

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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"ABIDE WITH ME."

ABIDE with me! Fast falls the eventide;
The darkness thickens; Lord! with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!

Swift to its close, ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me!

Not a brief glance I beg, a passing word;
But as Thou dwellest with thy disciples, Lord,
Familiar, condescending, patient, free,
Come not to sojourn, but abide with me!

Come not in terrors, as the King of kings,
But kind and good, with healing in thy wings;
Tears for all woes, a heart for every plea;
Come, Friend of sinners, thus abide with me!

Thou on my head in early youth didst smile;
And, though rebellious, and perverse meanwhile,
Thou hast not left me oft as I left Thee;
On to the close, O Lord, abide with me!

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, O, abide with me!

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me!

Hold Thou thy cross before my closing eyes,
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!

[F. LYRE.]

The World's Conversion.

Matt. xxiv, 37-39. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 2 Tim. iii, 1-5, 13. This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof: from such turn away. But evil men and seducers shall wax worse and worse, deceiving and being deceived. Eph. iv, 4. And they shall turn away their ears from the truth, and shall be turned unto fables. Luke xii, 32, 36. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. . . . And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

When Christ comes the world will be as it was in the days of Noe, not ready. It will be perilous

times with the churches, for men will have a form of godliness while destitute of the power. The teachers and their people will wax worse and worse, being mostly turned unto fables; which will leave but a little flock to wait their Lord's return from heaven.

Now on the other hand, let us see what popular teachers say about it:

"CAN THE WORLD BE CONVERTED?—HOW?"

"The ultimate conversion of the world to God is the burden of divine promise and prophecy. The achievement may seem an impossibility, in view of the Herculean difficulties attending the enterprise, and the inadequate plans for its accomplishment. The period may be remote when the banner of the cross shall wave from every turret; but the consummation is as certain as the declaration of holy writ. How shall the world be converted? . . . The truth of God universally diffused, applied by the Holy Spirit in answer to prayer, furnishes the simple and comprehensive answer."—*American Messenger*, Nov. 1852.

The scriptures quoted in proof of the above are Ps. ii, 8; Isa. ii, 2; Dan. ii, 35; Ps. xxii, 27; Micah iv, 3; Rev. xi, 15. But when the kingdoms of this wicked world shall be given to Christ, he shall dash them to pieces like a potter's vessel.

"FACTS TO THINK ABOUT."

"1. There are in the world about 800,000,000 of souls. Of these, Christianity is professed by

Roman Catholics,	80,000,000
Protestants,	70,000,000
Greek church,	50,000,000
	200,000,000

"2. There are

Jews,	5,000,000
Mohametans,	140,000,000
Pagans,	455,000,000
	600,000,000

"3. Among these 600,000,000 there are about 1,400 Protestant missionaries, independent of native catechists and schoolmasters, and including those of America, Great Britain, and the continent of Europe, or one missionary to every 428,571 persons.

"Reader, what influence should these facts have upon your mind? Let them lead to devout prayer and holy effort for the speedy conversion of the world."—*Bible Class Magazine*.

We clip the following from the *Detroit Weekly Advocate*, as the opinion of the worldly press on missions:

"OUR MISSIONARIES IN INDIA.—We suggest whether the very large amount contributed every year in the United States, to christianize the savages and heathen of other countries, is well spent, and whether it could not be more profitably disbursed in our own land in elevating, educating and christianizing the poor and ignorant among us. A large amount is yearly spent abroad, with very little results, in our judgment, *except on paper*. Missionaries, who have been abroad for a life-time, in many countries, can only boast of a few converts to Christianity, and these conversions are of a doubtful character.

"Since the war commenced in India, some fifteen missionaries have been killed, (four American Presbyterians,) but none on the ground of their being Christian teachers, only as foreigners. Nearly

\$400,000 worth of missionary property has been destroyed, \$130,000 of it belonging to the American Presbyterian Mission. The population of Hindoostan is 200,000,000.

"When Mr. and Mrs. Freeman, the American missionaries butchered at Delhi, were taken out for execution, they waded ankle deep in the blood of the victims who had perished before them, and near the guillotine, where they were beheaded, lay hundreds of human bodies almost covered with blood."

1 Thess. v, 3. For when they (the people) shall say peace and safety, then sudden destruction cometh upon them . . . and they shall not escape.

The false revivals now in the land will no doubt prepare the way for the peace and safety cry. Destruction is near, no doubt. Let us be ready. Awake! Awake!

J. B. FRISBIE.

"Remember Lot's Wife."

How long? As long as right and wrong may be the choice of men and women. So long as the fleeting moments of probation still linger. There are two or three interesting considerations that I wish to notice in connection with this interesting and instructive incident.

1. Lot was a righteous man, though his wife was overtaken with the just judgment of God. This should serve to show us the impartiality of God, as well as to encourage those who may be unfortunate enough to have wives similar to Lot's wife—hesitating, unbelieving.

I fancy I see Mrs. Lot, on that memorable evening that the messengers came to their house, sitting back in a corner, rather unsociable, probably with her bonnet on, thinking over matters rather hastily, as the angels were talking familiarly, yet positively, with her husband, concluding to herself that there was no use in making so much disturbance about such matters, as to have everybody against them. We may conclude that this state of things had a powerful influence upon Lot, for in the "morning the angels hastened Lot, saying, Arise take thy wife;" as if they had said, It may be that thy wife might never consent cheerfully to go, do thy duty decidedly, promptly, "lest thou be consumed in the iniquity of the city."

Here we see that notwithstanding Lot's righteousness, had he remained one day longer, his case would have been decided fatally. The wife has a powerful influence either for good or evil. And it may have been owing mainly to the influence of Lot's wife upon her daughters, that they were worldly, and wicked, and so influenced their husbands that they were not disposed to listen to the last message of mercy to them.

O how much evil arises in the world from an unwholesome, undecided maternal influence. Of the Scriptures it is said, All these things were written for our learning, that we through comfort of the Scriptures might have hope."

Thanks be to God, that even under as unfavorable circumstances as those under which Lot was placed, God's people may make their escape and deliver their souls.

2. Had Lot not done his duty, even under so trying circumstances, and in the midst of that wicked city, he would have fallen with the rest of the ungodly around him.

Let us therefore take encouragement from the consideration, that though men will not hear; though our relatives will not obey the message of God to the guilty world now, it is possible for us to be

saved, though the "righteous scarcely be saved." Let us also take warning; for though we may be related to the righteous by the strongest earthly ties, it will afford us no security in the evil day. And though we may have been urged, most kindly, most affectionately, (for Lot's wife was taken by the hand, as well as Lot and his daughters, and set outside of the city,) and go so far as to get out of the city of Babylon, yet we may be overtaken with wrath, if we do not do our duty faithfully outside of the great city.

O my brethren and sisters, let us escape for our lives, and look not behind, for the city will surely be "utterly hurned with fire." "Remember Lot's wife!"

JESSE DORCAS.

Did the Primitive Christians have a Specific Meeting to keep the Ordinances?

OUR only way to settle this question satisfactorily is to appeal to the sure word of the Lord, which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii, 16, 17.

The first testimony which I shall try to examine on this important subject you will find recorded in 1 Cor. xi. In verses 1, 2, the Apostle tells them to follow him as he follows Christ, and keep the ordinances as he delivered them to them. We see from the above quotation that there was more than one to be observed, because they are spoken of in the plural. We can now readily perceive by examining verses 17-22, that they came together, not for the better, but for the worse. There were, when they came together, divisions among them. From this we see that they were not prepared to keep the ordinances. And notwithstanding they came together and had a meeting to eat the Lord's supper, they did it only in form, for they made a common, ordinary meal when they came together, and did not eat and drink in their own houses before they met to eat the Lord's supper. In pursuing this course the Apostle praised them not.

The Apostle now proceeds to tell them the true way to eat the Lord's supper, and that he had received it of the Lord and had delivered it unto them, how that Jesus the same night in which he was betrayed took the bread and cup and gave thanks and said, This do in remembrance of me; for as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

In following out the connection of this subject, we can ascertain the needful preparation to celebrate the Lord's supper; and in verse 30 we find awful consequences of eating and drinking unworthily: for this cause many are weak and sickly among you, and many sleep.

