

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."

VOL. XII.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER 2, 1858.

No. 16.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
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Terms.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

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I'M NOT AFRAID TO DIE.

I AM not afraid of dying;
Where the sainted dead are lying,
I could love in peace to slumber, till the trumpet rends
the skies;
And when the morn had risen,
Which shall pierce their gloomy prison,
I would join their song of triumph, as they mount the
upper skies.

Earth with charms I cannot number,
Wooes me to a placid slumber,
Dreamless, deep and all unbroken 'neath the summer
turf so green;
Roses every where are blowing;
Will a better time for going
To the land of sleep and silence come life's morn and eve
between?

I am not afraid of dying;
In such holy, quiet lying
There would come no weary waking with a weight up-
on my breast;
Were the mornings gray or golden,
By a sweet enchantment holden
I should slumber till the angels bore me up to heavenly
rest.

But, O God! 'tis fearful living,
When we know each hour is giving
Radiance or shadows to the soul's eternal years!
All my heart grows faint with sorrow,
Will it come, the dim to-morrow,
Bringing gladness or the burden of to-day's o'erhanging
fears!

Though we yearn with strong endeavor
Good from evil still to sever,
'Tis an oft unlighted pathway to the fair celestial land:
And the moments upward stealing
With a pitiless revealing,
Waiting, waiting for our entrance, by the stainless Fa-
ther stand.

Mine's a short and simple story;
O! thou tender Lord of Glory!
Bear me gently in thy bosom when I'm weary of the
way!
Only let me see thee clearer.
Only whisper, "Child, come nearer."
So my living shall be blessed as my welcome dying day!

[Sel.]

The Nature and Forms of Self-Deception.

SELF-DECEPTION may be distinguished from hy-
pocrisy. The former consists in a wrong judgment
of our character; the latter, in assuming one which
we are conscious we do not possess, with the view
of imposing upon our fellow-men, and accomplish-
ing some sinister design. With such gross dissim-
ulation the reader may not be chargeable. The
very name of hypocrite may be regarded by him
with abhorrence. All his professions may be char-
acterized by the utmost sincerity.

But though he may not intentionally deceive
others, he may fatally deceive himself. "There is
a way which seemeth right unto a man; but the

end thereof are the ways of death." Prov. xiv, 12.
Sincerity affords no conclusive evidence of piety. A
man may be sincere in the belief of error, as well
as in the belief of truth—sincere in doing wrong,
as well as in doing right. Paul "verily thought
that he ought to do many things contrary to the
name of Jesus of Nazareth."

In the church of God there have ever been two
classes of false professors. The one includes those
who, in the common acceptance of the term, are
hypocrites*—those who, while they profess piety,
are conscious they do not possess it; the other,
those who view themselves in a state of grace, when
in fact they are in a state of nature—of sin and con-
demnation.

Nothing is more common, and certainly nothing
more fatal than self-deception. The number who
are ruined by false views of religion is doubtless
great, even when compared with those who perish
in avowed infidelity or careless indifference. And
as it is an act of kindness not less than an imperious
duty to expose the delusions into which our fellow-
men are liable to fall, we shall here endeavor to
point out some of the modes in which the soul may
be deceived in the judgment it forms of its spiritu-
al state and eternal prospects.

1. Many are deceived by mistaking the mere
dictates of the understanding for the *gracious af-
fections of the heart*.

This class of persons may be distinguished by the
correctness of their sentiments and their opposition
to error. Early instructed in the principles of chris-
tianity, their minds have become stored with evan-
gelical truth, and they will, perhaps, even "contend
earnestly for the faith once delivered to the saints."

The doctrines of entire depravity, of a vicarious
atonement, of justification by faith, of regeneration
by the Holy Spirit, and of an eternal state of retri-
bution, have their unqualified assent, and constitute
most essential articles in their creed. It may be
that their speculative acquaintance with these doc-
trines is superior to that of many humble believers,
and instances are not wanting in which unsanctified
men have written in defence of these doctrines with
great ability and effect.

Now it is easy to conceive how such persons may
mistake a mere intellectual conviction of the truth
for holiness of heart, especially if with an orthodox
creed there be connected morality of life and a strict
attention to the forms of godliness. The truth,
however, may be *seen*, and yet not *loved*. The head
may be filled with light, while the heart remains
chilled with spiritual death. Such is the case with
the fallen angels. They both know and believe the
truth.

