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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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
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Battle Creek, Mich.

A PRAYER FOR HELP.

FATHER! before thy footstool kneeling,
Once more my heart goes up to thee
For aid, for strength to thee appealing,
Thou, who alone can succor me.

Hear me, for heart and flesh are failing,
My spirit yielding to the strife;
And anguish wild and unavailing,
Sweeps in a flood across my life.

Help me to stem the tide of sorrow,
Help me to bear thy chastening rod,
Give me endurance, let me borrow
Strength from thy promise, O my God!

Not mine the grief which words may lighten,
Not mine the tears of common woe!
The pang with which my heart-strings tighten,
Only th' All-seeing One may know.

And I am weak—my feeble spirit
Shrinks from life's task in wild dismay;
Yet not that thou that task would spare it,
My Father, do I dare to pray.

Into my soul thy might infusing,
Strengthening my spirit by thine own,
Help me, all other aid refusing,
To cling to thee, and thee alone.

And O! in my exceeding weakness,
Make thy strength perfect—Thou art strong:
Aid me to do thy will with meekness,
Thou to whom all my powers belong.

Saviour! our human form once wearing,
Help, by the memory of that day,
When painfully thy dark cross bearing,
E'en for a time thy strength gave way.

Beneath a lighter burden sinking,
Jesus! I cast myself on thee:
Forgive, forgive this useless shrinking
From trials that I know must be.

O! let me feel that thou art near me,
Close to thy side I shall not fear;
Hear me, O Strength of Israel, near me!
Sustain and aid in mercy, hear.—*Set.*

LITTLE SINS—SINS OF THE TEMPER.

Bro. SMITH: I thought the following might be acceptable to the readers of the *Review and Herald*.
E. L. DERBY.

Vergennes, Vt.

I have recently read a small volume of sermons by Bishop Jackson, of England, which has much interested me. It has passed through nine editions in that country, and has been reprinted here by A. D. F. Randolph, whose press supplies much valuable reading to those who love our Lord Jesus Christ. It is encouraging to know that a volume of sermons, so spiritual as these, which search the very secrets of the heart, should have found so many readers. Their object is not to dwell on those sins that are of so obvious a nature as almost to preclude the possibility of ignorance, but to direct

attention to those sins which, being little thought of by the world, and less obtrusive in their own character, are more likely to escape our observation, and to be poisoning our soul's life, while we are scarcely conscious of their existence. Of this nature, in a greater or less degree, are sins of the temper, sins of pride and vanity, sins of the thoughts, sins of the tongue, and sins of omission. They are stealthy foes. They master us before they alarm us, and often become habitual before we feel the chain they have been winding around us.

Perhaps, as a family sin, no one class of these is so common, as that first mentioned—sins of the temper. Parents too often get out of patience with their children, and the children with each other, and sharp, quick words are heard, where above all others, words of love and kindness should prevail. The sin is contagious—one unruly tongue will often bring discord into what might otherwise be a harmonious and peaceful family. We have all of us felt the effect of ill-temper in others upon ourselves. We know how it rasps the nerves, and makes them quiver in acute agony, and how much strength of resolution it requires, not to yield ourselves to the fierce impulse that is upon us, as the evil spirit was upon Saul. We can only be released and strengthened by listening to a mightier than David, who sings to us of the patience and long-suffering of God, and bids us be perfect as he is perfect.

The many cares and vexations of daily life, I well know, are often harrassing, but I at the same time know that we cannot be placed in any circumstances where God's grace is not sufficient for us. His strength is made perfect in our weakness. He does not require anything which he will not, if we seek it aright, give us the ability to perform. I think no christian father speaks with unnecessary sternness to his children without at some time regretting it. Decision is often necessary—harshness never. Love should blend with the severest tone, that the heart may not be so torn and lacerated as never to heal. These ever-festering wounds bring with them no good. The poison of death is in them. I am sure no christian mother can speak impatiently to the child of her love without feeling, on reflection, that she has injured her own soul and the soul which but for her would never have been exposed to the trials and temptations of life. A mother is particularly in danger of committing sins of fretfulness and impatience. Her strength is too often over-taxed—her physical energies are exhausted—she sees before her more to be done than her feeble hand can accomplish, and nervous and depressed she becomes easily irritated and speaks angrily to those who should hear from her lips only the gentle tones of love, or the firm words of command. I pity mothers who are thus worn and overburdened, and I know God pities them infinitely more than I do, for he is "very pitiful and of tender mercy," but he cannot overlook sin—it is to him, who sees it as it is, exceeding sinful; and while he loves the sinner, he must frown upon that which made it necessary that he should send his Son into the world, not to condemn the world but that the world through him might be saved. Worn and nervous mother, it was for just such sins as those that tempt you that Jesus died, and his death need not be in vain. Through him you can be more than conqueror over the foes of your own peace and the peace of your family, and none, more than you need to stay the heart on a Saviour.

Anger, fretfulness, discontent, moroseness and incivility, and a petulant and unforgiving spirit, Bishop Jackson classes among the sins of the temper, which are not of the most obvious and self-condemning kind, as are hatred, malice and revenge, and yet are undeniably opposed to the requirements and spirit of the gospel. That these may be found, not only in those whom we consider irreligious, but even in those we cannot but hope are christians, does not detract from their sinfulness. Each heart has its own easily besetting sin; but there are few that are not tempted in some way from a temper not perfectly under the control of reason and religion. Many professed christians are made disagreeable and repulsive by these unlovely qualities, and thus misrepresent the religion of Christ, and prejudice their acquaintances against it. It is true that we should go to the Bible to see what God requires his children to be, and we should form our own idea of the christian life from its holy pages; yet it is natural that we should look to those who profess to be governed by its precepts, and guided by its spirit, as an example of what it can do for the human heart. The unloveliness of christians has done more than all else to give false impressions in regard to the beauty and grace of christian life, and has driven many hearts away into darkness and unbelief. The child receives his idea of religion from what he sees of it in his parents and in those about him; if it is not a continual joy to those who profess it, bearing them up in every trial and supporting them in all the vexations of life—if it does not lighten every burden and brighten every sorrow, it does not commend itself to the young heart. Childhood and youth have no fellowship with gloom and melancholy—they fly from it as from an ogre. A religion that does not raise one above anger, fretfulness, discontent, moroseness, incivility and a petulant and unforgiving spirit, has no attractions for them. A religious life is made distasteful, and all they wish is to become christians just in season to escape the consequences of a life spent in the pursuits and pleasures of the world. It is with infinite wisdom that God requires his children to be holy. Be ye therefore perfect, even as your Father which is in heaven is perfect. Nothing short of this can satisfy any heart that truly loves him. No christian, with an enlightened understanding, would wish the requirement less, and it is only when we feel the importance and necessity of it, that we at all feel the exceeding sinfulness of even the smallest sins. Nothing short of this perfection satisfies our own souls, and nothing short of an earnest seeking for it, by constant prayer and watchfulness, will commend us as worthy followers of Christ. The higher the attainments we may make in christian life the more deeply we shall feel that we owe all to infinite grace—that in us is no good thing which God's love has not bestowed upon us. This dependence only draws our hearts more closely and gratefully to him, and we cling to his love to save us from the fearful abyss we so often see gaping before us. The stronger our trust in God, the less our trust in ourselves. We feel that without his hourly care our feet will slide, and our conscience be darkened by guilt. We cannot for an instant keep ourselves. Our Father and our Saviour must keep us, or we are lost. We must strive, even in the most minute acts of life, to be like him who is our perfect pattern, and be satisfied with nothing less than entire conformity to his requirements.

How easily are we provoked by slight offences, fancied neglects, and the trifling inadvertences of others! How soon is the mind thrown off its balance and the smooth surface of charity ruffled, by every little thing that thwarts our inclinations, or even goes contrary to our expectations! And what is most to be considered, we are apt to regard these ebullitions of temper not as sins, but as trifling foibles and scarce worth the remembering.

Persons suffer themselves to be vexed and ruffled by trifling occurrences and trivial mistakes. They feel peevish and discontented, and indulge the feeling, instead of resolutely shaking it off. In this mood they perversely oppose the wishes and hurt the feelings of others, for the most trifling causes or for no cause at all. They are vexed and unhappy themselves, and do their utmost to make those about them so too. These little trials of temper are part of our daily probation. Their effect may last throughout eternity. In overcoming these by watchfulness and the grace of God, lies our duty, our safety and our happiness.