In verse 33 the Apostle says, Wherefore, my brethren, when ye come together to eat, tarry one for another; and in the next verse, If any man hunger, let him eat at home, that ye come not together unto condemnation; and the rest will I set in order when I come.

Dear reader, in examining this chapter we can find the necessary preparation for eating the Lord's supper.

1. We must follow Christ.
2. We must not be contentious.
3. If hungry, we must eat our supper at home before we go to eat the Lord's supper.
4. We must have no divisions among us, (consequently we must strive for union.)
5. We must discern the Lord's body.
6. We must examine ourselves before eating.
7. They had a special meeting for the communion. Acts xx, 7; 1 Cor. xi, 17, 18, 20, 23.

The Lord's supper, if I understand the subject, was eaten at evening, or at night; for those inspired writers who speak of it tell us that it was evening, or night. See Matt. xxvi, 20, 21; Mark xiv, 17, 18; John xiii, 30; Acts xx, 7; 1 Cor. xi, 23.

This may open the way for some to inquire if the Saviour and primitive Christians did wash one another's feet when they ate the Lord's supper. If I am allowed to answer, I must answer in the affirmative; for we find in the testimony of the four evangelists that write of the passover supper, in

the same evening and same night the Lord's supper was instituted, they washed one another's feet. John xiii. The Saviour says, commencing at verse 13, Ye call me Master and Lord: and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done unto you.

He further saith that the servant is not greater than his Lord: showing that the Lord of glory could condescend to wash the feet of his disciples. O what humility, and what love! He saith again, If ye know these things, happy are ye if ye do them.

The above language plainly shows that this is an institution or ordinance to be perpetuated during this dispensation, for the Saviour has commanded it to be kept. John xv, 10. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. See chap. xiv, 21. If ye love me, keep my commandments. In the same night after washing the disciples feet he gave them a new commandment. John xiii, 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. The blessed Saviour had great love for his own chosen ones. He loved them to the end.

Dear brethren, we can now see how in our lukewarm condition we have lacked brotherly love, and have not kept the ordinances as we should, neither as often. Washing feet and the Lord's supper should be more frequently practiced. Jesus set us the example, and told us to do as he had done. "The example of Christ should be as exactly followed as possible."

Having proved from the word of the Lord that they had a special meeting to keep the ordinances, it may now be asked with propriety at what time did they meet. We have one instance plainly recorded in Acts xx, where Paul came to Troas and abode seven days. And then the disciples came together to break bread, and Paul preached unto them, &c. From the nature of the language it appears to have been an established custom of that church in Troas. The Apostle having staid at Troas seven days, of course had kept the Sabbath; and having rested on the Lord's day, he and his disciples were prepared to meet upon the first day of the week to break bread. Some of our brethren have said, and justly too, that after the saints have rested and communed with God and one another on the Sabbath, or Lord's day, they are prepared for the communion of the cup and bread of Christ.

D. HEWITT.

Battle Creek, Aug., 1858.

SELECTIONS.

Immateriality.

BRO. SMITH: We clip the following from a sheet published at Geneva, Ill., called the *Gospel Banner and Millennial Advocate*. It is said to have been found in an old almanac.—J. W.

IMMATERIALITY

Is but another name for nonentity. It is the negative of all things and beings—of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men, could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard—it can neither extend nor contract. In short it can exert no influence whatever—it can neither act, nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one desirable property, faculty or use, yet, strange to say, Immateriality is the modern Christian's God, his anticipated heaven, his immortal self—his all.

O sectarianism! O atheism!! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? for our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist—and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is "immaterial," like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is "immaterial" in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised "materialist" to enjoy.

What is God? He is a ~~material~~ organized intelligence, possessing both body and parts. He is in the form of man.

What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a ~~material~~ intelligence, with body, parts and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world, who hold to immateriality, that they are welcome to their God—their life—their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance—what remains,
The mystical sectarian gain;
All that each claims each shall possess,
Nor grudge each other's happiness.

An immaterial God they choose,
An immaterial heaven and hell;
For such a God we have no use,
In such a heaven we cannot dwell.

We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Such is our hope, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be,
The Lord's to all eternity.

Heathen and Orthodox Christian.

A WRITER undertook to give his friends at home some idea of the trials and difficulties which the missionaries found in their efforts to instruct the heathen in the "evangelical" doctrines of Christianity. He related that, on an occasion when he had been earnestly laboring to enforce the holy doctrine of the trinity and vicarious atonement upon a goodly audience assembled in a grove, one of their leading men came forward and confronted him thus:

Hindoo. You say that Jesus Christ was God? Missionary. Yes.

H. What, and Jesus Christ die?

M. Yes.

H. Then Jesus Christ couldn't be God; for God never died.

I then, says the missionary, explained to him the mystery of the incarnation of Christ, his double nature, how that God took on himself the nature of man, being born of woman, and that nature suffered and died—when the dialogue was thus renewed:

H. Then you say that Jesus Christ was born of a woman?

M. Yes.

H. Then Jesus Christ couldn't be God, for God was never born of a woman.

M. That wouldn't follow, of course; for many of your gods were born of women, and some of them died.

Then, says the missionary in his letter referred to, they all squalled out, He don't know nothing! he don't know nothing!

And sure enough the letter itself betrays the fact that the missionary "didn't know nothing." The Hindoos had the most common sense on religious matters in general, and they saw he was ignorant of their mythology. They believe in self-existent, supreme, unchangeable deity, who appoints subordinate petti-gods over different departments of the world's affairs. And these petti-deities were they whom their mythological writings regard as having been born of woman, or begotten by other methods, and having passed through the change called death, and the like. But they understood the missionary's God that he was preaching to them, to be the supreme God. It was so. And of course, this attempt to parry the force of their objection to his theory of God born of a woman, and dying, by referring to their fables concerning their subordinate deities, was either a piece of stupidity, or else of criminal evasion. And the Indians were right in squalling out, He don't know nothing! he don't know nothing!

Progress of Spiritualism.

THE late Spiritualist and Free Love Convention at Rutland, Vt., has carved a good deal of attention to be drawn to the subject of Spiritualism, and that which appears to be a necessary attendant upon it—the Free Love system. And we have been surprised at the growth which a few years have given to this system, or systems, at the number of its converts, and the rapid, yet insidious progress which it is making in all ranks of society, from the highest to the lowest.

We find in the Spiritual Register an estimate of the actual number of professed Spiritualists, compiled from extensive correspondence undertaken for this object, and with the facilities of an editor and an itinerant, who had surveyed and gone over the ground. The following is the result:

SPIRITUALISTS IN AMERICA.

Maine,	12,000	Mississippi,	6,000
New Hampshire,	7,000	Dist. of Col'bia,	1,500
Massachusetts,	90,000	Illinois,	80,000
Rhode Island,	3,000	Michigan,	60,000
Connecticut,	15,000	Missouri,	20,000
Vermont,	20,000	Alabama,	5,000
New York,	300,000	Arkansas,	1,000
New Jersey,	4,000	Florida,	1,000
Pennsylvania,	70,000	Wisconsin,	60,000
Delaware,	1,000	Iowa,	20,000
Maryland,	6,000	Texas,	15,000
Virginia,	2,000	California,	20,000
North Carolina,	2,000	Minnesota,	2,000
South Carolina,	2,500	New Mexico,	2,000
Georgia,	2,500	Oregon,	1,000
Kentucky,	6,000	Cuba,	1,000
Tennessee,	15,000	Brit. Provinces,	30,000
Ohio,	120,000	South America,	10,000
Indiana,	120,000		
Total,			1,037,500

This may be considered a larger number than actually exists, but taken in connection with other facts connected with the growth of Spiritualism, it will be found rather an under than an over estimate. The Register gives the number of six hundred professional speakers and mediums, with their names and addresses, as actively engaged in urging forward the movement, whilst the names of thousands of others are withheld because it was not known how far they were willing to become subject to calls outside of their immediate circles.

