively give them an answer by placing a publication in their hand which explains the Sabbath question and its objections, or some other point of our faith. Of course if they are anxious for the truth, and carefully read our publications, they can understand how we look at their objections.

We would not wish to convey the idea in this article that all are in danger of having overmuch zeal; far from it. There are some who have candid neighbors who might be reached by the truth if they would give them a little instruction which they are capable of giving, and then furnish the publications and *Review* for them to read. But alas! they lack zeal in the cause, and their neighbors pass on neglected.

Some have had a zeal tempered with knowledge which has moved them out to place themselves and their all upon God's altar. They have watched for opportunities to shed light. They have not considered that the exhortation to let their light shine, simply meant that they must talk with everybody without discretion; but they have considered when a call was made for God's servants to go and speak the truth, and they gave of their substance to help them on their way that they were in part obeying the command, "let your light shine;" and they have felt a satisfaction no tongue can express as they have seen the results of their wisely directed zeal in this cause. The Lord help us to realize, as this is a good cause, it is good to be always zealously affected. May our zeal be according to knowledge. Amen.

J. N. LOUGHBOROUGH.

Fremont, Ohio, June 10th.

Meeting in Lisbon, Iowa.

BRO. SMITH: I have closed my meetings in this place, having given twenty evening lectures on the reasons of our faith. For the first part of the time there were from four to six preachers that attended

Some were favorable, and might have been more so if it had not been that they knew that we held to the keeping of the seventh day, and also the non-immortality of the soul. They very kindly asked me to let those two subjects alone, as they thought no good could grow out of their being advocated. I asked one if it was safe to advocate Bible truth. He said yes. Then I told him I should feel free in introducing the subject of the Sabbath. Our meeting was held in the church controlled by the school director who opened the house and lighted it during the whole meeting. But it was not long before the ministers saw that their members were becoming much interested, and something must be done. They withdrew some of them; at least, told their members they must not go, then requested the director to close the house. This he refused to do, claiming that we should have the opportunity to present our faith, for he saw nothing in it to injure the morals of the place.

The next effort seemed to be to circulate reports of every character. This soon turned to our account, and a reaction commenced. At the last meeting the house was filled, notwithstanding the United Brethren had a meeting in their meeting-house. My subject was from Matt. vii, 28: "The people were astonished at his doctrine." The meeting closed with a deep interest. Seven in the village have commenced keeping the Sabbath, and one in a village one and a half miles from this. Many more acknowledged they should keep the Sabbath. We hope and trust it may be so.

Sunday, I stopped to listen to a discourse by the Lutheran preacher, on the rich man and Lazarus, and some other like passages. His ungentlemanly course stirred the feelings of some of those in the different churches, and also those out of the church. In the evening he gave a discourse on the law and its penalty. Here he claimed that the subject was written something more than a year ago, and also that the one in the forenoon was not prepared for the occasion: thus he hid himself. Many things were said that may prove for the advancement of the cause in the future. Just as I was getting ready to leave I was unexpectedly presented with a written request signed by many names, to return to the place as soon as I could and preach to them more.

There has been a revival in this place, as in almost all villages through the land. I therefore felt to tremble in thinking of presenting the subject of Babylon. And never did I have a greater desire that the Lord might lead me to present the subject before the people in a proper manner. I think that I can say that he did assist me in doing it, and that the facts from their own pens compared with what they used to be were stubborn things. We trust there will be a goodly number to enlist in the third message in this place. I think the way is open for a tent-meeting between Lisbon and Mount Vernon. May the Lord direct. I expect to leave to-morrow for home.

Yours hoping for eternal life.

J. HART.

Lisbon, Iowa, June 5th, 1858.

P. S. Since our meeting closed at this place we have received a letter from Lisbon, signed by 67 citizens of the place, requesting us to return and preach more in that place. We have concluded to comply with the request and take the tent. We shall commence tent-meetings there next week.

J. H.

Round Grove, Ills., June 16th, 1858.