Harshness, moroseness, and incivility are inconsistent with our duty and profession, even when they proceed not from ill-will but from habit. Such ought never to be the habit of a Christian. Courtesy is the outward expression of charity; and though courtesy may exist where charity is not, yet charity should ever show itself in kindness, meekness and gentleness to all men. We are to let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven; but who will believe that the tree is planted in love, when harshness, moroseness, and incivility, are the visible and forbidden fruits? Children are great sufferers from the ill temper of parents, and upon them is often vented the irritability of feeling excited by others. The child cannot defend himself; he may not answer back, or if he does, the hand may be lifted in anger and the little one made to suffer where the parent was much more to blame than himself. Then his own temper is ruined—he is injured by a sense of injustice, and the delicacy and tenderness of the cords that bind him to the parent are sadly impaired; home is not his house of refuge; he seeks enjoyment and sympathy elsewhere; he yields less readily to parental government, and grieves less over acts of disobedience; his course is downward, and unless his steps are arrested by divine grace, he becomes an open and hardened sinner. If parents would not fail in their great work of training mortals for heaven, they cannot guard their own hearts too jealously against the indulgence of the smallest sin; and they must strive to be, in all things, what they desire their children should become. A parent's work is not only a great work, but one requiring consummate wisdom, and exceeding delicacy in its conduct. Who is sufficient for these things? Our sufficiency is of God; all we need we shall find in him, and we must live so near to him, and walk so humbly and attentively before him, that he can speak to us, and our souls hear the still small voice that shall guide us into all truth. We must learn to have inner quiet—such quiet that the storms of life, its trials, vexations, and unkindnesses, shall have no power over—shall not even ruffle its peaceful nature.

If it were not that the soul may trust in God, if it had not an anchor both sure and steadfast, which entereth into that within the veil, the human heart might well cry out in despair and bitter agony; but God's promises are sure. All we have to do is to believe, and we are safe, and our children are safe. We learn to overcome our easily besetting sins, and through God we can do valiantly, for he it is that treadeth down our enemies.—*Advocate and Guardian*.

EXTRACTS.

BRO. SMITH: The following extracts I found pasted in the back side of brother Ingraham's Bible. And as we think them of worth to the readers of the REVIEW, especially to preachers, we send them to you.

NOTE.—The 200 texts for *destruction*, referred to in note on page first, are such as the following:

Die and death, 50 texts; see, as a sample, Eze. xviii, 20; Rom. vi, 23; *Be destroyed*, 40 texts; Ps. xcii, 7; 2 Pet. ii, 12; *Perish*, 30 texts, 2 Pet. ii, 12; *Perdition*, 8 texts, 2 Pet. iii, 7; *Be consumed*, 6 texts, Ps. xxxvii, 20; *Be devoured*, 2 texts, Heb. x, 27; *Be slain*, 8 texts, Luke xix, 27; *Be blotted out*, 4 texts, Ps. lxxix, 28; Rev. iii, 5; *Be hewn down*, twice, Matt. iii, 10; *Lose life*, 8 texts, John xii, 25; iii, 36; *Come to an end*, 5 texts, Heb. vi, 8; *Not be*, 5 texts, Ps. xxxvii, 10; Obad. xvi; *Be cut off*, 5 texts, Ps. xxxvii, 9; *Ground to powder*, 2 texts, Luke xx, 18; *Be torn in pieces*, Ps. l, 22; *Be as nothing*, 3 texts, Isa. xli, 11, 12; *Burned, and burned up*, 9 texts, Mal. iv, 1; Matt. iii, 12. But it is a sad fact that our divines make *death* mean *life* in misery; *life* to mean happiness; *to lose life* is to have existence in woe; *to burn up* means to make a living salamander; *to destroy* is to preserve whole; *to devour, perish, consume, &c.*, means to make *indestructible, and immortal—not to be, to be without end!*

All the two hundred texts are quoted in my work DEATH NOT LIFE; also, all for endless woe, which are all proved to be figurative, symbolic, or in parables; so no plain text for the doctrine exists. It came from the heathen, and is now making infidels and atheists, as well as Universalists, and is a horrible slander of our God.

The wicked are never said to be *immortal* in the Bible, but just the reverse. See Job. iv, 17; Rom. ii, 7; 1 Tim. vi, 16. The texts for *destruction* overwhelm both those for misery and for restoration. There is no immortality out of Christ. He is now the only "Tree of Life." The creeds, as to punishment, teach Satan's doctrine—"Thou shalt not surely die." Divines in the nineteenth century do not know the meaning of *death*; a false education has thrown a veil over their minds.

The doctrine of destruction has only been examined partially, except by a few in past ages, who found it true, and about one hundred ministers, and some thousands of members, who have of late adopted it in the United States and England. It must yet become the doctrine of the churches, or they go into Universalism, which the greater mass of the impenitent now believe, while multitudes are skeptical or infidel—eternal torment has driven them there, and they can only be reclaimed by teaching them a more reasonable, and yet a Bible penalty.

"The word translate, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially, the sealed book of prophecy." *Duffield on Prophecies*, p. 373.

Dr. Clarke's note reads as follows:

"Many shall run to and fro. Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree with Clarke in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but manifestly gives the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Matthew Henry comments freely on the passage, and among other things says:

"They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased."

The French translation, published by the American Bible Society renders the passage following, "the time of the end" thus:

"When many shall run all over it, (or through it) and to them knowledge shall be increased."

The old English Bible, printed by Barker in 1580, has this marginal note:

"Many shall run to and fro to search the knowledge of these mysteries."

Dr. Gill says:

"Many shall run to and fro and knowledge shall be increased; that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted any thing of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

Obsolete Scripture Words.

Few persons are aware of the number of words in our common English Bibles which have now become obsolete, and are usually unintelligible to those who read them. While the great body of King James' Version is plain and perspicuous, the following words might be displaced by others which all may understand.

"God did tempt Abraham" Gen. xxii, 1.

The usual meaning of tempt is to *solicit to evil*. But God does not solicit any one to do evil. The meaning is, God *tried* Abraham.

"The lean kine." Gen. xli, 2.

This is the old plural for the word *cow*, "*cowen*," as swine in the old plural for *sow*, "*sowen*."

Not one in a thousand would understand *kine* as meaning *cows*.

"Joseph dieth and is chested" Gen. l.

Who would suppose that this means that Joseph dying, was *put in his coffin*? The word *chest* was by some of the old writers, used for *coffin*. But, in any sense, *chest*, as a verb, is becoming obsolete.

"In earing time and harvest." Ex. xxxiv, 21.

Earing means *ploughing, or tilling*. Though much used by old English writers, it is now entirely obsolete.

"They shall amerce him in a hundred shekels." Deut. xxii, 19.

The word here rendered *amerce*, means to *punish by a fine*, pecuniary or otherwise, taking from him a portion of his goods. *Amerce* is entirely obsolete.

"And Gideon smote the host; for it was secure." Judges viii, 11.

One is at a loss to see the connection here. How could the host be routed if it was *secure*? The old sense of the word *secure* appears to have been *without care, or careless*. The present meaning is *safe*, as needing no care, according to which the passage should evidently read: Gideon smote the host, because it was *careless*.

"And a certain woman cast a piece of millstone upon Abimelech's head, and all to break his skull." Judges ix, 53.

This obsolete expression, *all to*, was formerly used as an adverb, for *entirely*. This explanation gives to the passage a meaning clear to every reader. The millstone entirely broke his skull. The effect is stated, instead of the *design* of the act in casting the stone upon the head.

"And that year they vexed and oppressed the children of Israel eighteen years," Judges x, 8.

How an oppression could be visited for eighteen years in one year, passes all ordinary understanding. The phrase *that year* obviously is synonymous with *at that time*.

The word *sodden* occurs in the Bible repeatedly in different forms. It is the old word for *boil* Thus in 1 Sam. ii, 15: "He will not have *sodden* flesh of thee," should read "*boiled* flesh."

"David feigned himself mad, and *scrabbled* on the doors of the gate."

In the margin of the larger Bibles this word is explained by, "*he made marks*," as by writing. Johnson's definition of *scrabble* is *to paw with the hands*, which is quite a different thing from *making marks as by writing*.

It was at every year's end that he *poll*ed his head. 2 Sam. xiv, 26.

The old word *poll*, from the French *polle*, signifies to *lop* or *cut off the hair*. This use of the word is obsolete.

"Jezabel *dir'd* her head" 2 Kings x, 30; Isa iii, 18.

The word *attire* would suggest the true meaning. She *dressed* her hair.

"He dwelt in a *several* house," i. e., *separate* house. 2 Kings xv, 5.

But the word *several* is not now used for *separate*, except in rare cases in some legal documents.

"So will we render the *calves* of our lips." Hosea xiv, 2.

Calves literally were offered as *sacrifices*. Hence *calves of the lips* were used for *sacrifices of the lips*; that is, the *offerings* of confession of sin, of *praise* and *thanksgiving*, which are made by the lips.