There may be also an *intellectual approbation*
of the truth where its sanctifying power is wholly
unknown. The manifestation which God has made
of himself in creation has sometimes called forth ex-
pressions of the highest admiration, while the heart
has shown itself to be in a state of decided enmity
against his character. It is related of a lecturer on

* In the Scriptures, the term hypocrite seems to pos-
sess a meaning somewhat different from that which is
usually attached to it. Here it is applied not simply to
the *disssembler*, or the man who assumes a character which
he knows does not belong to him, but to the *false professor*.
Hence we find it appropriated to the Pharisees, who,
as a people, appear to have been remarkably sincere,
while at the same time they were charged with being
"full of all uncleanness." Matt. xxiii. To this sect
Saul of Tarsus belonged; and so devoted was he to the
religion he professed, that he regarded himself "as,
touching the righteousness of the law, blameless."

philosophy that, in discoursing on the wisdom and
power of God as displayed in the immensity of cre-
ation, he with his audience was wrought up into a
rapture of apparent devotion, and yet in less than
an hour's time after leaving the room, he was heard
to curse and swear, as was his usual manner of con-
versation.

Another common defect in that class of persons
whose delusion we are now exposing, is, that while
they *see* the truth they are not *affected* by it. It
is contemplated simply in the abstract, without any
reference to its bearing upon themselves. Theolo-
gy is studied as a science, and the head becomes
filled with ideas, while the affections remain cold
and unmoved. They know that God is a being of
infinite perfection, but do not love him; that sin is
an infinite evil, but do not hate it; that Christ
is supremely glorious, but do not esteem him; that
there is a heaven, but are not allured by it—a hell,
but do not fear it. True religion respects not sim-
ply the understanding, but the heart; it requires
love as well as *light*; feeling, deep, ardent feeling.
"John the Baptist was a 'burning and shining light.'
To shine is not enough, a *glow-worm* will do so; to
burn is not enough, a *fire-brand* will do so. Light
without heat will do but little good; and heat with-
out light does much harm. Give me those chris-
tians who are burning lamps as well as shining
lights."

Farther, the truth may be *known* and yet not
obeyed. It is one thing to know that repentance is
a duty, another, to exercise repentance; one thing
to know that faith in Christ is indispensable, another,
actually to confide in him as the hope of the
lost; one thing to know that "men ought always
to pray," another, to "stir up ourselves to take hold
on God." Religion is not mere speculation; it is
obedience. "If ye know these things, happy are
ye, if ye do them." "To him that knoweth to do
good, and doeth it not, to him it is sin."

2. *Humanity* is often mistaken for *christian be-
nevolence*.

Total as is the apostasy of man, there still remain
in him certain feelings of kindness and sympathy,
which may attach to him a high degree of amia-
bleness, and which answer important purposes in
the present state of existence. To be "without nat-
ural affection" is represented by the Apostle as the
very climax of human depravity. Destitute as man
is of love to God, there is notwithstanding a strong
tendency in his nature "to weep with those that
weep, and rejoice with those that rejoice"—to pity
the miserable, and to relieve the needy. This sym-
pathetic feeling is often regarded as proof of moral
goodness, when, in fact, it may exist where there is
an entire alienation from God. The feeling is sim-
ply constitutional or instinctive. It exists in irra-
tional animals as well as in man. The former, it is
well known, are often deeply affected in view of
their suffering offspring, and to preserve them will
even sacrifice themselves.

Nothing is more common than for persons to
commiserate the *temporal* calamities of others, while
they manifest the most reckless disregard to their
spiritual interests. We have seen the fond mother
excited with intense emotion at the sight of an af-
flicted child, while that mother had no heart to feel
for the soul of her offspring, exposed to eternal
death, or to offer up one prayer to God for its re-
demption. We have seen men denominated phi-
lanthropists, prompt in lending their aid for the
amelioration of human suffering, and yet not mere-

ly indifferent to the spiritual condition of the world, but actually hostile to that very gospel which constitutes the only balm for the woes which sin has entailed upon our race. Even "the tender mercies of the wicked are cruel."