THE SABBATH IN GERMANY.—A movement for the better observance of the Sabbath has been begun in Germany; the labor in the Post Office on that day has been abridged, the luggage trains on some railroads have been stopped, and efforts made to prevent harvest work and labor in factories. In Prussia, many military reviews, and the exercising of the militia have been transferred to a week-day.

Wait on the Lord, he will supply you, wait for the Lord, he will deliver you.

Every day will bring its own troubles, and God will every day give us more grace.

THE CHRISTIAN PILGRIM.

Pilgrim, is thy journey drear?
Are its lights extinct forever?
Still suppress the rising fear,
God forsakes the righteous never!
Never, never, no never.

Storms may gather o'er thy path,
All the ties of life may sever;
Still amid the fear of death,
God forsakes the righteous never!
Never, never, no never.

Pain may rack the wasting frame,
Health desert thy couch forever;
Faith still burns with deathless flame,
God forsakes the righteous never.
Never, never, no never.

The Ten Pieces of Silver.

It is a good thing to look over the past and see the way the Lord has led us. It encourages and strengthens our faith, and inspires us with new zeal and energy. It serves to cheer the desponding, while they remember the same guardian care is over them, and that the same hand that led them then, leads them still. It has been remarked, when we have tried to defend the truth by referring to the word of God, that all denominations proved their belief by the Bible. Now we know the way that is marked out in the word of God is a straight and narrow way, and so plain that a child may not err therein; therefore to say that one belief is as likely to be right as the other, is making the Bible a book of confusion. But blessed be God, it is a light and a lamp to our feet. He that walketh in darkness knoweth not whither he goeth because the darkness hath blinded his eyes. We read, he that doeth the will of God shall know of the doctrine, whether it be of God or no; and we are told that this is the will of God that we keep his commandments. Says David, thy Law is righteousness. All will admit that we should be righteous. Most certainly, says one, but you need not keep the seventh day. But God's perfect law admits of no divisions, for we are assured by the prophet David that all his commandments are sure, and stand fast forever and ever.

The light that has shone on our pathway since we have embraced the true Sabbath, and the amount of light many received when searching for the truth, bears quite a resemblance to the words of our Saviour. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it. And when she hath found it, she calleth her friends and her neighbors together, saying, rejoice with me, for I have found the piece which I had lost. Luke xv, 8, 9.

After the disappointment of 1844, amidst the darkness, it was discovered that one of the ten commands was not kept; and by the light of the lamp, (the word of God,) a diligent search was commenced; and by clearing away the dust and rubbish of ignorance and superstition, the precious piece, or command, was found; and so plain the command, it did seem to those who found, as if their friends would rejoice with them. O, how anxious they feel for others, and how earnestly do they try to convince them of the truth; but alas! many neglect the light from heaven. But those that embrace it, are assured that it is the truth, for the Word and Spirit both testify to it; and far and near, wherever it is received by the honest ones, a halo of light shines upon their pathway; for their eyes are opened, and like David they behold wondrous things out of the law.

My brethren and sisters, as we have received the truth, let us walk in it; not only by observing the Sabbath, but by keeping all the commands of God and the faith of Jesus. If we acknowledge the Lord in all our ways he will still direct us, and our path will be like that of the just that shineth more and more even to the perfect day.

S. ELMER.

Ashfield, Mass.

Beware of humble self; it is the proudest frame you can be in.

LETTERS

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

From Sister Prior.

DEAR BRETHREN AND SISTERS: I praise God that there is a way for us, though scattered, to hear from each other. I have had the privilege of meeting with many of you in days past, when we felt the blessing of heaven resting upon us. Those seasons are often before my mind in happy remembrance. I look back to them with pleasure. I am deprived of such privileges now, but I am trying to press my way Zionward. And while I am striving to heed the counsel of the faithful and true Witness, and to consecrate myself more fully to God, I have felt sweet peace resting upon me. I am one of the lonely ones, surrounded by the world, and world-loving professors. They look upon me with contempt. I pity them, and my desire is that they may give their hearts to God. Shall I ever be ashamed of Jesus and his cause? O, God forbid it. When I get sight, by an eye of faith, of that golden city before us, my heart leaps for joy. If I am ever so happy as to enter within those pearly gates, it will be enough. Some humble place at the feet of the saints, and I will praise God. My heart says, let me toil on a few more days. Give me the suffering part of religion. Jesus says, if we suffer with him we shall reign with him. It is enough. Why speak of our trials? They are many of them imaginary; but if we have trials, shall we sink down under them? Do we not know that the trial of our faith is much more precious than gold that perisheth? O let us be faithful with one another, and not have those who are called to preach the Word, weighed down with trials that should be settled among ourselves. May the Lord help us to be laborers together.