"All that hear the *bruit* of thee." Nahum iii, 19.

Bruit is an entirely obsolete expression for *report*, or *fame*.—*N. Y. Chronicle*.

Effect of Preaching the Lord's Coming.

"The effects of preaching the near approach of this grand and awful event have been great and good; it has been the means of bringing thousands from darkness to light; and from the power of Satan to God; and we have the testimony of thousands among all denominations, that were but nominal professors of religion, and are now made holy and devoted Christians through the instrumentality of the doctrine we believe and teach. If this doctrine does not make men search the Scriptures, I cannot conceive what would. Another effect which I would mention is: in every place where I have been, the most pious, devoted, and loving members of the churches do most readily embrace the views thus proclaimed; while the worldly professor, the Pharisee, the bigot, the proud, haughty and selfish, scoff at and ridicule the doctrine of the second coming of Christ. This doctrine brings out scoffers, and tests and tries the disposition and character of professors of religion, and brings all the energies of Christians into exercise; confirms the hope, and brightens the prospects of all true believers who look for, and love the appearing of Christ; it uncovers the secret works of the Devil—it exposes the unbelief, hypocrisy, and pride of the church—it alarms a guilty world of their danger, and apprises them of the coming judgments of God. And these are not the only effects produced by a proclamation of this glorious doctrine. It destroys sectarianism, and establishes Christian unity, peace, love, and holiness. Those who have received fully this blessed truth, lose all sectarian prejudices, and rest wholly on the Bible as the rule of their faith and practice; calling no man master in any of these matters, but considering all true believers as one family, and children of one Father, dwelling together in love and unity as brethren in the Lord. All this, and much more, has been the result of preaching the speedy coming of Christ and the judgment day."—*Anon.*

Angels our Example.

As do the angelic beings on high our Father's will, so should we on earth strive to know, and knowing to obey it. The Scripture bids us, in memory and imagination, consort with them as our attendants and ministers, and soon to be our eternal companions; and that like us, their duty and their delight is obedience to our common Father and Lord. They are our "fellow-servants," and their service should instruct and mould ours into the resemblance of its cheerfulness and promptitude. They are swift to assume the tasks enjoined. No pause of sullenness or misgiving suspends their obedience to the command

once known. Their obedience is a universal and harmonious obedience. Each votary in heaven fills his place, and envies not nor jostles his brother, his co-heir in bliss, and his fellow-helper in duty. They are lowly, and clothed with humility amid their majesty. The offices which we should scorn as menial, and unbefitting to our dignity, the highest angels would accept, if God appointed them, without hesitation or regret. It was the pithy saying of John Newton, that should two angels receive at the same time their commission from heaven, the one to be prime minister of an empire, and the other to sweep the streets of its capital, it would be a matter of entire indifference to each of the two delighted messengers of God's will, which service fell to his lot, the post of the scavenger or that of the premier. They formed a chariot and coursers of fire for the hair-clad prophet of Israel; Ezekiel saw others of them as wheels with many eyes, intelligent and observant, yet subject in lowly contentment to all the appointments of their Sovereign and God. Their motives, again, are pure; and theirs is unclouded serenity and singleness of intention, ever and only at the glory of God. Theirs is unwearied perseverance, and day and night they cease not to renew their adoration, and continue their unflinching anthem of rapt love. They count not their palms and glorious plumage soiled in uplifting to his long sought home above the beggar Lazarus, because the dust had been his couch; and they visit, without disgust or delay, the meanest hut and the most wretched pallet where an heir of their Father is drawing his latest breath: nor almshouse, nor dungeon, nor cross, nor pillory, seems too debased for their access, if Christ's servant be meekly suffering there.—*William R. Williams, D. D.*

The Epistles of Paul.

We have alluded to Paul as the principle letter-writer in the New Testament. When the change which passed over him with the shock of a spiritual earthquake, had subsided into resolute attachment to the new religion, what ardor and heroism were soon to be united in him—with a rare combination of intellect and heart, of enthusiasm and perseverance! Still with him there was no social abnegation of humanity; while he lived for the world he lived in the world. He shrank from the scourge, and declared himself a citizen of Rome, and the shuddering expectation of a Roman dungeon, suggested the warmth and comfort of a cloak. The culture of the schools was in him, "baptized with the Holy Ghost and with fire." Words are often unable to convey his thoughts; they reel and stagger beneath the weight and power of his conceptions. And whether we turn to his alarmed appeal to the people of Lycaonia, where he was taken for the God of eloquence, to his oration before the critics and judges of Areopagus, or to his pleading at the bar of Felix and Agrippa—or whether we survey his letter to the church of Rome, in its fulness, profundity, and compacted system—or his epistle to Corinth, so varied and magnificent in argument, so earnest and persuasive in remonstrance and vindication—or the missive sent to Galatia, so vivid and startling in its surprise, indignation or sorrow—or that to Ephesus so opulent in thought, and exalted in sentiment, as if to compensate for the costly books of magic which had been given to the flames—or that to Philippi, so warm and exuberant in its congratulations to the first European city where the gospel had been proclaimed—or that of Colosse, exposing the insidious assaults of a specious philosophy which corrupted the purity and marred the simplicity of the gospel—or his twin communications to Thessalonica, calm, affectionate and consolatory—or those to Timothy and Titus, replete with the sage and cordial advices of parental kindness, and long and varied experience—or, the epistolary tractate addressed to the Hebrews, with its powerful demonstration of superior glory, and the unchanging permanence and spirituality of the New Dispensation—to which ever of these compositions we turn, we are struck with the same lofty genius and fervent eloquence, the same elevated and self-denying temperance, the same throbbing of a noble and yearning heart, the same traces of thought, luminous and many-tinted, like the cloud which glows under the reflected splendors of the setting sun, the vigorous and mental grasp which, amid numerous digressions, is ever tracing truth up to first principles—all these are the results of a master mind, into which nature and grace

had poured in royal profusion their rarest and richest endowments.

In the epistles, what specimens have we not of almost every form of composition—description, narrative, argument, oratory—bold invective and sudden apostrophe—antithesis and climax—the brief words of anger—the sad regrets of disappointed hope—the soft breathings of affection—the vehement outbursts of self-vindication—the long and effective argument, often ending in an anthem—logic swelling in lyrics—the terse deliverance of ethical maxims, and the cordial greeting and kind remembrance of former friends. No wonder that Longinus adds Saul of Tarsus to a list of names, "which were the crown of all eloquence and Grecian genius." There are some passages in the Epistle of Paul to the Corinthians which have the vehement and thrilling penetration of Demosthenes, and other sections in the same books, which, in elevation, imagery and music, have no parallel, even in the platonian dialogue.—*North Baptist Review*.

"I, even I will not Remember thy sins."

Precious assurance, bearing on its face the character of divine love. Man, when transgressed against, sometimes forgives but seldom *forgets*. Nor is this unknown to the offender, and a consciousness of it creates uneasiness and restraint while in companionship with the offended. But in this cheering promise, there is assurance of free, unlimited intercourse with one against whom we have transgressed all our days. By one generous and magnanimous stroke, is to be wiped out of remembrance the accumulated misgivings and wrongs of a life period: "I, even I am he that blot out thy transgressions for mine own sake, and will not remember thy sins."

How well is this for man—for his future composure and enjoyment. How could he continue in the sunshine of God's holy presence, with a knowledge of his dark deeds committed on earth still in the divine remembrance? Rather, like our first parents, he would be found shrinking into some secret corner, enveloped only in the mantle of shame.

But thanks to our heavenly Father, it is not so to be. Redeemed, purified in his Saviour's blood, the remotest stain of his original crimson entirely cleansed, the ransomed sinner will enter his Maker's presence with this holy promise assuring him; and overjoyed at his happy condition, he will continue ages on ages to roam fearlessly and freely the boundless dominion of that kind Parent whose countenance will be one continual smile.—*Am. Messenger*.

Two Books.

It has been said that the life of any man truly written would be an interesting book. Each one would certainly take an interest in such a record of his own life. Have you ever thought that there is such a book of your life written? There is—there are two copies extant. One is written in God's book of remembrance, Rev. xx: 12, the other in your own memory, Jer. xvii: 1. "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart." What shall be done with those books?

There is a day of publication appointed, Rom. ii: 5. Then the actions and omissions, the words and all thoughts shall be revealed. The question has been asked, Shall the sins of penitent believers then be published? If they are, it will be only to illustrate the marvellous grace of God in their forgiveness.