The large sales of Spiritualists' books and publications would also seem to corroborate the estimate of the Register. Over one hundred distinct publications on the subject of Spiritualism are on the book catalogues, which are set down for as much

demand as the new religious books of any other sect usually average. Judge Edmond's book has had a sale of 10,000 copies; those of Davis, of which there are ten, have reached already as far as 8,000 for his best volumes; certain pamphlets, in the early stages of the movement, had a vastly more extensive circulation. The newspapers devoted to the subject as far as we have their names are,

The Spiritual Telegraph, New York, weekly.
The Age of Progress, Buffalo, N. Y.
Spiritual Universe, Cleveland, Ohio, weekly.
The Spiritual Age, Boston, weekly.
Spiritual Messenger, Cincinnati, Ohio, weekly.
Northwestern Excelsior, Waukegan, Ills., weekly;
Ira Porter and J. C. Smith, editors and proprietors. Commenced November, 1856, and still continues.
Spiritual Clarion, Auburn, N. Y.
The Weekly Monitor, Conneaut, Ohio.
Journal de l'Esprit, monthly; Docteur Roesinger, Geneva, Switzerland.
El Spirituista, monthly, Carracas, Venezuela, South America.
Le Spirituiste de la Nouvelle Orleans, New Orleans.
The Principle, New York, weekly.
The Vanguard, Dayton, Ohio.
The Yorkshire (England) Spiritual Telegraph.
Practical Christian, weekly, Hopedale, Mass.
Herald of Light, New York.

There are probably other periodicals not included in the above list. We know of one, which is regularly forwarded to us from Kane county, in this State, the name of which has escaped our memory.

It will thus be seen that Spiritualism has seized hold of the two great levers of public opinion—the Pulpit and the Press—and is pushing itself into the very heart of modern Society. Making, as it does, the majority of its converts from the intelligent middle classes of society, it has already, even in the day of its life when most new theories have excited ridicule rather than a serious opposition, exhibited an astonishing growth and progress. What must these be, when the system begins to present itself to the serious consideration of society, and meets with the opposition which it necessarily will, from the Doctors of Divinity connected with every other sect? If Spiritualism be a delusion, nevertheless, it has in a few short years, since the first demonstrations were heard in an old house in Rochester, N. Y., made more converts in the same period than almost any other sect since the days of the Reformation. And, again, if all these people have been merely deluded, it is certainly a reproach to the other religions of the day, as exhibiting the very slight hold they must have upon the public mind and heart, when over a million well meaning people have been carried away and lost to the Fold by a delusion which is denounced as of the most transparent character.

It appears from their papers and periodicals, and from the steady movement towards consolidation, that the Spiritualists are now endeavoring to render themselves more effective for the spread of their peculiar doctrines, which, it may be said, propose to regulate almost every department of human society, and bring the whole body, religious, moral and political, under control. A writer in one of their papers says, that they feel keenly the unsparing onslaught which has been made upon them, but with confidence in their principles and in their increased and increasing number, and the unparalleled progress which they have achieved, they will go on conquering and to conquer.

There is no doubt, but that the merciless way in which they have been attacked and ridiculed has given them an internal strength and fixedness of purpose which are inspiring them to retaliate blow for blow, and in future we may expect they will display more activity than ever in the promulgation of their tenets, and that the power of the medium and the trance subjects to unfold the mysteries of the other life will increase in proportion to the numerical strength and unity of purpose of the believers. It is the law of all such organizations, and Spiritualism will prove no exception to the general rule.

In addition to their belief in the ability of the departed to communicate with mortals, the Spiritualists have a formula for their guidance in all mat-

ters pertaining to religion, which is nothing more or less, than a direct attack upon present church organizations. It may be given in a few words, in the language of a cotemporary: "They lay it down as a cardinal duty to oppose and destroy all 'authoritarianism' in religion. They have meetings for lecture and worship, but no appointed or recognized ministry; they hold conventions for discussion, but make no election of delegates; the expenses of their places of worship they are anxious to have paid upon the straitforward cash plan of a small fee at the door, and settle all round when the service is closed. They have no ordinations or covenants of creed; they have no funded property, real estate or leases of church buildings; they have no chartered institutions, or any written or implied compact of association; they will recognize no organization, and assert the absolute, uncontrollable sovereignty of each individual as only answerable in the sight of God. They do not ask their disciples even to come out of existing organizations, but, if possible, remain in them and leaven them with new doctrines. Notwithstanding these apparent hindrances, they claim to be already a religion, and a harmonious church—a power of the first rank among Christian sects.

It will be seen that in this system of tactics there are elements of great power, which are indicative of future strength and progress. And without passing an opinion one way or another upon the doctrines, or even the alleged phenomena of this new and strange sect, we would merely add, that it appears to us it has grown to such proportions that its presence and aims can no longer be ignored by the leading religious sects of the day. If it is a gross delusion and error, then it is more dangerous and more fatal to religion and society than Mormonism; for the latter being separated from, cannot hurt us; while the former is growing up in our midst, in the midst our churches, in the bosoms of our families, and in the hearts of our wives and daughters. Let those opposed to this error, if error it be, face it manfully and fight it fairly, with the weapons of reason and common sense. In no other way, to our view, can it be conquered and put down.

The Danger of Hypocrisy.

A hypocrite is the devil's servant, in God's livery, and therefore out of favor both in heaven and earth; for man seeth his livery, and therefore hateth him; and God sees his heart, and therefore will not own him: men see his outward sanctity, and therefore deride him; and God sees his inward hypocrisy, and therefore abhors him. So that he travels in the wilderness, and yet he shall never rest in Canaan. When he comes to cast up the sum of all his labors, this he shall find to be the sum of them, instead of that blessed sentence of approbation, "Well done, good and faithful servant," he shall have that direful sentence of detestation, Who hath required this at your hands? He that so cunningly deceived others, doth at last as foolishly beguile himself. In a word, he is a man that sells his own destruction; so that the openly profane, and cunningly hypocritical, meet both in the same place at last. Lord! therefore whilst the hypocrite clothes himself with formality, clothe me with sincerity. It may be men will hate me; but I care not, so God love me: my duties may be full of imperfections; but yet they shall never want a gracious acceptance: my way may be in trouble, yet my rest shall be in glory.

KNOWLEDGE OF CHRIST'S LOVE.—It is a peculiar kind of expression where the Apostle prays that they might "know the love of Christ, which passeth knowledge." We may know that experimentally, which we cannot know comprehensively; we may know that, in its power and effects, which we cannot comprehend in its nature and depths. A weary person may receive refreshment from a spring, who cannot fathom the depths from whence it proceeds.—Owen.

Human innocence is not to know evil; Christian saintliness is to know evil and good, and prefer good.

A joking minister will seldom have persons coming to him with tears, to ask what they must do to be saved.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, AUG. 19, 1858.

LONG before receiving this paper our readers will doubtless have heard of the successful laying of the Atlantic Telegraph Cable, connecting Europe with America. We are glad the enterprise has proved successful, inasmuch as we are glad to see these last days filling up their catalogue of wonders. The avidity with which people will seize upon every great event to prop up their vain and delusive notions of a world's conversion and temporal millennium, is wonderfully shown in this event. Popular theologians are everywhere hailing it as the "great event calculated to hasten the triumphs of civilization and christianity!" and they are everywhere singing doxologies in its praise. But if its *moral* effect shall be other than to render man self-confident, proud, presumptuous, and defiant of his Maker, it will be different from that of any other great achievement which science and civilization have effected in modern times.

By this wonderful achievement the United States is placed in telegraphic communication with thirty-one nations; and the news of Europe instead of waiting the tardy progress of steamers across the Atlantic, as heretofore, will be flashed to our shores with the instantaneousness of lightning. Says Henry Ward Beecher, "I dare scarcely any longer think of what shall be. I am now prepared to believe almost anything. All I ask is that the story shall be big enough!"

HEBREWS VIII, 6-13.

It seems that this portion of scripture, still throws doubt over some minds in regard to the Sabbath. We see not how it can possibly have such an effect upon any thoughtful mind; but while it does, though it has been many times explained in the REVIEW, we shall endeavor to re-iterate what light we have on the subject. The only source of difficulty here, lies in the fact that some will persist in reading it, as though the first covenant there mentioned, was the law of God, or ten commandments; that this is superseded by something better, and therefore has waxed old and vanished away. Let us see if there is any necessity for, or any plausibility in, such an application.