Yours striving to overcome,

MARY S. PRIOR.

North Bangor, N. Y., June 5th, 1858.

From Bro. Edwards.

BRO. SMITH: The little band of saints here are growing I trust in the grace of God and in the knowledge of the truth. We are trying to be lively members. What a pleasure it is to me to read the *Review*, and hear from the brethren and sisters in other parts of the country. I have many near and dear relatives that are not yet interested in the truth. My heart's desire is that they may yet see it in its purity. We meet every Sabbath and Fourth-day evening for prayer, and we feel that the Lord meets with us. It has been some eight months since I commenced keeping the commandments of God, and I have not felt like turning back to the world. May God help us to live out our profession, and to walk humbly before him. We would like to have some of the lecturing brethren visit us. We live eight miles south of Napoleon, Henry Co., Ohio.

G. W. EDWARDS.

Shunk, Ohio, June 3d, 1858.

From Bro. Ross.

BRO. SMITH: I have been with the North Brookfield band to Clarksville, where we held a meeting. Met the brethren from W. Winfield and had a precious season on account of the presence of the Lord, for which we feel very grateful. I have been endeavoring to give a reason of our blessed hope for a few months past. It seems to be more by constraint than otherwise; yet the Lord has, and will, I believe, overrule it to his glory. There have ten or twelve embraced the Sabbath in the southern part of Oswego Co., and the southern part of Onondaga Co.; the most of which appear soundly converted to the truth, and desirous to be sanctified through the same. There has been in this region more enquiry after the truth within the last four months than for six years previous, and the interest is not abating. May the Lord send some of his messengers this way.

A. ROSS.

Hubbard's Corners, N. Y., June 5th, 1858.

From Bro. Gould.

BRO. SMITH: I feel strong in the present truth, and believe the last note or message is now being giv-

en to a guilty world. I tremble at the thought. O that my lot had been cast among those of like precious faith; but alas, I am here alone, and am looked upon as an infidel. In all this I trust in God, and his holy word. St. Paul said, They that would live godly in Christ Jesus should suffer persecution.

If it was not for the *Review* I should almost faint by the way. I want all the light that I can get, and also to be armed with the whole armor of God, that I may successfully contend earnestly for the faith once delivered to the saints. I am determined by the help of God to press on in the cause of truth.

WM. GOULD.

Lawrenceburg, Ind., June 3d, 1858.

Extracts from Letters.

BRO. P. ROBINSON writes June 10th, 1858: "When the Sabbath was first brought before my mind, I began to search the word of God to find something to uphold Sunday keeping; but the more I searched, the more I was condemned; and my prayer became Lord teach me what is right, and what I must do to be saved. Then I saw that I must keep all of the commandments, one of which I was breaking every week. It was a great cross to leave the church to which I belonged, and keep the Sabbath, but I felt it a duty to forsake all for Christ and his kingdom. We must bear the cross if we would wear the crown. I feel that we should take heed to the message to the Laodiceans."

Sister S. A. Hastings writes from New Ipswich, N. H.: "O, the precious Saviour! What more could he do than he has done for the salvation of perishing mortals? Jesus, lovely Jesus! He is worthy of my life, my all; and I mean he shall have it. There is no charm for me but in him. I long to drink deeper of his love. Let me know that I have his smiles and it is enough. I expect hate and scorn. I expect revilings; but I shrink not from them. Jesus was reviled, and I ask not a better portion than was his. It is a rugged way that leads to the heavenly land, yet it is not all thorns. There are flowers strown here and there to be plucked by the faithful ones. There are pleasures in the religion of Jesus that can be found nowhere else. When we let go of the world, launch out from the shore into the broad ocean of his love, then we know the blessedness of giving all for him who yielded up all for us."