We are taught that the record of our sins may be blotted out; each copy, if not suppressed, so disposed of as never to be quoted against us; the conscience purged, Heb. ix: 14; the justice of God satisfied, Rom. iii: 26. If you have not a good hope that your sins are cancelled, be persuaded without delay to confess them to God and seek their remission through the blood of Jesus Christ. Better be convicted of them now when pardon may be secured, than in that day when the wicked shall be convinced of "all their ungodly deeds," and of "all their hard speeches." Jude 15.—*Am. messenger*.

'Tis not a crime to covet good

To others' good allied;

'Tis not a crime to feel our blood

Leap up with honest pride.

Be this the motto, heaven has sent,

To guide us like a star;

"With what we have to be content,

But ne'er with what we are."

[*William Duthie.*]

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, AUG. 26, 1858.

TELEGRAPHIC RELIGION.

"At the Fulton street Prayer-meeting on Saturday, a gentleman introduced the subject of the Ocean Telegraph as one of the great instruments of extending the knowledge of Christ among all nations, and proposed that, in imitation of the Andover meeting, all should rise and sing the long metre doxology,

'Praise God from whom all blessings flow.'

"It was done, when Dr. Marsh led in fervent prayer and thanksgiving. The subject gave great life to the meeting, and, at the close, a gentleman proposed that, as soon as it should be in working order, a message should be sent from this meeting to praying brethren abroad, not merely to one city, but to distant nations, saying, Let us go and pray speedily together before the Lord."—*Tribune*.

Query: How much life would have been given to that meeting if some one had arisen and announced that the second advent of the Saviour was nigh at hand? How long before such testimony would have been silenced in anger or contempt? The professed christians of modern times have a very great love for their Lord provided he will keep a great way off. But their love is not of that kind which would long to behold him in glory, and welcome his approach. In view of these facts, should the announcement be made that the Saviour had actually made his appearance in the clouds of heaven, how suddenly would the most vigorous union prayer-meeting change its character to a meeting of weeping and gnashing of teeth! Yet the piety of these assemblies is put into a wonderful state of activity by the success of the Atlantic telegraph. What must we think of a piety which is put into vigorous exercise by an event like this, while at the same time it grows sullen or feverish at the idea of the glorious advent of the coming Messiah—the being whom, above all else, it professes to love? Such hypocrisy is too glaring to be covered up, and too transparent to deceive.

Another remark of Henry Ward Beecher's we must chronicle in connection with this event, as we may soon have occasion to realize its fulfillment. He says, "What is spoken at 12 in London will be known to us at 8, according to our time; and the enterprises of all the commercial centers and political capitals of the world will be known to us in less than one hour's time; and when revolutions shall move the old kingdoms, when these throes begin to be felt, in one hour we shall feel the same apprehensions and torments."

THE LORD'S DAY.

In the *Advent Herald* of Aug. 14th, 1858, we notice a short article on "The Lord's Day, or First Day of the Week," composed of the usual list of insipid inferences, and winding up like most of its predecessors with a "hint" from the Fathers. Mosheim is summoned to the stand to testify "that in the first century, all churches were unanimous in setting apart the first day of the week for public worship." A few lines below this, that most holy epistle of St. Barnabas! is introduced for the sake of the testimony it contains that "we keep the eighth day joyfully in which Jesus rose from the dead."

Now if the writer really has confidence in Mosheim as a historian, why does he not take his testimony on one point as well as another? He would, were it not his evident intention to take only those portions of history which chance to favor his notions, and discard every thing prejudicial thereto. Mosheim not only testifies concerning the early church, but he also testifies concerning this very epistle of Barnabas from which this writer so triumphantly quotes. Hear what he says: "The Epistle of Barnabas was the production of some Jew, who most probably lived in this (the first) century, and whose mean abilities, and superstitious attachment to Jewish fables, show

. . . that he must have been a very different person from the true Barnabas who was St. Paul's companion." Church Hist., Vol. i, p. 41. Baltimore ed., 1832.

Does the writer believe this testimony of Mosheim's concerning the Epistle of Barnabas, proving it to be but a despicable forgery? If he does, he is dishonest in appealing to that Epistle in support of his theory; but if he does not believe it, how can he appeal with confidence to his testimony on the other point? To quote from a historian on a contested point, and then, in a few lines thereafter, to quote from a work which the same historian denounces as a forgery, carries with it a very prominent air of suspicion. Those who have read the Epistle of Barnabas, and noticed the absurd, silly and obscene stuff which help compose it, or have acquainted themselves with the testimony of history on the point, must be aware that it is a fraudulent and not a genuine work. To appeal to it, therefore, because it contains an expression which may be construed in favor of Sunday-keeping, thereby carrying the impression that an actual companion of Paul's has testified in favor of the observance of that day, cannot be other than an act of downright dishonesty and intended deception; and any cause which is compelled to call in such aid as that, needs no other proof of its own weakness.

LIARS' DEPARTMENT.

BLESSED are ye, says the Saviour, when men shall say all manner of evil against you falsely for my sake. According to present prospects we shall soon be in a position to claim that promise in its fullest extent. The voice of slander, public as well as private, is beginning to be more frequently heard. The following account of the meetings Bro. Waggoner lately held in Mt. Vernon, Iowa, as given by a writer in "The Cedar Valley Times," will illustrate:

"THE ISMITES.—For some time past there has been some kind of a (n) (ir) religious sect holding meetings in this place. They have a large circus tent in which they preach and pray with great fervor. They hold that the world is going to turn a corner and go to ruin in a fearfully short time—that all the so-called "orthodox" churches are going to hell—that the United States is "the last beast"—that the soul sometimes dies—that their own is the only true religion, &c. A great many more go to hear their dogmas than would be supposed, while several have joined them. Some say they are Millerites, some that they are Mormons in disguise, and others that they are Spiritualists. They seem to be propped up on all these doctrines, and it requires a critical distinction to determine their character. Some of them have asserted that a man might have three wives, with a privilege of a change at any time—that snacks of Mormonism; they argue the destruction of the world in the present generation—that is Millerism; they say, "marriages are made in heaven," and that, in view of the short period of our stay here, it is not best to be married, but just make a temporary "selection"—which looks to me like Spiritualism, Free-loveism, or any thing of that character. For want of a better name, I call them *Ismites*. Some of the "wise men" of this vicinity have been annoying these sophists with hard questions, inasmuch that they have struck their tent, and are about to seek new quarters."

Some of our readers will recollect that the "Midnight Cry" in 1843, found it necessary to have a "Liars' Department," in order to show up and refute the foul slanders then perpetrated against believers in the soon coming of the Saviour. Such a department may again be necessary. The above paragraph would answer for a very good commencement.

NEW COVENANT CIRCUMCISION.

THE opinion has obtained with many that baptism comes in the place of, or is the antitype of, circumcision. As this is the foundation of many errors in the theological world it needs to be corrected.

When circumcision was first given to Abraham the Lord called it a token of the covenant between them. Gen. xvii, 11. Says Paul, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had," &c. Rom. iv, 11. Thus the token and seal are identical. Or the present dispensation he says, "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter." Rom. ii, 28, 29. Then the sign or seal of the covenant in this dispensation is inward, in the Spirit, of the heart, and not outward. With this agree the words of Paul in Eph. i, 13, 14. "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." The "earnest of our inheritance" is identical with the token of the Abrahamic covenant, for we receive the inheritance by being children of Abraham. Again, "Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption." Eph. iv, 30. And again, "Who [God] hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i, 22.

These texts show the fulfillment of the scriptures: "And the Lord thy God will circumcise thine heart." Deut. xxx, 6. See chap. x, 16; Lev. xxvi, 41; Jer. iv, 4.

Col. ii, 11, 12, has been supposed to prove that circumcision and baptism are identical. It reads, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

That they are not identical is fully proved by this passage, for the circumcision of this text is "made without hands," whereas baptism is administered by the hands of the administrator, and in this respect cannot be contrasted with the circumcision of the past dispensation. But it fully agrees with Rom. ii, 28, 29, which affirms that circumcision is not outward. But baptism is truly an outward ordinance; therefore it is not the circumcision of the New Testament.

J. H. W.

TENT MEETINGS IN LAPEER, MICH.

THE circumstances which attended the commencement of meetings in this place were somewhat discouraging. But as the meeting has progressed, the congregations have steadily increased in numbers, and the interest to hear on the present truth does not in the least abate. The idle shepherds have aroused enough to cry, Wolf! Wolf!! and earnestly exhort their sheep to keep away from the tent; but their unwonted zeal has only served to awaken the curiosity of the people who are anxious to learn what can have so much disturbed their ministers: consequently they rush out en masse to hear for themselves, and as they listen to plain, common sense expositions of the Scriptures, they are convinced of the truth. A spirit of inquiry has been awakened, and the people are generally searching the Scriptures to see whether these things are so. They can no longer rest satisfied with the mere assertions of their ministers.