Verse 6. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

The Apostle is contrasting the priesthood of Christ and that of Aaron. The ministry of Christ is more excellent than that of the earthly priests. Why? Because he is the mediator of a better covenant. This is the gospel covenant; and the better promises upon which it is established, are found in the fact that it takes away sin.

Verse 7. "For if that first covenant had been faultless, then should no place have been sought for the second."

The first covenant was not perfect in that it did not embrace pardon for sin in its conditions. The sacrificial offerings of the former dispensation, its blood and hyssop could not remove sin. It is not possible, says Paul, that the blood of bulls and goats, should take away sin. Heb. x, 4. Had this covenant embraced pardon in its conditions, and could effectual service have been there offered, then indeed no place need have been sought for another and a better one. But the moment we take the word covenant here to mean law, we involve the Scriptures in a positive contradiction; for the Psalmist declares that the law of the Lord *is perfect*. Ps. xix, 7.

Verses 8, 9. "For finding fault with them, he saith, Behold, the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord."

What was the covenant which God made with Israel as he led them out of the land of Egypt? It is found in Ex. xix: "Now therefore," says God, "if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." The people replied through Moses, "All that the Lord hath said we will do." Here is the covenant or agreement entered into between the Lord and the people when he led them out of Egypt. His law was the basis of this agreement; and this the people on their part were bound to obey, if they would receive the blessing which God had promised on his. If they obeyed his voice &c., they were to be to him a peculiar people. But the people did not fulfill their part of the conditions; they broke the law; and as that covenant made no provision for the removal of sin, and could not therefore re-instate the transgressor, the Lord was released from all obligations on his part, and therefore regarded them not.

Verses 10, 12. "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. . . . For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

The blessings of this covenant are more ample than those offered by the old; for God is not only to be the God of Israel (the spiritual seed) and they be his people, but he is to be merciful to their unrighteousness, and remember their iniquities no more. It is perfect in its operation, as it makes provision for the actual removal of sin. It is glorious in its results, since under it we are brought to that eternal and perfect state wherein all shall know the Lord from the least to the greatest.

But what are the conditions of this covenant? In the former it was the law: if ye will obey my voice, &c.; in the latter, God says, I will put my laws into their mind, and write them in their hearts. Mark this. It is God's law that is to be put into the heart. Not the law of Christ, nor of the apostles; but I will put *my* laws into their mind. In the former dispensation, the ministration of which was called the ministration of death, the law was written on two tables of stone deposited in the earthly sanctuary, which was the sun and center of that typical system, and accompanied with an outward service. In this dispensation, the typical sanctuary has given place to the Sanctuary in heaven. We have therefore now no tabernacle before us, with its ark and tables of the covenant, reminding us continually by the sight of our eyes, of the obligation we are under. Therefore the law is put in the mind, written in the heart, and ministered by the Holy Spirit.

We ask, Does transferring the law from the tables of stone to the heart, abolish it? does it even change it in the least particular? By no means.

The two covenants, the former and latter, the old and new, must be similar in their nature. But the new covenant is not a law; for under this covenant *the law* is written in the heart; and the covenant is a mutual arrangement, if we may so speak, between God and his children, by which he becomes their God and they his people. The old covenant to be similar to this in nature, could not be a law simply, but must be a like agreement between God and his people by which they were brought to sustain a peculiar relation to him. And so it was, as we see by reading the agreement between God and his ancient people as recorded in Ex. xix.

That the basis of this covenant, or the ten commandments, are often themselves called a covenant, is not disputed. See Deut. iv, 13. "And he declared unto you his covenant which he commanded you to perform even ten commandments; and he wrote them upon two tables of stone." Whenever therefore we read of the tables of the covenant, [Deut. ix, 9,] or the tables of testimony, [Ex. xxxi, 18,] and the ark of the covenant, [Deut. xxxi, 26,] or the ark of his testament, [Rev. xi, 19,] we very well know what is meant. We know that the tables of the ten

commandments, and the ark which contains them, are pointed out. But God's act of entering into covenant with any people, granting them certain blessings and privileges, provided they would comply with certain duties, and his declaring unto them the terms or conditions of the covenant, which are of themselves sometimes called a covenant as in Deut. iv, 13, are two very different acts.

But if the covenant of Heb. viii, means the law, the declarations of verse 10 would be very singular. Substitute the word covenant for law, which can be done, if it means the same thing, and we should then have the following startling announcement: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my covenant into their mind, and write it in their hearts;" from which we could only understand that the old covenant which was to wax old and vanish away, is, in this dispensation, written in the hearts of believers! Those who think the covenant here mentioned is the law of God, are requested to tell us what those laws of God are, which are to be written in the hearts of believers during the present age.

BRO. M. E. CORNELL wishes Bro. Bates or some other zealous laborer to spend about two months in the vicinity of Canandaigua and Lapeer, Mich. Several neighborhoods, he says, within six or eight miles of those places are almost decided on the truth, but have heard but little. He thinks no portion of the State offers, just now, so fair a prospect for successful labor.

REJECTING THE BIBLE.

The Apostle calls a lack of faith "the sin that so easily besets us;" but without faith it is impossible to please God. Therefore Satan's great effort has always been to destroy confidence in the word of God. When the "Man of sin" arose, the Bible was denied the people, and declared to be "the foundation of all heresy." The Reformation brought the Bible to light, and placed it in the hands of the people, but the idea spread and prevailed that it was not sufficient without the addition of a creed, or articles of faith. Within a few years past some have been boldly advocating the Bible as a sufficient creed; and Satan is now busy to carry their minds beyond this important truth, to a belief that only a small part of the Bible is of any use; and this in direct contradiction of the New Testament, which refers to the Old Testament for its authority, and says that "All scripture" is given by inspiration of God and is profitable.

While lecturing before a church of the Christian denomination, last Spring, in northern Wisconsin, a brother in that church said that they were under obligation to receive the things then spoken because they were the teachings of the Bible, and their covenant bound them to receive what the Bible taught. At the close of the meeting another member denied that their covenant embraced the Bible, and affirmed that it acknowledged the New Testament only. The covenant was examined, and it was found that its basis was the Bible. This member then made the remark that he would not belong to a church that took the Bible for its rule!

To me these words sounded very singular, coming from a professed Christian; and I hoped that the church would repudiate such an expression of anti-Bible bigotry. But by a letter lately received from that county I learn that the church was afterward called together and the majority voted to amend the covenant so that it would embrace only the New Testament. Thus "the Bible" was ruled out of the church.

Opposition to the Scriptures is gaining ground in the churches faster than we have realized. A few years since we could scarcely have believed that Methodists would now be teaching the abrogation of the Old Testament and its morality, or that Presbyterians would so soon turn antinomians. But such is the case. They have found that the only way to avoid the claims of the fourth commandment is to deny the claims of the entire Old Testament; and rather than to humble themselves before God and in

the sight of the world, they are taking this last fearful step. Truly the sins of Babylon are reaching unto heaven. Rev. xviii. J. H. W.

A Striking Incident.

DEAR BRO. SMITH: Mr. Wm. Humphrey, a citizen of Townsend, (where our tent is now pitched,) has just related to me an incident of his life which so interested me that I have concluded to write out the facts as stated by him, thinking it may be of interest to others.

When 18 years of age he was at work in the town of Goshen, Litchfield Co., Connecticut, turning a drum wheel for a shingle machine. He had nearly finished his job, when a young lady came in and asked him what he was doing. He replied, "I will tell you in a minute." He went and hoisted the gate to proceed with his turning, and perceived that he had too much motion on his lathe. He thought, "I will go and shut the gate." At that instant the drum burst into four pieces, and a piece weighing about sixty pounds struck him on the breast, shoulder and head, dislocating his shoulder, breaking his collar bone twice, and crushing his right temple so that his skull was badly depressed upon the brain. Physicians said it would be useless to trepan him. His skull was fractured in so bad a place they could not do it. Most of his friends gave him up to die.

On the 18th day from the time he was hurt, consciousness was restored to him, which he had been deprived of during this whole period. The instant consciousness returned, he spoke out and said, "SHUT THAT GATE!" He said those 18 days were an utter blank in his life. He knew nothing during the whole period. He further states that since that time when he has heard it preached that men have a soul that is immortal and always thinks, this incident at the age of 18 would always come up, and he could not harmonize the two; but since we have been proclaiming the doctrine of no immortality out of Christ *all is plain*.