Sister M. Streeter writes from Pulaski, N. Y., June 8th, 1858: "I can truly say that I feast upon the truths advocated in the *Review*, and I rejoice to hear that the message is rising, and faith is increasing, inasmuch that the sick are being raised. I believe I know something about this faith, but not as much as I should if I had been more faithful. I have not always lived as becometh a Christian, not even since I professed to keep the commandments, but I hope to be forgiven, unworthy as I am."

"I feel very lonely without one to converse with of like precious faith, yet I praise the Lord there is a people on earth who are trying to keep his commandments, and have the faith of Jesus. The blessed Saviour said, If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. O, precious words! How encouraging."

I do pray that God will send some of his messengers here to present the truth before the people. My heart aches to see how they are deceived. The Third Angel's Message has never been preached here."

BRO. J. N. CUNNINGHAM writes from Malta Station, Ill.: "I praise God for the great truths that are spreading wide their glorious light, thus dispersing the unnatural gloom, and darkness of these last days. A few in this place are looking for Jesus and faithfully keeping the commandments of God, but the nominal churches seem like the troubled sea that cannot rest, but casts up mire and dirt. Some have declared that the commandments are not of God, but of Moses. Others, that they are binding on all men now if

ever; others, that time is lost so that we cannot tell which is the seventh day. All generally admit it to be the Sabbath, if we could tell which of the seven is now the seventh. However, scriptural proof confirmed by history has been laid before them for consideration.

The *Review* has done much good in this place, and the poor here shall have it while I can earn a dollar."

SELECTIONS.

From the Sabbath Recorder.

"IS THE SABBATH LAW OBLIGATORY NOW?"

[CONTINUED.]

To W. H. ROGERS:

DEAR BROTHER:—Your third question, "Since Jesus has been appointed the Mediator of the new covenant, and the all-suffering Teacher, how with your views of the Sabbath law do you account for the fact that he and his Apostles never once enjoined Sabbath keeping, nor reprove Sabbath breaking?"

Answer.—Jesus as Mediator of the new covenant never enacted any laws but such as were peculiar to it—baptism and the Lord's Supper. Other institutions and laws pre-existed, and were by him *recognized* not *re-enacted*. But they were recognized not as a part of the plan of redemption and forgiveness, but in his character as servant. The re-enacting scheme I think a fallacy. It is manifest that in order to re-enact you must first destroy or repeal. But Christ in the very outset said that he came not to destroy but to fulfill. Indeed no law of God was ever repealed. Laws expire by their own limitation in the government of God and are therefore incapable of being re-enacted having served their purpose. Those laws that have not served their purpose must remain until their end is accomplished. Let it be remembered also that Christ in his divine nature was our Creator, and the author of all pre-existing laws. He was also the author of both covenants. It must not be supposed then that God so administers his government as to contradict himself. Nor must we suppose that Christ in his character as Mediator contradicts his administration as "Lord of all." What we are to expect is harmony.

Again, Christ could only reprove violations of law where they existed. That he did not reprove the Jews for neglecting the Sabbath, I admit, nor is there any proof of such neglect. But he did correct the Jews as to the nature of the Sabbath, and its proper observance. They had so interpreted the institution as to pervert its design, making man its servant rather than making it the servant of man. To correct this error Jesus took advantage of certain circumstances that happened in the course of his ministry, beautifully adapted to his purpose. See Luke xiii, 10-16; Mark ii, 23-28. The doctrine taught is that the Sabbath was made *for* man, hence it was not a violation of it to rub ears of grain and eat, thus satisfying their hunger. In correcting the opinions of the Jews as to the nature and right use of the Sabbath, Christ did not teach its abrogation. If I have hit upon the idea of the Saviour, i. e., that the good of man is involved in the right use of the Sabbath, and that this is the end sought by the institution, what more do we want? When Jesus teaches how to observe an institution, pointing out existing errors in the public mind, in regard to it saying it is for our good, how much is it short of reproofing its violations and misconstructions, and enjoining its right observance, especially when we ourselves confess its proper observance promotive of man's highest earthly well being?