Many have listened to the teachers of the place as they have attempted to put down the truth and those who taught it, with calumny and bitter sarcasm, and they are not only dissatisfied with their foolish arguments, but actually disgusted with their want of candor and christian courtesy. We confidently expect a goodly number will unite to exalt the standard of truth in this place.

We have been reminded since coming here, of the opposition to, and ultimate triumph of the truth in Gilboa, Ohio. It has been very similar here, and we look for like results. We are much encouraged as we witness the power of present truth, and see how error vanishes before the clear shining light of God's word. The truth is plain and easily defended, and it is well it is so; for all the talent and learning of men is brought to bear against it.

Some have expressed their surprise that the Lord's servants could be so calm and patient under such irritating circumstances; being abused and slandered by professed fellow-servants; but we reply in the words of the Psalmist, "Great peace have they that

love thy law, and nothing shall offend them." Surely those who are conscious of being on the side of truth can afford to be calm and patient, while pure truth itself bears away the victory.

As we have witnessed the anxiety of the people to hear the truth, as they have come in, in this busy season of the year, from four to six miles, and often through the storm, to return in the darkness and rain, we have been reminded of the time spoken of by the prophet, "Not a famine of bread, nor a thirst for water; but of hearing the words of the Lord."

Many seem to feast upon the truth as it is spoken with energy and love by the servants of God, and we believe it will prove a savor of life unto life to many here. Thirty-nine have already subscribed for the *Review* (most of them for three months to investigate) and several have come out decidedly on the Sabbath. At the last meeting twenty manifested their determination to keep the Sabbath, by rising up, and we have just heard that in the country, a class-leader, with his entire class, has come out on the Sabbath. We have daily prayer-meetings in the tent, where we get blessed, and the Lord's servants are strengthened and encouraged.

We do not feel satisfied with the theory only, but long for the power of the truth and victory. Baptism is to be administered next First-day. The Lord is good, and may he speed on the last message, is our prayer. We desire to be remembered by all who have faith.

M. E. CORNELL.

Lapeer, Mich., Aug. 11th, 1858.

"IF IT BE OF GOD YE CANNOT OVERTHROW IT,"
(Concluded.)

AFTER our meetings had been in progress several days, it was announced that Prof. S. A. Taft of the Oxford College was coming to Lapeer. At this, some of the Baptist friends who were somewhat troubled about the subjects of the Sabbath, man's mortality, &c., were much rejoiced, hoping that he would sustain the popular view of these subjects. But alas for them! what must have been their chagrin to learn that Prof. Taft held to the perpetuity of the seventh-day Sabbath, and man's entire mortality. Eld. Taft delivered two very interesting discourses in the Court House, which, as one of the Baptist members afterwards admitted, was a complete confirmation of what we had presented in the tent. We attended and took notes, from which we extract the following. Text, Gal. iv. 4 5.

1. There never was a time when the powers of darkness pressed stronger than to-day. That awful doctrine that "man is his own Saviour," is rapidly spreading over the earth; from the north to the south pole, from the rising to the setting sun, it is the same.

2. God appointed the time for the destruction of Babylon, Jerusalem, and finally for the end of all things. He has fixed the bounds.

3. When I speak of God, I mean the *God of the Bible*, and not the effigy of the God of humanity, that has no Son Jesus Christ.

4. Millions to-day are denying Jesus Christ. Am acquainted with a Methodist minister and a Baptist minister who once rejoiced in the atonement through Christ, that now deny the efficacy of his blood entirely.

5. Did not Christ pre-exist? Did man pre-exist? The Bible denies the lie; Beecher to the contrary notwithstanding.

6. Denies that Jesus Christ possessed two distinct natures, human and divine. Jesus on the cross is everything to the sinner.

7. What is it to be redeemed from under the law? Explains, to buy them out from under the law. We are to-day subjects of moral law. All, even angels, are subject of this law. This law links universal humanity to God. But men are at war with this law. Sin is here. This law cannot justify because it is broken. If angels could envy, they would envy the redeemed.

The above sentiments were advanced with a zeal

and independence that were truly commendable, considering the position occupied by the speaker.

Prof. Taft's advice concerning the war that was being waged against us by the clergy of the place was, "They had better let these men alone, for they have too much Scripture on their side to be overthrown."

Eld. Woodruff (Presbyterian) undertakes against us. In addition to the usual arguments, such as, thief on the cross, rich man and Lazarus, &c., there was a great amount of low slang, so that even his own members were disgusted with it.

To destroy Job's testimony he endeavored to show that Job impeached himself—was excited, &c. In reply we quoted what God said to Satan. Job i, 8. "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." Also what God said to Eliphaz, the Temanite. Job xlii, 7. "My wrath is kindled against thee, and against thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath."

Again Eld. W. says, Abraham stated a falsehood when he said of his wife, "She is my sister." If I should say such a thing, you would not hear me preach.

In reply we referred the people to Abraham's explanation. See Gen. xx, 12. "And yet indeed she is my sister, she is the daughter of my father, but not the daughter of my mother; and she became my wife." We also referred to what God said of Abraham in verse 7. "He is a prophet, and he shall pray for thee, and thou shalt live," &c. Also in verse 17. "So Abraham prayed unto God, and God healed Abimelech," &c. Also chap. xxvi, 5. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws," all of which could not be true, if Abraham was such a liar that the like at the present time would not be worthy of a hearing.

Eld. Borden (Methodist) enters the ranks against us. Text, Jer. xxiii, 21. "I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesied." Remarks. It is characteristic of a false prophet to go without being sent. Paul, Luther, Wesley, &c., were sent. A false prophet goes out upon his own hook, and generally aims at the true prophets. This is true of Mormonism, Spiritualism, and an *ism* now among us without a name.

In reply we called attention to the context. Verse 17. "They say still unto them that despise me, The Lord hath said ye shall have peace," &c, and remarked that it did not apply to us, for our message was an alarm—a solemn warning—exactly opposite the peace and safety cry. Again. If Martin Luther was called and sent, he declared that the doctrine that the soul is immortal was from the Roman dung-hill of decretals. We then inquired if Luther was not a dissenter from the established church the same as we are, and if so, how can it be shown that he had any more authority than those who are now dissenters? Subsequently Eld. Woodruff took up the Sabbath question:

1. The first day of the week is the only Sabbath: any other day is against Christ. If I were convinced that the seventh day was now the Sabbath I would keep it according to present reckoning.

2. It is infidel Judaism to teach the seventh day.

3. It is impossible to find the first day; consequently the seventh cannot be known.

4. Many in this place are being deceived; they may be honest, but the deceiver knows better.

All these efforts against the truth have only served to advance it; for the mass of the people are convinced that our positions cannot be overthrown, hence they must be of God. Truth is mighty and will prevail.

M. E. CORNELL.

Lapeer, Mich., Aug. 13th, 1858.

You have the word of Christ to trust, when you have not his comfortable presence to enjoy.

The evidence of true holiness is, hatred to, mourning over, and forsaking sin.

Extracts from Schmucker.

Rev. xiii. This beast of the sea can be no other power on earth than the *Papal Hierarchy*. It must be evident that this beast cannot be the symbol of a merely temporal power, such as the secular Roman empire; but a mixed power; clothed with temporal and spiritual authority. For it has a name of blasphemy, is worshiped itself, and even his image is worshiped, and the second beast acquires the name of false prophet on that very account, because he deludes the people to worship the first beast and his image. Moreover this book surely contains a prophetic account of Antichrist somewhere, and where will you meet with him in all this prophecy, except in this beast?

The more ancient Asiatic writers on religious subjects, represent nations, tribes, kingdoms, empires, and even ecclesiastical communities, by the hieroglyphics of certain *beasts*. In the selection of these beasts, they are guided by a knowledge of their qualities and dispositions, by which they express the most remarkable achievements, and distinguishing characteristics of those nations, tribes, or governments whom they represent. When this character cannot be fully expressed by the qualities and known dispositions of one beast, the writer forms a compound hieroglyphic, and describes it as performing extraordinary actions, in order to complete all the prominent features of his object. This manner of writing has been adopted by most of the inspired writers of the Old Testament, particularly by Daniel, who drew the contour of the principal parts of different beasts, in order to represent the *Babylonian*, the *Medo-Persian*, and the *Roman* empire; and the Lord has here adhered to his ancient mode of revelation, in depicting the Romish hierarchy.