J. N. LOUGHBOROUGH.

Townsend, Ohio, Aug. 5th, 1858.

MEETINGS IN SOUTHERN MICH.

BRO. SMITH: We returned to this place last evening, having visited the brethren in Burlington, Hillsdale, Burr Oak, and Colon. At each of these places, I think some are striving to enter in at the strait gate; while others seem to have but a faint idea of what it is to be a zealous and faithful follower of Christ.

I am greatly surprised that some who have been keeping the Sabbath of the Bible sufficiently long to be strong and steadfast in the truth, should be found so weak and feeble at this late hour of the work. For there are those who should have been living members in the church of Christ, and prepared to help others, who need lifting out of one trial after another, till I conclude if they themselves make good their own escape and reach Mt. Zion, it is all we can expect of them. Oh, what a pity, what a pity, that some for whom God has done so much, should do so little for him and his cause!

In Burlington we felt quite free in presenting the truth. Our last meeting here was comforting to us all. May the Lord help the church here to arise and stand where they should. O brethren and sisters, do seek for victory, sweet victory, over everything that hinders your progress. You can have it, you should have it.

At Hillsdale, we felt grieved and our spirits well nigh sunk within us for awhile, as we reflected upon our wearing labors here with Bro. Waggoner last Winter, and learned how soon the Devil led others in a way so well calculated to wound, weary and hinder the advancement of the church.

But we felt that we could only leave our decided testimony against the wrongs of the erring, which we endeavored to do to them separately, so far as we had opportunity. And we felt that God was pleased in our so doing. We also had liberty here in preaching the Word.

We earnestly desire the prosperity of this church; but it is our firm conviction that until there is more of that love felt and manifested one for another which must characterize the followers of Christ, as a body, the church labor in vain for success.

Oh, dear brethren and sisters, may God help you to carry the convincing evidence with you that you are his disciples. "By this shall all men know that ye are my disciples, if ye have love one for another." John xiii, 35.

At Burr Oak, I preached the funeral sermon of a child of Bro. Strickland's, with good freedom. Bro. and Sr. Strickland have a love for the truth which endears them to the saints of God. And we doubt not but what they are loved of the Father and the Son.

We had a good victory at Colon before the close of the meeting. We expect to meet some from this place, with the redeemed of the Lord, if we are so happy as to get through the perils of the last days in safety. Opposition to the truth still reigns here. The Baptists do not feel well that so many, formerly their members, are keeping the Sabbath. One preacher, (L. A. Alford,) said if he had been there when the tent was there, he should have exposed our folly and saved the church from losing its members; or to this effect.

On hearing this, one sister handed him the Bible, to show her her error in keeping the seventh day. Well what did he do? He was in a hurry; could not stop then. He says he hushed the Sabbath question to rest in Pa., while preaching there.

Last First-day, went out about five miles from Colon, where I preached at 2 P. M., on the subject of the Sabbath. A brother rode from C. to this meeting with a Methodist preacher who had an appointment just beyond us. On the way out, the brother asked the preacher for his reasons for keeping the first day instead of the seventh, as the Sabbath. He told him he would give them on their return (as they were to return together,) provided his lungs were not too weary. But yesterday morning I learned that his strength was too far exhausted to state his evidence this point.

That the hurry of one preacher, and the weariness of another are the greatest obstacles lying in the way of proving the first day theory, our readers may believe if they can.

Yours in love of the truth. A. S. HUTCHINS.
Battle Creek, Mich., Aug. 10th, 1858.

Now if any Man have not the Spirit of Christ, He is none of His. Rom. viii, 9.

This declaration of the Apostle should come home to every heart, especially at this day, when we are nearing the closing scenes of man's probationary state; for unless we are His, unless we belong to Christ, we shall fail in our anticipations of entering that rest reserved for the faithful. Says the Apostle, And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Gal. iii, 29. However correct our views of truth may be; unless we have the Spirit of Christ dwelling in us, it will not avail to gain for us an admittance into that rest. Says Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The will of the Father we cannot do unless the Spirit of Christ be in us; because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. viii, 7.

But how can we know that we have the Spirit of Christ? If we have the Spirit of Christ, it will lead us to be Christ-like, and to walk after the example he has set for us. Our first object will be to do the will of God. Christ came not to do his own will, but the will of him that sent him. John xi, 38. So those in whose hearts the Spirit of Christ dwells, their wills are lost in the will of God. They seek to honor him in all things. With meek resignation their inquiry is, "Lord what wilt thou have me to do?" And when the will of God is learned, a will-

ing obedience is rendered. It will enable us to keep God's commandments. Christ kept the commandments of his Father. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. John xi, 10. The Spirit of Christ will lead us to sacrifice for the cause of Christ, and the salvation of our fellow men. He gave his life for us. So will those in whose hearts the Spirit of Christ reigns be willing to lay down their lives, if need be, for the salvation of their brethren. Hereby perceive we the love of God, because he laid down his life for us; and we ought also to lay down our lives for the brethren. 1 John iii, 16. And inasmuch as the Spirit would lead us to make the greatest sacrifice possible, (even our lives,) of course every smaller sacrifice will be cheerfully made by those that possess his Spirit.

Where the Spirit of Christ dwells, self will be greatly abased, and God and Christ exalted. It will lead us to heed the exhortation of the Apostle, Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Phil. ii, 3, 4. Also Gal vi, 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

But how little of this Spirit do we see manifested in the world around us! How little among the professed people of God! Nay, it is to be feared that there is too little of the Spirit of Christ even among those who profess faith in the present truth. There is too much seeking our own ease, our own wishes, too great tenacity for our own ways or our own peculiar views, &c. These things are not the fruits of the Spirit of Christ, but of the opposite spirit, the spirit of the world.

The Spirit of Christ leads to humility, even as Christ, "who being in the form of God, thought it not robbery to be equal with God," yet "made himself of no reputation, and took upon himself the form of a servant." Yea, "He humbled himself and became obedient unto death, even the death of the cross." Thus those who possess the Spirit of Christ will manifest a spirit of humility and meekness, a spirit of long-suffering and forbearance towards the meek and erring, of forgiveness to the repenting, and patience towards all men. It will with boldness rebuke sin, in meekness reprove the erring, patiently instruct the ignorant, and seek to lead all to the knowledge of the truth.

Nor is it by outward acts alone that we are to test our state. For we are taught that though we may possess faith that will remove mountains, and give all our goods to feed the poor, or our bodies to be burned, and have not charity, (or love,) it will not profit. 1 Cor. xiii, 2, 3. And without the Spirit of Christ there is no genuine or gospel love. We must have the inward fruits of the Spirit, the love, joy and peace that are the sure and certain fruits of the Spirit of Christ wherever it has possession of the heart. "He that humbleth himself shall be exalted." Let us then search ourselves and examine our daily walk and see if we have the fruits of the Spirit. If we have not we are none of Christ's. If we have his Spirit we shall be Christ-like.

We are exhorted to be filled with the Spirit. The closing instruction of the faithful and true Witness to the Laodicean church is, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him and he with me. If we heed this call we may be filled with the Spirit. But remember the spirit of the world, of pride or selfishness, and the Spirit of Christ cannot fill the heart at the same time. If we would be filled with the Spirit of Christ, the other spirit must first be put away.

The day of final decision is near. They alone who have the Spirit of Christ will be able to stand. It is only such, that will be found keeping the commandments of God and the testimony of Jesus Christ, and have right to the tree of life and enter in through the gates into the City. F. WHEELER.

Hubbardville, N. Y., Aug 1858.

TRUST.

My cause is with my blessed Lord, he does my footsteps guide;
He's led me in an unknown way, and laid my plans aside;
He's hedged up all my well-laid schemes, or what seemed so to me,
And O what wisdom I behold, now his designs I see.

I'll glory in his holy name, and pray, Lord guide me still,
In each event submission learn, and sink into his will.
His will is welcome tho' it lay each earthly prospect low,
God is too wise to err, and will what's best for us bestow.