As to the course of the Apostles in this matter, perhaps the best light we can get is the history of their doings written by Luke some sixty or more years after Christ's ascension. From this we learn first that the Jews were scattered through all the surrounding nations. It seems also from Josephus that their religion and especially their Sabbath sentiments were universally known. Add to the fact of the presence of the Jews in every country, this also, that where-

ever the Apostles went, they met them, and also that all of the churches formed by them were in part at least composed of them and that these Jews were exceeding jealous of any infractions of their religion, controverting every point of Christianity, yielding only where they must, watching with earnest care the movements of the "new sect," and raising opposition wherever they could, that I say under these circumstances, they never charged the Apostles with perverting the Sabbath, is proof most conclusive that they (the Apostles) were invulnerable on this point. Besides you have, in chapter xxviii, 18, the statement of Paul that he had committed nothing against the people or the "customs of the fathers," which he could not have said had he abandoned the Sabbath. But again, through the whole, Sabbath is often mentioned, and always in the present tense, as an institution *then in being*. And yet again, so well was this institution understood by the Gentiles, that when those of Antioch (chap. xiii, 42,) wished a meeting for their own special benefit and convenience, they asked that it *might be on the Sabbath*. Accordingly the "next Sabbath, came almost the whole city together" to hear the word.

Take the facts together then, 1. Jesus was a Jew and kept the Sabbath himself. 2. He taught the Jews the true intent of the Sabbath, and through this its proper observance. 3. The Apostles were Jews and kept the Sabbath. 4. In all the countries where they went and established churches, Jews were found keeping the Sabbath, and of these in part the first churches were formed. 5. The Gentiles where they went, conformed to this rule, asking instruction upon that day, and what more do we want?

N. V. HULL.

Alfred Centre, June 2, 1858.

THE PROPHETIC WORD.

The study of Prophecy is enjoined upon all Christians. Matt. xxiv, 15; 2 Pet. i, 19-21; iii, 2; Rev. i, 3; xxii, 7-10; Rom. xv, 4.

The comparison of events recorded as fulfilled in the New Testament, with their respective predictions in the Old, is the surest guide to the understanding of unfulfilled prophecy.

COMPARE THE FOLLOWING PREDICTIONS AND FULFILLMENTS:

Ps. xvi, 10.	Matt. xxviii, 6.
Ps. xxii, 6.	Luke, xxiii, 11.
Ps. xxii, 7, 8.	Matt. xxvii, 43; Mark xv, 29
Ps. xxii, 16, 17.	Jno. xix, 14, 18; xx, 25, 27.
Ps. xxii, 18.	John xix, 23, 24.
Ps. xxxiv, 20.	John xix, 33, 36.
Ps. xli, 9.	Matt. xxvi, 26.
Ps. lxxviii, 18.	Acts i, 9; Eph. iv, 8, 11.
Ps. lxi, 21.	Matt. xxvii, 34.
Ps. lxxviii, 1, 2.	Matt. xiii, 34, 35.
Isa. vii, 14.	Matt. i, 21-23.
Isa. ix, 1, 2.	Matt. iv, 13-16.
Isa. i, 6.	Matt. xxvi, 67; xxvii, 26.
Isa. liii, 2.	John i, 11.
Isa. liii, 3.	Mark xv, 9-14.
Isa. liii, 4.	Matt. viii, 17.
Isa. liii, 6.	1 Pet. ii, 24, 25.
Isa. liii, 7.	Matt. xxvii, 12.
Isa. liii, 8.	Matt. xxvii, 21.
Isa. liii, 12.	John xix, 30; Mark xv, 27, 28
Zech. ix, 9.	Matt. xxi, 1-5.
Zech. xi, 12.	Matt. xxvi, 14, 15.
Zech. xi, 13.	Matt. xxvi, 7-9.
Zech. xii, 10.	John xix, 34, 37.
Micah v, 1.	Matt. xxvii, 30.
Micah v, 2.	Matt. ii, 1, 2.