As we are now entering upon the investigation of a most important point, I would caution the reader, never to assist in classing the righteous with the wicked. Charity demands that we should make a distinction between the Romish church and Papacy. That community is still considered a Christian church, but the Papal hierarchy is an infernal off's ring; and the names of those who breathe that spirit are not written in the book of life. There are yet many children of God in that church, who have not entered into the spirit of the Papacy, nor devoted themselves to its views, whom the Lord will call from thence in due season. Rev. xviii, 4.

[The controversy always has been, and still is, with the *rulers of the darkness* of this world with spiritual wickedness in high places. On the poor, ignorant, deluded followers of a false religion we should "have compassion, making a difference."—R. F. C.]

During the first century of the Christian era, the bishop of Rome was no more than a common minister of the gospel; all ordained pastors of the church at the head of a congregation, being called *bishops* at that time. He was even considered inferior in point of reputation, to the bishop of Jerusalem; she being the mother and pattern of all other Christian churches, planted by the Saviour's own hand, and nursed by the apostles. Even at the close of the third century, he had only the charge of one congregation, to which he was elected by the suffrages of the *common people*; though he seems to have then enjoyed a *pre-eminence of order* in synods and provincial councils, on account of age, or respectability of the church of Rome. Shortly afterwards the bishops of Rome, Antioch and Alexandria assumed the title of patriarchs, to which the bishop of Constantinople was added A. D. 381. This so incensed the arrogant prelates at Rome, who now met with formidable rivals in the bishops of Constantinople, that these patriarchs opposed each other in their growing authority, by every means in their power, until they caused a total separation of the Latin and Greek churches. These ambitious contentions kindled that Antichristian spirit in the minds of the Roman pontiffs, which caused them to aspire to universal supremacy in the whole Christian church.

(To be Continued.)

THE WEARY PILGRIM.

O why will those dark clouds be o'er,
That so obstruct our sight?
And we de-cry that heavenly shore,
All radiant with light?

Yes, when will that bright morn appear,
That scatters night away?
When we shall soar to realms above—
To everlasting day?

There to behold my Saviour's face,
And in his presence dwell?
There to recount his acts of grace,
And songs of rapture swell?

Then why my soul indulge in grief,
And like an exile mourn?
Wait rather for that sweet relief,
The Saviour's call, "Come home."

Hush every murmuring thought or fear,
A little longer wait.
Soon we shall meet our kindred dear
Within the pearly gate.

W. M. PUTNAM.

Buckland, Mass.

JESUS has done all things well. Glory to his name! The blood of Christ cleanseth from all sin. It is a life giving stream. O what virtue has it! what peace does it give! what confidence it inspires! what virtue it imparts to faith, and power to prayer! Oh, it is living blood! He who spilt it lives to plead it, lives to apply it. See yonder stream! 'tis flowing with the life-giving blood of Jesus. Repair to it by faith. Have I bathed in it once? I will bathe in it again. I see it is a running stream. I will cast my sins, my guilt, my burdens, my sorrows on its bosom: it will bear them away never more to be found. Praise God for the gift of his Son. I am willing to give up all earthly enjoyments. I am willing to reconcile myself to poverty, to crosses, to losses, to persecutions, to share my part of the sneers of the ungodly, if I can only gain Christ. He is my all. It is he that sticketh closer than a brother. If I am Christ's I am not of this world, even as he is not of this world. In my profession, my joys, my pursuits, my hopes, I would say with the soaring eagle, I was born on the earth, but I live in the sky. My strength is in the heavenly sanctuary. My conversation is there, from whence I look for my Saviour, the Lord Jesus Christ, who will change this vile body and fashion it like unto his glorious body. To be with Jesus, to be like him, to see him as he is, to witness the golden harvest of redemption, to go and trace the spot where this picture of incarnate love was displayed, to see the crown upon his head, who, single-handed, fought the battle and won the victory, to reign with him, and to unite in that song of praise in the presence of him to whom it refers, unto him that loved us and washed us in his own blood—what a prospect is this. My faith grows strong in the Lord. My trust is in the Lord Jehovah in whom is everlasting strength.

P. McDOWELL.

Allegan, Mich., Aug., 1858.

What Saith the Scripture?

It saith that all flesh is grass, and the glory of man as the flower of grass. It saith that all have sinned and come short of the glory of God. It saith that the end of all things is at hand. It saith that all souls are mine, and the soul that sinneth it shall die. It says that except ye repent ye shall all likewise perish. And while Jesus says, Come unto me all ye ends of the earth and be saved, can it be possible that any rational person can sport upon the brink of everlasting death, and reject the counsels of God against themselves? Yet it is so. Atheists mock his long delay. Skeptics and infidels say, Where is the promise of his coming? And even the professed followers of the meek and lowly Jesus make mention of the God of Israel, but not in truth nor in righteousness, while they offer the lame and blind in sacrifice, and polluted bread upon his altar, and are gone away from his ordinances and have not kept them.

O, ye that fear the Lord and tremble at his word! is it not time that the Spirit of the Lord lift up a standard when the enemy appears to be coming in like a flood? Has not the time come when violence has arisen into a rod of wickedness, and pride budded? Has not the time come when some have departed from the faith, and are giving heed to seducing spirits and doctrines of devils? If so, is it not time that we should trim our lamps, and see that our armor is on and rightly adjusted, that we may be able to quench all the fiery darts of the wicked, which we may expect ere long to be hurled at us? For the time has come that good desires and good wishes are not enough; but they must be accompanied with good actions. It is not enough that we have the doctrine in our heads, but obedience must be rendered from the heart. It is not enough to believe that God is, and that he will reward, but he must be diligently sought. Therefore let all those that look for the soon coming of the Son of man on the white cloud, be careful to depart from all iniquity; for God is not mocked, but will bring every work into judgment, whether it be good or evil.

"How careful then ought we to live,
With what religious fear,
Who such a strict account must give
For our behaviour here."

J. B. MERRITT.

Gilboa, Ohio, Aug. 13th, 1858.

LETTERS.

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

From Bro. Daniels.

BRO. SMITH: Inasmuch as there are a few individuals in this vicinity who have received the third angel's message, and are trying to prepare for the speedy coming of Christ, I feel it my duty to let the brethren know through the *Review* where we are. We live seven miles south of Defiance, Ohio. I was at Gilboa last Fall when Bro. Cornell was there with the tent, with my wife and oldest son, where we received the present truth; and we have been trying to practice it in our lives ever since. We were members of the Freewill Baptist church when we commenced keeping the Sabbath; but they soon turned us out of their synagogue. I praise the Lord that we are counted worthy to suffer shame for Christ's sake.

Brethren and sisters, I think we are getting out of the mist and fog of Babylon into the clear sunshine of God's truth. Bro. Rhodes came this way in May, and delivered a few lectures in this neighborhood, which has caused quite an inquiry for the truth. He gave one or two short lectures at Bro. St. John's. There was no appointment circulated, and of course but few hearers; but since he left, ten have received the truth, and are keeping the Sabbath of the fourth commandment.

I went to Bro. St. John's last Sixth-day and stayed over Sabbath. The Sabbath-keepers assembled at Bro. Stiles', where we all united in prayer and thanksgiving. We truly had a refreshing season, and I think we all felt that the Lord was in our midst. Some eight or nine gave testimony for the truth, and said they were determined to keep all the commandments. We want Bro. Rhodes, or some other brother who is authorized to administer baptism to come this way, as there are some here waiting to go forward in that ordinance. Cannot the church do something towards sending a minister this way?

I think the Ohio tent would do well to come to Defiance. Brethren traveling from Gilboa through Defiance would do well to call on those brethren eight miles east of Defiance. Inquire for James St. John, or David Stiles.

Yours striving for the kingdom.

C. G. DANIELS.

Shannon Ridge, Ohio., July 28th, 1858.

From Bro. Hostler.

BRO. SMITH: Again through the tender mercies of God I am permitted to address a few lines through the *Review* to the saints scattered through this extensive country. I feel to thank the Lord that he

gave us our being in these last days, and that we ever heard the last message of mercy, and inclined our hearts to receive the present truth, to keep all the Commandments of God and the Faith of Jesus.

Dear brethren and sisters, be encouraged to persevere unto the end. It is true, obedience to God has, and is still, subjecting us to many trials and privations; but in a little while if we are faithful we shall come off more than conquerors, and have a right to the tree of life and enter in through the gates into the city.

Of the little church in Lincklaen, which has waded through many trials, some are still trying to live and be prepared for the coming of the Lord. They hold their meetings each Sabbath afternoon in the meeting house of the Seventh-day Baptists, where Bro. Poole preaches to the latter in the morning, and meets with the Advent brethren in the afternoon. Also a few of the Baptist brethren and sisters come in with us. May the Lord meet with them and lead them to see and embrace present truth.