The Psalmist made his boast in God; and we may do the same:
The Word exhorts to cry aloud, and praise his holy name.
Should those here hold their peace, whom God has his own Spirit given,
Where could he look for honor due, and whom make meet for heaven?

Regardless of the world's cold frown, we would march boldly on,
Nor right nor left would turn, but go where our dear Saviour's gone,
There's mansions there, and Jesus will prepare his saints a place,
Where they will never cease to sing of his redeeming grace.

Are we expecting to be there and share each proffered bliss?
The Father's love is not in those who love a world like this.
Then tarry not in all the plain, seek high and holy ground,
Lest in the balance when we're weighed, we should be wanting found.
MRS. R. SMITH.
West Wilton, N. H., July, 1858

Sirs, What Shall I do to be Saved?

NOTHING less than obedience to the Commandments of God and the Faith of Jesus our pattern can insure to us salvation. The Jews expect salvation through keeping the commandments of God alone, while the mass of Gentile expounders teach that we are to be saved through the faith of Jesus alone. But either alone is insufficient.

"The law reveals and makes us know
What duties to our God we owe;
But 'tis the gospel must reveal,
Where lies our strength to do his will."

That it is necessary to obey both the law and gospel in order to be saved, the Scriptures abundantly teach. Our Saviour says, "If thou wilt enter into life keep the commandments." Matt. xix. Paul teaches that the law is not made void through faith, but established by it. Rom. iii, 31.

If the introduction of the gospel makes void the law, why will not the introduction of one part of the gospel make other parts of it void? Some suppose it does, and thus we hear them saying that even the New Testament is full of nonessentials. One supposes that baptism is not essential to salvation, while another thinks that some other duty enjoined in the New Testament, is not essential, and another makes void some other portion of the Christian faith; and thus they accuse the Author of the Bible of dealing in nonessentials.

To show the Babel into which Protestantism has run, allow me to present their theories in the form of a dialogue. The question, What shall I do to be saved? is one which should interest every one; but truly the doctrines taught in answer to this question, well deserve the name "legion;" for "every one hath a doctrine," and every one tries to answer it in Bible language. But the truth is, the question is not answered in any one place in the Bible. Mr. A. first comes forward and attempts to give a full and definite answer, and in doing this he asserts that we are saved by faith alone, (not knowing that he is disputed by the voice of inspiration, Jas. ii, 24,) and in order to prove it, he quotes, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts xvi, 31. But Mr. B., seeing A's failure, attempts an answer by saying, A's doctrine is untrue and he can prove it by Paul; for he says, "godly

sorrow worketh repentance unto salvation." 2 Cor. vii, 10. Now it makes no difference what we believe, provided we repent. Repentance is all God requires. But Mr. C. thinking their answers are both wrong, concludes to try it himself; so he takes his Bible and opens to Rom. x, 10, and reads, "With the mouth confession is made unto salvation." There is the important thing, all others are nonessentials. While he is yet speaking, Mr. D. comes into the company and says, I am tired of these ordinances. I believe in taking the plan laid down in Luke iii, 11, "He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise." But says E., You are all wrong; just turn to the Bible and you will read, "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John i, 7. Now it is impossible for any thing to save you but the blood of Christ. Mr. F., who has been listening all this time, begins to tell them of their contradictions. Now I will propose a remedy; all of you come to the Bible which says, "The like figure whereunto even baptism doth also now save us" 1 Pet. iii, 19. Now you may say what you please, baptism is the great thing after all. Just as he gets through, Mr. G. says you are all wrong yet. You can do nothing in this life which can in any way affect your future condition. Now let me prove it by Paul: "For by grace are ye saved." Eph. i, 8. At this Mr. H. joins the crowd, and says, Hear me; I will give you the Bible on the subject. Paul says we are saved by hope. Rom. viii, 24. Here Mr. I. speaks and says, I have ever been inclined to scepticism; but now I am a confirmed infidel. There have now been eight answers given to the one question, and every answer has been proved by the Bible. Now my Bible says, "If thou wilt enter into life, keep the commandments;" this is the ninth answer, and I know not how many more can be found in the same book. I am now satisfied that the Bible is nothing but priestcraft.

But by this time Mr. K. has joined the crowd and wishes to talk with them all. Says K., This question is one of great importance, yet it is not answered in any one place in the Scriptures. There is a series of steps, by which together, we can ascend the hill of salvation; but you have them broken apart. Some of you have one step and some another. Now if you will put them together as you should, and each of you ascend every step, you will each of you be saved; but not without.

Mr. A., your step is an important one, and B. cannot step upon repentance until he has been upon yours; but you cannot gain salvation without ascending the other steps. B's doctrine is true, but you cannot exercise repentance toward one upon whom you do not believe. Confession is also necessary; but you will not confess Christ unless you have believed on him. Mr. D's doctrine of baptism is very true; it initiates us into the death of Jesus Christ; [Rev. vi, 7;] now we can wash our robes and make them white in the blood of the Lamb. Rev. vii, 14. The blood of Christ will not save us unless we go to it, and we cannot get to it without taking the steps laid down in the Scriptures. If our robes are washed in the blood of the Lamb, it will still be done by our own hands. But says Mr. G., you have not got any grace in your system. Hold on: we will show you. Does not the law justly condemn every man? It does. "All have sinned." Rom. iii, 23; and "the wages of sin is death;" therefore all must die; hence if we are justified at all, it is by the grace of God, through the redemption which is in Christ Jesus. Rom. iii, 24. Then it is through the grace of God that he spills his blood, and tastes death for every man. Heb. ii, 9.

Reader, let us die by the body of Christ; we are then prepared to keep the commandments, and enter through the gates into the city. M. HULL.

The Great Motive Power.

"If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." John xv, 10.

Here we have the condition upon which we may have Jesus as our greatest, our perpetual friend; and how can we be his followers unless, like him, we keep his Father's commandments? Love to God and to our neighbor cannot exist in a heart defiled by sin, and we are told that sin is the transgression of the law. Let the world get the ascendancy in our affections, or if we are led away by the temptations of the "strong man armed," how soon the Spirit of God leaves us.

Followers of Jesus! ye happy few who have received the glorious truths of these last days, ye who are rejoicing in the light, amid opposition and surrounding darkness, you may, if you will, by faith and keeping the commandments of God, out of pure love to him, stand fast in the liberty wherewith Christ has made us free. Remember, too, it is the time of the patience of the saints. "Be patient therefore unto the coming of the Lord."

The truth, unadulterated by the traditions of men, and unstained by the filth of Rome, is being proclaimed; Satan is in a rage; ignorant and false teachers, armed with the panoply of evil, are doing the bidding of the enemy of righteousness; the battle between truth and error, grows stronger and stronger; and where the truth has been proclaimed, the honest in heart have received it, and through the grace of God are trying to live according to its requirements. This enrages Satan and makes false teachers mad. But amidst it all brethren, stand fast. Some of us may be called to resist unto blood, but let us keep our eyes upon the mark for the prize of the high calling of God, in Christ Jesus; and, armed with faith and love, when persecuted, let us bless; when cast down, let us look up; for the city is just in sight, and our redemption draweth near. Let love impel us forward and upward. Seek meekness, it may be ye shall be hid in the day of the Lord's anger. Zeph. ii, 3. By faith and glorious hope, look forward to the period when those who keep the commandments of God and the faith of Jesus, shall stand with the King of the new earth on mount Zion, having the Father's name written in their foreheads. Rev. xiv, 1. Wm. S. FOOTE.
Pendleton, O.

Our Children.

THE question still comes up, What can be done for our children? Time is nearly closed, and our children, where are they? Much is to be done in many ways.

In the first place let us see what we are doing for, or against their salvation. Can it be said of any of us, that we are doing what we can for their salvation when we are furnishing them with means to purchase things to look pretty in the eyes of the world?

Most parents can be willing to dress simple and plain themselves; but when it comes to the children, then comes the struggle. Brother, sister, will you still gratify your children at the expense of their souls? Will you help them sell eternal life because they desire it? Do you not know that you are fitting them for the plagues?

If our grown children will have these things, let it be on their own responsibility. At the same time, rebuke, admonish and advise them with tears to repent of all their sins. It is mocking God to pray for our children, while we furnish the means for their destruction. A. P. LAWTON.