3. Others are deceived by substituting *mere animal excitement* for holy emotion.

All our mental exercises produce more or less effect upon the body or the natural affections. It is not to be wondered at therefore that high religious emotions should sometimes overpower the animal frame. When Daniel had a view of the glory of Christ, there remained no strength in him. And John, speaking of a similar manifestation, says, "when I saw him I fell at his feet as dead." Such affections, however, afford no evidence either of the genuineness or the spuriousness of our religion. They are merely *natural* effects, evincing indeed a high degree of mental excitement without determining whether that excitement be produced by the agency of the Spirit, or whether it be a fire of our own kindling. No dependence, therefore, can be placed upon such appearances themselves as a test of our own piety or the piety of others. Men may be melted to tears, groan in anguish, tremble with fear, or be transported with joy, while the natural sympathies merely are excited, and the heart remains unchanged.

4. *Remorse* is often mistaken for *repentance*.

Remorse is that mental pain or anguish which is produced by a sense of guilt. This is widely different from true repentance; nor is there any necessary connection between the two. Cain, Pharaoh, Belshazzar, Judas, and thousands more whose sins found them out, and who were made to tremble in view of their consequences, remained entire strangers to the tenderness of contrition.

Perhaps the time was when the reader, like Galileo, "cared for none of these things." The subject of religion, if not treated with open contempt, was at least treated with criminal indifference. Instead of asking, "What must I do to be saved?" your incessant inquiry was, "What shall I eat, what shall I drink, or wherewithal shall I be clothed?" It is not so now. Your slumber has been broken. Light has been reflected upon your path; sin has revived; the world has lost its charms; and the salvation of the soul appears as "the one thing needful."

This change is certainly desirable. The sinner must be convicted before he can be converted; and yet no degree of conviction is evidence of conversion. The understanding may be enlightened and yet the heart maintain its rebellion. Conscience may be aroused, and yet not pacified by "the blood of sprinkling." Sin may be revealed, and yet not renounced. Obligation may be felt, and yet resisted. Conviction produces no change of character. It is light, but not holiness. It makes the sinner feel that he is lost, but does not necessarily secure his salvation. In the judgment of the great day, men will be overwhelmed with conviction, but there will be no repentance, no pardon—no hope.

5. Many confound *selfish with holy affections*.

It is not enough that the affections be moved on the subject of religion; they must be moved aright. It is not the *degree* of feeling we possess that determines our character, but the *nature* of that feeling. Under a conviction of the immense value of the soul and the fearful consequences of impenitence, the mind may be burdened with solicitude while sin still maintains its sway. "Let me die," said Baalam, "the death of the righteous, and let my last end be like his."

Unregenerate men may be as much excited on the subject of religion as true christians, but the nature of the excitement differs essentially. The Israelites at the Red Sea appeared greatly affected with gratitude to God for their deliverance, but they soon "forgot his works" and rebelled against his dispensations. While the Saviour was upon earth, going about doing good, many followed him for a time, not from a regard to his person and doctrine, but "for the loaves and fishes."

We are far from intimating that men should have no "respect to the recompense of reward;" but we maintain that God must be the *supreme* object of our affection, and that he must be loved not simply for the favors he has conferred upon us, but for his

own intrinsic excellency. "If ye love them which love you, what reward have ye? do not even publicans the same?" An important distinction has been made between self-love and selfishness. The former consists in a proper regard to our own happiness. This principle is implanted in man by the Creator himself, and its operation is consistent with the highest degree of holiness. Selfishness is the inordinate love of our personal happiness, regardless both of the glory of God and the interests of our fellow-beings. This constitutes the very essence of sin, and, of course, no degree in which it is exercised, nor any modification it may assume, can afford evidence of a holy character. Men may be as supremely selfish in religion as they are in the world.

6. Others are deceived by taking *reformation* for *regeneration*.

A good man out of the good treasure of his heart will indeed bring forth good things. His character will be determined by his conduct. The heart is no better than the life. If the fountain be pure, the streams will be so too. In vain however do we attempt to cleanse the streams while the fountain remains corrupt. Such was the case with the Pharisees. Our Saviour appropriately compares them with "whited sepulchres," which, however beautiful they may be without, are "within full of all uncleanness."

It is no uncommon thing for one form of sin to be exchanged for another. A man may abandon a course of open profligacy only to settle down upon a system of self-righteousness. We read of those who "turn to the Lord feignedly, but not with their whole heart."