One sister, from the preaching of Bro. F. Wheeler last Winter saw and embraced present truth, and meets constantly with us, sister Jellina Cartwright, Bro. Jas. E. N. Backus, of Utica, N. Y., Agt. of the Chenango Bible Society, was distributing Bibles through this section last Summer, when we conversed with him on the Sabbath and the soon coming of the Lord. He has since embraced the Sabbath, and the Bible Society have discharged him for embracing that truth which he was sowing broadcast to the people, and have taken away his agency. He now wants to know more fully the way of truth.

Dear brethren, I feel to bless the Lord. Let us take encouragement and proclaim the truth whether men will hear or whether they will forbear, and let us be careful to live out these truths daily.

Yours striving for the inheritance of the saints.

BENJ. HOSTLER.

Lincklaen, N. Y., Aug. 3d, 1858.

From Sister Cartwright.

(THE SISTER REFERRED TO BY BRO. HOSTLER.)

BRO. SMITH: The warnings of Bro. F. Wheeler took deep root in my heart. I felt under his preaching that it was high time for me to search the word of God and see if these things were so. I felt that I wanted to know the whole truth. I searched the word, and bless the Lord, the light has come. I feel that present truth is Bible truth—the truth for the last days. It appears beautiful to me. May the Lord help me to be a living witness of it.

In hope of eternal life.

JELLINA CARTWRIGHT.

Lincklaen, N. Y.

From Bro. Merritt.

BRO. SMITH: I love to read the *Review* and hear from the dear saints scattered abroad; I also believe it advocates the truth. The little band at Gilboa are still trying to advance in the cause of the dear Redeemer. Although some have turned back again, we meet regularly on the Lord's Sabbath, and try to encourage one another, and we trust that the Spirit of the Lord is with us, as our meetings are generally interesting and encouraging.

As for myself, when I review the past and contrast it with the present, I have to exclaim, Truly the Lord has been merciful unto me, in not cutting me off as a cumberer of the ground. After professing to believe and read the Bible for over twenty years, I am not a little astonished that I never saw the truth as it now shines on the sacred page. I now see plainly that if I do not arise and escape for my life, the storm of wrath will overtake me. But I feel to bless the Lord that there is a name given by which we can be saved, and I praise the name of our God that I feel a disposition to do all of the commandments, that I may stand acquitted in the day when the Son of man shall come on the white cloud, with all the holy angels with him, to gather his elect from the four quarters of the globe.

J. B. MERRITT.

Gilboa, Ohio, Aug., 1858.

From Sister Robinson.

DEAR BRETHREN AND SISTERS: I am striving to keep all the commandments of God that I may enter that glorious city where all the care-worn, weary saints will find rest. My heart leaps for joy as I contemplate the reward of the finally faithful. O shall we not be willing to suffer the scorn of a wicked world? Shall we not be willing to be anything or nothing for Christ's sake, knowing if the world hate us, it hated him before it hated us?

I think the brethren and sisters in this part of the State are trying to arise and gird on the armor, and prepare to meet the King when he comes. I feel to praise the Lord for the light of the Third Angel's Message, which I have been trying to heed since last October. I can truly say with David, How love I thy law!

O let us lay all on the altar, self and all, and die a greater death to the world than we ever have done. If Christ should come and find us loving the world, would he say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?

Let us endeavor to keep all the commandments, fearless of what mortals can say or do. We shall ere long enter into that rest that remains for the people of God.

Your sister striving for the kingdom.

P. ROBINSON.

Ashappon, Dodge Co., Wis.

Extracts from Letters.

Bro. D. W. Johnson writes from Kirby, Wyandot Co., O.: "The *Review* is the only preaching I expect to have here for some time. The nearest Sabbath-keeper is twenty-six miles from me; but I can praise the Lord; for I find him faithful to all his promises. I believe that the Lord's coming is near, even at the door, in view of the deception practiced by the devil, and by the signs of the times. The dragon is with in Ohio with those who keep the Commandments of God and the Faith of Jesus. I never thought that professors of religion could spurn the Commandments of God as they do here. I had some talk with a Methodist preacher that I had been acquainted with for years, and one, that I highly esteemed; but when he could not find any scripture for keeping Sunday, he became angry and said that we were false prophets, and were on the road to hell. We expect to stand at last, however, on mount Zion."

Bro. J. P. Fletcher writes from Winebago City, Min.: "Bro. SMITH, For the first time I address a few lines to you. One year ago last Spring I had the privilege of hearing Bro. J. Steward lecture on the prophecies of Daniel, and was thereby led to a more thorough study of the Bible, by which I found that I had embraced the traditions of men instead of the truth of the Bible. I then embraced the Advent belief, and I am still trying to keep the commandments of God.

"I moved from Juneau Co., Wis., last Spring. I have not found any in this vicinity of like precious faith. The Third Angel's Message has not been proclaimed here, and my prayer is that the Lord would send some Advent speaker this way."

Bro. H. Grover of Green Creek, Ohio, wishes to enter his protest against the use of tobacco. Having become thoroughly cured of the habit, himself, he offers the following recipe for all those who may be still under its influence:

Take about equal proportions of Ambition, Resolution and Determination; mix them thoroughly; and partake freely of this mixture three times a day, to regulate the mind. Then take of Love to God, and Faith, in equal quantities, as much as the soul can contain. Keep it full continually. The more you have of this, the less effect the appetite for tobacco will have. If these directions are followed, a thorough cure in three months is warranted.

Bro. Wm. T. Davis, a Welchman, writes from Malta, Ills., narrating his experience in the reception of the present truth. On his way from Iowa to Minnesota, it appears, he fell in with Bro. McLaughlin of Dodgeville, Wis., with Bro. Stanley, at Baraboo, and heard Bro. Steward preach at Mauston. He returned to Harvard, McHenry Co., Ills. There Bro. Phelps came to preach, and by him he was baptized June, 29th, 1858.

Sister L. Locke writes from Ayersville, Ohio, Aug., 1858: "When I moved to this part of the State I brought Wm Miller's Lectures, and some other Advent books, and lent them to those who would read; and some saw the truth, but we did not meet with much opposition until Bro. Rhodes came here last Spring and left some books on the Sabbath, and some of us saw the light, and began to keep the true Sabbath. Then the church was in trouble; (for we all belonged to the Methodist Episcopal church;) and they wished us to withdraw; but we told them that we had nothing in particular against the church; and I told them that I would keep both days. But they brought a charge against me, not for violating their Sabbath, but for keeping the true Sabbath, and lending the books that taught it; and they turned me out. There were about twelve altogether that withdrew, or were dropped; so that there are about twelve of us here now, that are keeping the Sabbath of the Lord. We can truly say the Sabbath is a delight, the holy of the Lord, honorable. We should like very much to have some preaching brethren come this way. There are some that wish to be baptized. We live about six miles from Defiance, Ohio."

NOTE.—The church to which our sister refers seems to be rather in advance of others in the spirit of intolerance. People would usually be allowed to keep the Sabbath, unmolested, provided they would also bow down to the Sunday institution, with all due reverence. But to take the position that a person shall keep Sunday, and shall not keep any other day in addition to it, is taking a step in bigotry beyond anything we have ever yet seen.—Ed.

Sister C. Gazin writes from Indian River, N. Y., Aug. 11th, 1858: "I feel, and have felt for some time past, more of a determination to put my whole trust in God, and strive by his grace to rise above the transitory things of earth, and meet the remnant upon mount Zion. I want to say to the messengers of Christ, Cry aloud, spare not; lift up your voice like a trumpet; for there may yet be some poor souls starving as I was for the bread of life, with no one to administer it to me until those dear brethren came here.

"You doubtless have many trials and discouragements to pass through, caused by those you are striving to save from everlasting death; but do not falter, for Jesus is your friend, and he says, Lo I am with you always, even unto the end of the world. Bro. Edson and his companion stayed with us last night, and through their words of encouragement I feel very much strengthened. May the Lord bless them, with all who are trying to serve their heavenly Master. Pray for my companion that he may see that he must have the Faith of Jesus in order to keep the Commandments of God acceptably, and for me that I may have grace and wisdom to live blameless before all, that we may be saved in his kingdom with the redeemed."

Bro. J. L. Hakes writes from East Granville, Vt., Aug. 14th, 1858: "Although buffeted by Satan, and at times almost overcome by him, I am yet determined to persevere to the end. Says Jesus, He that endures to the end shall be saved. I am thankful for the light that has shone upon my pathway since I embraced the present truth. I am very lonely at times. I feel that this world is not my home, that I am a pilgrim and a stranger here; but I am looking for an inheritance which is incorruptible and fadeth not away.