West Winfield, N. Y., July 23d, 1858.

Fear.

It is reasonable and proper that we should fear lest a promise being left us of entering into rest, any of us should seem to come short; also that we should not be high-minded, but fear. We are to work out our salvation with fear and trembling.

But there is a kind of fear, against which we are warned; a fear to trust God and his word, and to throw ourselves by naked faith on the promises of God. The fear of man also brings a snare; but perfect love casteth out fear. (Slavish fear.) A child

may, and should fear its parents, but to a loving and obedient child, it is not bondage; it is love more than fear that prompts.

A good parent may be exacting and prompt with his child; but the willing and obedient child has nothing to fear; for he says, I know my father is wise and good, and will require nothing unreasonable. If therefore, I render perfect obedience, which of course, I as a good child, of a good father, will find pleasure in doing, what have I to fear? Nothing. Let us then give to the winds our fears, and go confidently to our Father, and tell him all our wants. He will not say nay to any thing we need.

A. P. LAWTON.

West Winfield, N. Y.

LETTERS.

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

From Bro. Keeler.

BRO. SMITH: It is two years last Winter since I commenced keeping the Sabbath. I was brought to this position by the labors of brother Ingraham, who came into our neighborhood and preached a few discourses, showing plainly from the Bible that the Sabbath was still binding according to the fourth commandment. I was led to look into the subject and was soon satisfied that the Sabbath commandment was a part of the immutable law of God, and as unchangeable as the divine nature. That there has been a breach made in the moral law of Jehovah, is certain; but this was done by the authority of the man of sin. Thanks be to God that this breach is being made up, and the seal restored to the law. Isa. viii. 16. The 19th and 20th verses of this chapter show plainly that this is the period of time when this event is to take place; for now are the nominal churches and the world seeking unto familiar spirits, and unto wizards that peep and that mutter.

I praise the Lord that he ever opened my eyes to see the present truth. The Third Angel's Message I firmly believe belongs to the present time, and is the last message of mercy that will ever be given to the world and to the churches.

The passing events and signs of the times indicate that earth's history is fast approximating to a close. I can view by an eye of faith the four angels standing on the four corners of the earth, holding the winds until the servants of God are sealed. When this work is accomplished the winds will be let loose; and then will come that dreadful time, when the wrath of an offended God will be poured out in the seven last plagues. Then our great High Priest will have finished his work in the heavenly Sanctuary, and will lay aside his priestly garments. There will be then no more mercy for the sinner.

Dear brethren and sisters, let us be diligent and make sure work for heaven. If we are faithful a few days more, we shall receive a crown of glory.

Yours in hope of immortality.

JOHN KEELER.

Port Alleghany, Pa., Aug. 5th, 1858.

From Bro. Rector.

BRO. SMITH: I have been waiting for an opportunity of giving my testimony in favor of the Sabbath. When Bro. Bates was out here lecturing, I attended some three or four of his lectures, and also purchased of him first and second volumes of Bible tracts, and have studied and carefully examined the quotations from the Bible and have become fully satisfied that the seventh day is the Sabbath of the Lord. Myself and wife have come to the conclusion that we will obey God rather than man, although we expect to meet with opposition. We stand connected with the Methodist Society. At present we keep both days, one to the Lord, the other to meet our Methodist brethren whom we still love, though not of the same opinion. We believe them honest, and would like to have some one that understands the subject well come out here and preach two or three sermons particularly on the Sabbath question. I could get the house where we worship, every other First-day, and a

preacher would get a good hearing; and there might be some good done; at least I have some reason to hope so. I have a desire to become more enlightened on the Third Angel's Message. You will please send me paper chart, and oblige your friend and brother in Christ.

H. RECTOR.

Kalamazoo, Mich.

From Bro. Edwards.

BRO. SMITH: I thank the Lord that he has spared my life to see the light of truth shining so brightly around me. We meet with much opposition here, but the truth is a mighty weapon to wield against our enemies. The brethren and sisters meet here every Sabbath-day, and we feel that the Spirit of God is with us. I am young in the cause yet, but may the Lord help me to grow strong. I find great pleasure in keeping God's holy law. O brethren let us get ready, for the end is near even at the door. I desire an interest in your prayers that I may prove faithful and meet you all in the kingdom of heaven. We have many trials in this world, but God will reward us for them all in the end, if we are faithful to him.

Yours in hope,

S. C. EDWARDS.

Shunk, Ohio, Aug. 2d, 1858.

From Bro. Cole.

BRO. SMITH: I would say to the friends of truth that I am trying to overcome and get ready to stand on Mount Zion. I am alone, as there is no one near here that keeps the Sabbath. I hope some one of God's messengers will come this way before long; for I think there are some here that would exchange error for truth. If some one will come I will try to bear a part of their expenses. May the Lord send some one before long. I am so unworthy it seems at times impossible for me to overcome all my besetting sins, and be able to stand when the Lord comes. I desire the prayers of those that keep the commandments of God.

WM. F. COLE.

Riverton, Iowa, July 29th, 1858.

From Sister Hopkins.

BRO. SMITH: It is about eleven months since I first heard the Third Angel's Message through the preaching of Bro. Holt and Cornell. Since that time I have been trying to keep the Commandments of God and the Faith of Jesus. We find the road that leads to heaven is very rugged and thorny as well as strait and narrow; but brethren and sisters, let us not murmur nor complain of the straitness of the way; but let us remember what the faithful and true Witness says: "As many as I love I rebuke and chasten." May the Lord help us to bear his rebukes and chastenings as we ought, and be zealous and repent.

I often think of our Saviour when he was here on earth. He was a man of sorrow and acquainted with grief. He has marked out the way for us. There is no other way to heaven but by the cross. Jesus says, If ye would reign with me ye must suffer with me. Hear also what Paul says [Heb. xii. 7, 8:] "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

I feel like trying to get to heaven by way of the cross. Pray for me brethren and sisters.

Yours in hope of immortality and eternal life.

MARGARET HOPKINS.

Gilboa, O., Aug. 1858.

From Sister Hill.

DEAR BRETHREN AND SISTERS: I feel to praise the Lord for what he has done for me in showing me the light of the present truth, and the glorious plan of salvation. The Bible is no longer a dark mystery to me, but a bright and shining light to guide me into all truth and righteousness. It has been about five months since I embraced the Third Angel's Message. It was under the preaching of Bro. Goodenough, that I was brought to see that I was violating the Lord's holy Sabbath; but I delayed not to keep all my Father's commandments and the faith of my blessed Saviour. There are five of us here that are striving to walk in the law of the Lord. My heart's

desire and prayer to God is that he will give me grace to stand the persecutions which I am called to endure. In this world are many snares to intercept our way, but let us have on the whole armor of God that we may be found clothed and not naked when Christ comes.

M. J. HILL.

Hillsborough, Wis., Aug. 5th, 1858.

Extracts from Letters.

BRO. A. G. CARTER writes from Rubicon, Wis., Aug. 1858: Bro. Z. Andrews spoke to the people at Neosho on the Sabbath. One has commenced to keep the Sabbath, and others acknowledge the seventh day to be the Sabbath of the Lord. Some are now examining the present truth and have promised to come to the next prayer-meeting at my house. The prospect is that more will embrace the truth. One man (I know not his profession) has promised to prove the first day of the week to be the Sabbath of the Lord. I gave him the promise of one convert, providing he would prove it by the word of God.

REMARKS.—The above individual can have the promise of several thousands of converts, if he will do what he promises; that is, show from the Bible that the first day of the week is the Sabbath of the Lord; as no other proof can be brought to bear on that question. Let him show then that the Sabbath is not an institution as old as the world. Let him show that it is not confined to a specific day of the week. Let him show any intimation from the Bible that that day would ever be changed. Let him show that the blessing pronounced upon the seventh day has ever been taken from that day and placed upon the first day. Let him show the repeal of the law which enjoins the observance of the seventh day. Let him show the enactment of a law requiring the observance of the first day. Let him show any intimation from the word of truth that the resurrection of Christ should be commemorated by the observance of a day of rest. When he will do this in whole or in part, we will strike our colors and surrender.—Ed.