Greater than a King.

The Rev. John Brown, of Haddington, born in 1722, one of the most distinguished ministers of Scotland in his day, has the following testimony:

"After all, I dare not but confess Christ to be the best Master I ever served. Often in preaching and otherwise, I have found his words 'the joy and the rejoicing of my heart.' He hath often laid matter before me in my studies, and enabled me with pleasure to deliver it. God in our nature, and doing all for us, and being all for us—free grace reigning through his imputed righteousness—God's free grant of Christ

—and the believer's appropriation founded on that grant, and the comfort and holiness of heart and life flowing from that, have been my most delightful themes. And though I sometimes touched on the public evils of the day, yet my soul never so entered into these points.

"No sermons I ever preached were I think, sweeter to my own soul than those on Psalm 142:7, first clause; Isaiah 44:5, first clause; Isaiah 6:20, last clause; John 11:28: 1 Timothy 1:15, 16; and Rev. 3:21. The little knowledge which I had of my uncommonly wicked heart, and of the Lord's dealings with my own soul, helped me much in my sermons; and I observed that I was apt to deliver that which I had extracted thence, in a more feeling and earnest manner than other matters.

"And now, after near forty years' preaching of Christ and his great and sweet salvation, I think that if God were to renew my youth, and put it entirely in my choice, whether I would be a king of Great Britain, or a preacher of the gospel, with 'the Holy Ghost sent down from heaven,' who had to beg his bread all the laboring days of the week, in order to have an opportunity of preaching on Sabbath to an assembly of sinful men, I would by His grace never hesitate a moment to make my choice. By the gospel do 'men live, and in it is the life of my soul.'"

MEMOIRS.

Life's Last Hours.

Life's last hours are grand testing hours. Death tries all our principles, and lays bare all our foundation. Many have acted the hypocrite in life, who were forced to be honest in the hour of death; and many who seemed all fair and right for heaven, have had to declare that they had only been self-deceived.

A gentleman of renown was on his dying bed, when a friend, near at hand, spoke of the Saviour. "As to the Bible," he replied, "it may be true; I do not know." "What then are your prospects?" he was asked. He replied in whispers, which indeed were thunders, "Very dark—very dark." "But have you no light from the Sun of Righteousness? Have you done justice to the Bible?" "Perhaps not," he replied, "but it is now too late—too late."

A mother who had laughed at religion and religious people, was seen restless and miserable on her bed of death. She desired that her children should be called—they came; in broken accents she addressed them: "My children, I have been leading you in the wrong road all your life; I now find the broad road ends in destruction; I did not believe it before. O! seek to serve God, and try to find the gate to heaven, though you may never meet your mother there." Her lips were closed forever, while the household looked on terror-struck, Mother! Father! would you die thus? O no! Then point to heaven, and lead the way.

OBITUARY.

Fell asleep in Jesus, June 1st, 1858, Bro. John Pierce of Andover, Vt., in the 63d year of his age. He suffered intensely at times during his last illness, which was borne with patience and christian meekness, sustained by the blessed hope of the gospel. The poor have lost a friend, and the scattered saints in that vicinity, who deeply feel their loss, a father in Israel.

His faith in the present truth was strong, attended with corresponding works, which will soon be found unto praise and honor and glory at the appearing of Jesus. Hence the sorrowing ones sorrow not as those that have no hope; yet we feel deeply for them, while we fervently pray that their present afflictions may work for them a far more exceeding and eternal weight of glory.

After the funeral services at his late place of residence, we followed him to his quiet resting place by the side of his companion, to wait a little while the return of our glorious king to unlock the dark prison house of the tomb, break off the icy bands of death from the sleeping ones, and bring them forth to join those that are alive to swell the triumphant song of victory, and receive the great gift of eternal life.

E. L. BARR.

Andover, Vt., June 7th, 1858.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JUNE 24, 1858.