"It cheers my heart to hear the testimonies which are given through the *Review*. It seems as though

I could not do without it, separated as I am from the people of God."

Selected for REVIEW.

If the principles of love, and gratitude, and joy, and hope, and trust, are not utterly extinct within us, they cannot but be called forth by the various corresponding objects which the contemplation of our blessed Redeemer would gradually bring forth to our view. Well might the language of the Apostle be addressed to Christians, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. i. 8.

Our blessed Saviour, if we may be permitted so to say, is not removed far from us; and the various relations in which we stand towards him seem purposefully made known to us, in order to furnish so many different bonds of connection with him, and consequent occasions of continual intercourse. He exhibits not himself to us "dark with excessive brightness," but is let down as it were to the possibilities of human converse. We may not think that he is incapable of entering into our little concerns, and sympathizing with them; for we are graciously assured that he is not one "who cannot be touched with the feeling of our infirmities, having been in all points tempted like as we are." Heb. iv. 15. The figures under which he is represented, are such as convey ideas of the utmost tenderness. "He shall feed his flock like a shepherd; he shall gather the lambs in his arms, and carry them in his bosom, and shall gently lead those that are with young." Isa. xl. 11. "They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." Isa. xlix. 10. "I will not leave you orphans,"* was one of his last consolatory declarations. John xiv. 18.

The children of Christ are here separated from the personal view of him; but not from his paternal affection and paternal care. Meanwhile let them quicken their regards by the animating anticipation of that blessed day, when he who is gone to prepare a place for them, will come again to receive them unto himself. Then shall they be admitted to his more immediate presence. "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I also am known." 1 Cor. xiii. 18. The Christian's hope is founded, not on the speculations or the strength of man but on the declaration of him who cannot lie—on the power of Omnipotence.

We learn from the Scriptures that it is one main part of the operations of the Holy Spirit to implant the heavenly principles in the human mind and to cherish their growth. We are encouraged to believe that, in answer to our prayers, this aid from above will give efficacy to our earnest endeavors, if used in humble dependence on divine grace.—*Wilberforce*.

* The word, comfortless, is rendered in the margin, orphans.

VITAL RELIGION.—It is a great deal easier to repeat "a whole liturgy of prayers" than to govern one's temper, overcome a bad habit, and resist the constantly recurring temptations to self-indulgence. It is a great deal easier to feel good than to be good. It is easier to get up an incoherent fervor of mind than calmly and steadily to pursue the even way of our ordinary duties. To go to church and be excited by solemn music, and to lose one's self in vague emotions—how much more agreeable is this than to stay at home, and amidst the hurry and disorder of daily returning trials, to maintain a quiet and cheerful mind?

Dr. Noyes of Hartford, Ct., once said, when commenting on that verse of St. Paul, "It pleased God by the foolishness of preaching to save them that believe," Paul does not say by foolish preaching, for if it had been by that, the world would have been saved long ago.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. AUG. 26, 1858.

Bro. Geo. Wright of Lapeer, Lapeer Co. Mich., will please act as Agent for Review and Instructor in his section.

Who is it? We have received a communication on "Faith and Works," signed, "A friend of the Truth," but it is contrary to our custom to make use of any article till we know the writer's genuine name. Who is it?

Will there be any looking for the Saviour who will not be saved? No; for "unto them that look for him (and this must include all such and only such) will he appear without sin unto salvation." For all those who are looking for him, will prepare to meet him; and those who do not prepare to meet him show thereby that they are not looking for him.

The Free-lovers of Berlin Heights, Ohio, are able to report about such progress as we might expect. One of their number committed suicide on the 22nd of June last. In the letter which he left explaining the reasons for his act, occurs this passage: "And here I unite my protest against, and utter my curse upon, Marriage! and I curse Religion! and I curse God the Father monster!"

While we shudder at their blasphemy, we know them by their fruits.

That lost day. To those who seem to be thrown into a state of perplexing bewilderment on the subject of the Sabbath, on the supposition that a day was lost in the time of Joshua, we recommend the consideration of a passage in the Apocrypha. In Ecclesiasticus xlvii, 4, the writer speaking of Joshua, says, "Did not the sun go back by his means? and was not one day as long as two?" There it is: there was no day lost, but one day was as long as two. That week in which the sun lasted not to go down, and the moon stood still, had seven days in it, just as any other; only it was twenty-four hours longer than usual. And the seventh day of that week was the Sabbath, just as the seventh day of every week before it had been, and as has been the seventh day of every week since. This shows us that the seventh day in the order of its arrival, and not absolute time, is set apart and blessed as a day of rest; and on this principle the difference of time east and west, and the differing length of days north and south, are easily reconcilable with the Sabbath law, and the Sabbath institution.

The Revival—Recent Developments. Our readers will recollect that we some weeks since announced the reception of The Way of Life, a new paper which had sprung to life through the influence of the recent great revival movement. That paper continued about twelve weeks and went down for want of support; and now we learn that Mr. Geo. P. Edgar, its chief conductor, has been arrested and imprisoned on a charge of fraud in his manner of conducting it! Mr. Edgar was one of the leading men on the committee on devotional meetings, and for a long time the main prop of the John-st. daily prayer-meeting, of which we have heard so much.

The committee on the devotional prayer-meeting of Fulton-st. church, it appears, has run the association into debt, the settlement of which is likely to cause trouble. The John-st. meeting has also quite a claim. Much that was supposed to be gratuitous, turns out not to be so. "The sexton demands two dollars a day. The leader of the singing demands fifty cents a day. And in an exciting meeting of the association, the payment of these claims or their repudiation, was a matter of debate." To these facts the secular papers respond "Surely 'fifty cents' for an hour's service, or 'two dollars' a day ought to command, in these hard times, very energetic labors in the service of the Lord." Thus facts are continually developing which reveal to us more plainly than words could do it, that there has been no soundness in the movement from center to circumference, from beginning to end. We can but believe that the time is right upon us, when the honest in heart among the nominal churches, will be led to see the character of the bodies to which they belong, and be ready to "come out," that they partake not of their sins, and receive not of their plagues.

A New Construction.

The Text of discourse through Mrs. Townsend's mediumship at the funeral of Mrs. Cushman of Hartland,

Vt., on the 16th inst., was: "This corruptible must put on incorruption and this mortal must put on immortality." The spirit said these words did not convey the right idea. It should rather be, "This immortal has thrown off mortality, and this incorruptible has thrown off corruption."

Without stopping to question whether this form of expression would be a correct rendering of the scripture, it is certainly more in consonance with a true spiritual philosophy, and with the genius of christianity. While the former reading throws but a dim and obscure ray athwart the grave, the latter is radiant with a living light that penetrates the mourner's hear with an assurance sweeter than hope itself.—Spiritual Age, July 31st, 1858.

It is no wonder that the spirits wish to change the rendering of 1 Cor. xv, 53. It could not be expected that they would willingly leave unchanged a declaration of sacred writ, so fatal to their false pretensions. Why is it that the present reading casts so "dim and obscure a ray athwart the grave?" It is because the doctrine of the condition of the dead, and the future state, has been falsified and corrupted by the Mother of Harlots; and with the wine of her fornication all nations have been made drunk. But the sacred pillars of tradition must not be shaken nor moved; and whatever portion of the word of God looks dim and obscure, viewed in its light, must either be denied "in toto" or essentially changed.

Hard and Easy.

There are some things in the world very hard to perform:

- 1. To bridle our own tongues.
2. To see our own faults.
3. To confess and forsake them.
4. To forgive the faults of others.
5. To practice humility.

On the other hand there are some things very easy.

- 1. Not to bridle the tongue.
2. Not to see our own faults.
3. Not to confess and forsake them.
4. Not to forgive the faults of others.
5. To be exalted in our own estimation.

D. HEWITT.

Battle Creek, Mich.

Business Items.

Jos. Dudley.—C. Foreman will find her dollar receipted in No. 6 of present volume. We have sent the paper regularly to her ever since. It has just been returned by the Post Master, from Findlay, stating that it is not taken from his Office.

Some careless Post Masters return L. Bancroft's, L. L. Nichol's and Wm. Corey's papers without giving their Post Office. Who can enlighten us?

Maria Johnson.—The \$2 you sent in May were received. The \$1 for Review you will find receipted to E. Johnson in No. 1 present volume. The money for Instructor you will find receipted to R. Egbert in the June number. The 64 cts. for Controversy is noted, and the book will be sent as soon as ready. Fifty cents of your present remittance we therefore apply on Review.

Books sent. L. Locke, Ohio. C. E. Harris, Vt. C. Woodruff, Ohio. M. J. Gulick, N. Y. N. Gulick, Mich. B. A. Seal, Mich., M. Johnson, Ohio.

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