Sr. P. M. Rockwell writes from Berkshire Vt., July 8th, 1858. "We have great reason to praise the Lord for present truth, the truth that makes free. If there is anything that will stimulate me to action it is the truth of God's word. If there is anything I desire here on this old earth, it is that the cause of God may prosper, and the truth be spread abroad. Oh, shall we be careless and indifferent while so much has been done for our eternal welfare? I truly feel for one the need of heeding the admonition of the true Witness. The world has no charms for me. It seems but a bubble on the ocean of eternity."

OBITUARY.

DIED in Convis, Mich., July 25th, 1858, Francis Marion Lane, the only child of Thomas and Maria Lane, aged one year nine months, and seven days.

TO THE BEREAVED PARENTS, ON THE ABOVE.

Still reigns the tyrant Death in sable power;
Sorrow and mourning wait at his command;
For tender bud, as well as blooming flower,
Fades 'neath the touch of his relentless hand.

And hath his summons to your hearts been spoken?
Hath his dark shadow crossed your threshold o'er?
Hath he the links of fond affection broken,
And borne a loved one from this mortal shore?

So hath a floweret from your pathway faded;
A bright star shining o'er you, set in gloom;
Bright rays of hope are from your vision shaded,
By the dark curtain of the silent tomb.

'Tis well to weep: stay not the burning tears,
If thus the burdened heart may find relief;
For this dark earth hath been, six thousand years,
A vale of woe, a charnel-house of grief.

Know then that here where dearest forms have perished,
There's nothing true on which our love to shed:
Not where death reigns, can hopes of bliss be cherished,
Which may not crumble 'neath his icy tread.

But ah! there is a land whose shores are nearing;
The ills of earth its soil shall never bear:
Of that bright world there stands this promise cheer—
Death finds no entrance, pain no victims, there.

To that fair land be now your footsteps tending;
Fix heart and treasure on that blissful shore;
Where friends shall re-unite in joy unending,
Nor taste the pangs of separation more.

Ed.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. AUG. 19, 1888

Sabbath Intelligence.

"The Society for promoting the due observance of the Lord's day" formed in England in 1831, is still active in its endeavors to accomplish that end. The following instance is only one of the many of its endeavors: A Mr. Sheepshank having left to the nation a valuable collection of pictures, in his deed of Gift expressed his desire that they should be open for inspection on Sunday. The officious Sunday Society immediately memorialized the Government on the subject, setting forth the evils of such a course, &c. The Government answered that though they felt anxious to meet the wishes of that gentleman, they did not intend to open it on Sunday. How much they were influenced in this decision by the voice of 600,000 petitioners, is not said. The Society's main business for the past two years has been to oppose the opening of the Crystal Palace on Sunday. The Vice-Chancellor finally expressed his opinion that if the Palace was opened and money received for admission on Sunday, the charter would be forfeited. Hereupon the directors, determined not to be foiled, issued tickets to the shareholders, giving them admission on Sunday afternoon—free. The subject has excited much public discussion, in which one Mr. Baxter Langley has boldly opposed the Society on the ground that the seventh day is the only divinely appointed Sabbath. Although this gentleman and those who take their stand with him would not probably contend for the perpetuity of the primitive institution, their frequent declarations may be the means of opening some eyes to the fact that there is no divinity in Sunday-keeping.

A Jew was recently prosecuted in Cincinnati for delivering ice upon Sunday. He plead that he conscientiously observed the seventh day, and had no scruples against working on Sunday. The Judge in his charge declared that the "defendant's conscientiously observing Saturday was all humbug," and the Jew was fined \$5 and costs.

The Sunday laws passed by the legislature of California, have been declared unconstitutional by the Supreme Court of that State.

Notice.

SOME who have ordered the Chart, Supplement and Controversy, appear to be troubled because they do not receive the Controversy. The reason they do not receive it is very simple: it has not been sent. The case at present stands thus: The Chart was sent immediately upon its publication to all whose orders were waiting. Spiritual Gifts, or the Great Controversy, is now in the hands of the hinder, and as soon as received, will be sent to all who have ordered, and notice thereof given. The Supplement we are urging forward as fast as possible, and when it is finished due notice of that will also be given, and all orders filled.

HAVE you read the article on Immateriality on the second page of this paper? If not, do so, and if you have, read it again—it will bear it. The absolute nothingness of the modern views of God, heaven, hell, and in fact of the whole hereafter, is there well shown up. Sifting the matter to the bottom, the popular theology of the present day is found to be more refinedly absurd than even the mythology of the ancients.

Tent Meeting in Monroe, Wis.

BRO. SMITH: We pitched our tent in this place the 29th of July. There was great opposition against the truth. Eld. Drew, the professed champion of the place, came into our tent and began to oppose us, and challenged for a discussion on the state of the dead. He was backed up by the presiding elder and four other preachers. He said he would discuss this question from July till Jesus comes, and die we must, or he would. He stated a proposition; Bro. Ingraham told him it did not cover the ground, and stated one that did. He would not accept it. Bro. I. told him he would speak one evening and he might the next. Eld. D. said he would rather have Bro. I. speak one hour and he would the next. Bro. I. told him he would do so. They appointed to commence the next evening.

Bro. I. spoke first, and established facts that Eld. D. did not attempt to meet. The people saw the weakness of Eld. D.'s arguments, and their sympathies began to turn in favor of the truth. The controversy lasted three evenings; and at the close of the meeting one of the congregations proposed that Eld. Drew's death be published in the paper; and before they left the ground they appointed his funeral the next day at 2 o'clock. This they contended was just, as he had staked his life on the question, and lost it; therefore they said he should be buried.

Our congregations were large, and this controversy has opened the way for the spread of the truth, instead of weakening our position; and some are deciding to obey God and keep his commandments. The interest is good. We feel encouraged to labor on in this cause, and leave the result with the Lord.

JOHN LINDSEY.

Extracts from Schmucker.

[THESE extracts are from an exposition of the book of Revelation, published in Pennsylvania, in 1821, by J. G. Schmucker, a Lutheran minister. It is not my intention to exhibit the views of the author, which contain a mixture of truth and error, but to select such ideas as are most in harmony with our present light on these prophecies, not, however, endorsing every idea in these extracts.—R. P. O.]

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

This verse predicts the execution of a new series of measures and enterprises, perfectly distinct from the former, and marked with additional wrath and more explicit anger against Christians, on account of their religion. In my opinion this prophecy is not yet fulfilled, but its accomplishment is approaching, and is near at hand. The object of Satan's wrath is still the woman. But the power of his flood being now exhausted and insufficient to do her any material injury, he has projected a new plan of measures against the remnant of her seed.

To make war. This signifies open opposition by the assistance of civil authority, in order to extinguish the light of the gospel, where it may yet appear like a faint glimmering taper through a dark atmosphere.

The remnant of her seed. A remnant is the residue, that which is yet left, the remaining part.

Business Items.

C. Bigelow:—We find no trace of your letter; but nevertheless give credit for \$2 on book, and apply the remainder of the dollar you now send, after paying for books and chart, for Review to the Poor.

L. M. Morton:—We have no commandment cards just now, and therefore apply the 50 cts. on INSTRUCTORS sent to Pa. The terms where from 5 to 10 copies are sent to one address, are 25 cts. each copy.

H. Luce:—We cannot now tell how soon the correct translation of the German tract will be ready. The intention however is to have it out as soon as possible.

M. E. Cornell:—Sent you tent flag, charts, &c, by express to Lapeer, the 12th inst.

The P. O. Address of Wm. S. Ingraham is Freeport, Stephenson Co., Ills.

The P. O. Address of G. W. Holt is Green Spring, Seneca Co., Ohio.

Bro. B. Hostler has removed to Morrisville, Mad. Co., N. Y.

BOOKS SENT SINCE LAST REPORT.—Wm Gould, Ind, C Truman, N Y, M H Irish, N Y, D A Babcock, Mich, E Rose, Me, H W Kellogg, Vt, H Snyder, Ky, M J Gulick, N Y, N Gulick, Mich, J Dorcas, O, T M Trustman, O, C Bigelow, Vt, H Luce, Wis, J N Loughborough, O, T M Steward, Wis.

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