WE would say to the brethren in the vicinity of Battle Creek, that probably the ordinances of Baptism and the Lord's Supper will be attended to next Sabbath, and a general attendance would be desirable.

JAMES WHITE.

Michigan Tent.

BRO. M. E. CORNELL writes from Orion, Oak Co., Mich., as follows:

"BRO. WHITE: We pitched the tent yesterday for the first. The weather would not permit before. Bro. Lawrence is here. We can hardly move this morning, because of hard labor yesterday. We found the tent so rotten that it was difficult to get it up at all. It is black with mildew, and the top is full of holes.

"We had calculated to go to Lapcor, Owasso, St. Johns, &c., but it is of no use to move with this, for it will not hold together. My opinion is that we should have a new tent, or cease tent operations in this State. I suppose we could do something holding grove-meetings; but with a good thick tent cloth we could have meetings all weathers.

"Please inform us of your decision, at Orion, Oakland Co., Mich., if you answer immediately. We shall be in suspense till we hear from you. What is best to do? Bro. Lawrence is free for the entire season. He does not intend to go home even to work in harvest. Pray for us. In haste.

M. E. CORNELL."

Brethren in Michigan, What shall be done? A good new tent will cost about \$300, and there are no funds on hand, and the tent company owe me about \$50. Brethren, you who have the means either in cash, horses, oxen, cows, sheep, or in lands, What shall be done? I will tell you what I will do. When you send the cash, or pledges from responsible persons, I will go to Rochester, N. Y., or somewhere else, and buy you a tent. Let me hear from you immediately. The King's business requires haste.

JAMES WHITE.

THE GREAT CONTROVERSY.—This is the title of a work now in the press, written by Mrs. White. It is a sketch of her views of the great controversy between Christ and his angels, and the Devil and his angels, from the fall of Satan until the controversy shall close at the end of the 1000 years of Rev. xx. by the destruction of sin and sinners out of the universe of God. It will contain between two and three hundred pages. Price, neatly bound in muslin, 50 cents.

SUPPLEMENT TO HYMN BOOK.—Press of other work has hindered the issue of the Supplement. It will, however, be out soon. It will contain more than thirty pieces of music, and many choice hymns. Price 25 cents.

THE CHART.—We have none on hand for sale, and cannot publish a revised edition at present. On our intended Eastern tour we shall collect those unsold charts which brethren can spare to supply the urgent calls from those who are beginning to investigate the prophecies.

WE have decided to print immediately a chart on fine, glazed paper, 20 by 25 inches, which will contain the illustrations by wood cuts found on our lithographed chart, with chronological dates, and explanations of the symbols, much more extensive than on the large chart. Price, 25 cents.

THOSE who wish to help us to present means, and secure to themselves the privilege of being served first, can do so by remitting one dollar to us for the Controversy, Supplement and paper chart.

Address Eld. James White.

Note from Bro. Ingraham.

DEAR BRO. SMITH: I am still in Ulysses, and shall remain here for the present. I am sorry to disappoint the brethren West, but cannot avoid it. I made preparations to go, and started. But the long rain came on, the roads were exceeding bad, and when the storm abated my family was taken sick, and our way has been completely hedged up.

Pennsylvania is a good field of labor. Some few have of late received the truth. It is my prayer that the efforts put forth to advance the truths of the Third Angel may be abundantly blessed this season.

WM. S. INGRAHAM.

P. S. A word in relation to a note from Bro. Edson in the Review respecting the loss of my horse, may be just, at this time. Those that have sent me means to help make up this loss have been answered by letter. But

that the church may know how much I have received, I thought a statement of it in the Review would not be out of place. I have received about thirty dollars, for which I feel very thankful.

W. S. I.

"In Your Days." Eze. xlii, 25.

THE Third Angel's Message is evidently a warning message, and applies to our time. See Rev. xiv. 9. "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.

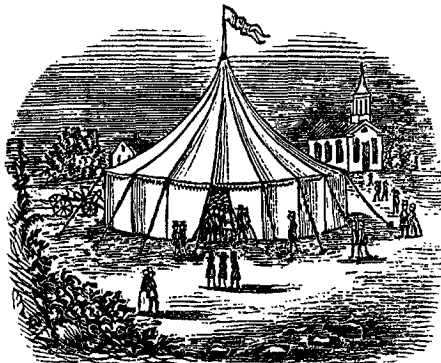
How dreadful, how terrible, will be the fulfillment of this sentence, which will not even be the full and final cup of the sinner and the ungodly; yet the first part of the threatened wrath of a long-suffering, offended God, when the day of grace is past, will be more than unholy men can endure, for they will all be cut down by the seven last plagues, and be dung upon the ground.

At the giving of the law, even Moses, who must have been a man of stern resolution, and admirable firmness, said, "I exceedingly fear and quake." What will be our condition when "our God shall come," (to vindicate his down-trodden law,) when his thundering voice shall be heard, for "he shall not keep silence," when "a fire shall devour before him," and when "it shall be very tempestuous round about him?"

As it is evident from the Scriptures of truth that the 2300 days (years) of Dan. viii, 14 are fulfilled, and terminated in 1844, so it is also clear that we are in the judgment period brought to view in Rev. xiv, 7, and corresponds, doubtless, with what is spoken by the prophet Malachi, [chap. iii, 18.] "Then (when? when he "will come near to us to judgment") shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." The very work that is now going forward throughout the length and breadth of the land, ought to inspire an earnest inquiry in every mind, What means all this strange work. The sifting has commenced, it will be consummated in our days.

J. DONCAS.

TENT MEETING.



PROVIDENCE permitting, there will be a Tent-meeting held at Lisbon, Linn Co., Iowa, to commence about the 25th of June, and hold a week or more.

J. H. WAGGONER
JOSHUA HART.
C. W. SPERRY.

Business Items.

L. J. Richmond:—The mistake was in the last credit; it should have been xlii, 20.

Chas. Woodman:—There has not yet any of the money sent to this Office for S. Pratt, been received in the Review.

E. L. Barr:—All right on book.

C. L. Palmer:—J. Hoag has not written to this Office.

P. Scarborough:—We have none of Elihu, but send Miscellaneous in its stead.

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. Nelson 2,00, xiv, 1. Mrs. M. Smith 1,00, x, 8. F. Strong 1,00, xiii, 14. A. Tuttle 1,00, xiii, 1. M. Adsit 1,00, xii, 1. W. H. Brigham 1,00, xiii, 1. L. M. Fish 1,00, xiii, 1. Chas. Woodman (1,00 each for M. W. Breedy, E. A. Rollins & A. P. Scribner) 3,00, each to xiv, 3. R. M. Pierce 1,00, xv, 1. H. I. Camp (for I Camp) 1,00, xiii, 1. P. Robinson 1,00, xiii, 1. F. Morrow 1,00, xiii, 5. L. O. Stowell 1,00, xiii, 14. Jno. Andrews 0,50, xiv, 1. C. A. Chase 1,35, xiii, 16. L. B. Knight 1,00, xiii, 1. Wm. L. Saxby (for S. S. Brazee) 0,50, xiii, 1. A. Graham 1,50, xiii, 14. D. Cole 1,50, xiii, 14. L. Haslings 2,00, xiv, 14. H. Patch 2,00, xv, 1. L. Crosby 1,00, xiii, 1. Mrs. M. M. Nelson 1,00, xii, 6. A. M. Rathbun 3,00, xv, 1. C. Foreman 1,00, xiii, 6. S. Haskell 1,00, xiii, 8. L. Drew 2,00, xiv, 14. Lathrop Drew 2,00, xiv, 1. N. Clafin 0,50, xiii, 1. C. G. Cramer 1,80, xiii, 21.

For Power Press.—A friend in New York \$6,00. A friend in N. Y. city \$3,25.

Review to Poor.—L. M. Fish \$1,00.

For French Tracts.—E. L. Barr \$1,00.

Books for Sale at this Office.

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

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

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

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

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