Nothing short of a *radical* change can constitute us christians. Man by nature is not *partially*, but *entirely* depraved. It is not enough therefore to *do better*. This would suppose the existence of some previous goodness; whereas regeneration is the *beginning* of holiness. The change, moreover, respects not merely the life, but the heart. It does not consist in improving any principle of holiness already existing, but in exercising the first holy affection.

In the present day of reforms, peculiar caution is necessary lest a mere renunciation of certain vices be substituted for the "renewing of the Holy Ghost." The temperance cause has done much to modify human conduct as well as to ameliorate human misery. It has often too, proved a pioneer to religion. We can heartily bid it "God speed," and can most earnestly pray for its final triumph; and yet it must not be concealed that to become sober is no proof that we have become christians.

7. *The form* of godliness is often assumed where *its power* is absent.

By the *form*, we understand the observance of the mere externals of religion; by the *power*, the practical influence of religion upon the heart and the life—dominion over sin, a sense of pardon, communion with God, the spirit of prayer, patience under suffering, victory over death, and the joyful hope of a blessed immortality. Now, though the power of religion can hardly exist without the form, the form may, and often does exist without the power. Profession is not possession. The picture of a man is not a man. It may have a strong resemblance, but it wants the most essential part—vitality. We may have "a name to live," and yet be spiritually dead—may call Jesus "Lord," and yet practically disregard his authority—may sing with the lip, and yet make no "melody in the heart"—may bow the knee to God in prayer, and yet never prostrate ourselves before him in spirit—may appear among the guests at the Lord's supper, and yet, instead of being clad with the "wedding garment," come with a dress of our own.

No class of men were ever more regular in their observance of the rites and ceremonies of religion than the Pharisees. They fasted twice in the week, and gave tithes of all that they possessed—they made broad their phylacteries, and enlarged the borders of their garments; and yet all their external sanctity was but a cloak to hide the deep depravity of the heart.

Other motives than those derived from the influence of the gospel may secure attention to the forms of religion. Early education, a regard to their

standing in society, or the goadings of an awakened conscience, have induced multitudes to abound in such observances when the heart has been far from God. "Mr. Whitefield, in speaking of his state previous to his conversion, remarks: "When I was sixteen years of age I began to fast twice a week for thirty-six hours together, prayed many times a day, received the sacrament every Lord's day, fasting myself almost to death all the forty days of Lent, during which I made it a point of duty never to go less than three times a day to public worship, besides seven times a day to my private prayers, yet I knew no more that I was to be born again in God, born a new creature in Christ Jesus, than if I had never been born at all."

8. *Gifts* are often mistaken for *graces*.

Many have regarded themselves as eminent christians from the circumstance of their being fluent in prayer, talented in conversation, eloquent in address, or distinguished for their attainments in biblical knowledge. The most splendid talents, however, may be connected with an unsanctified heart. Saul had a spirit of prophecy, and Judas probably wrought miracles. The language of the Apostle clearly implies that a man may speak with the tongues of men and angels, may have the gift of prophecy, and understand all mysteries and all knowledge, may have all faith, so that he could remove mountains, may bestow all his goods to feed the poor and give his body to be burned, and yet be destitute of that charity without which all our attainments and performances are but "as sounding brass and a tinkling cymbal." 1 Cor. xii, 1-3.

Men may be endowed with talents by which they may be rendered highly useful to others, while they become cast-aways themselves. They may preach the gospel with discrimination, and even with success, while that gospel exerts no sanctifying influence upon their own hearts. They may guide others to heaven, and in the end be excluded themselves. "There were builders of the ark whose floating corpses were sunk beneath it when it rose upon the bosom of the flood. There were donors of the tabernacle who were as lepers thrust beyond the camp, or as blasphemers stoned without relief. There were artificers of the temple who never there left their offerings, and never there worshiped God."

9. *Sectarian attachment and party zeal* are often mistaken for *Christian devotedness*.

The Pharisees, with all their aversion to true piety, "compassed sea and land to make one proselyte." The zeal of Papists in the propagation of error has often exceeded that of Protestants in the propagation of truth. There are sects noted for their fanaticism and delusion, whose efforts to gain converts could hardly be surpassed by the most devoted and self-denying christians. Those who are strangers to piety may no doubt be as full of zeal as those who are under its influence, while the motives by which they are governed may differ essentially. It is possible for men to preach, to write, to pray, and to suffer for what they deem the cause of truth, when in fact they are influenced by no higher aim than a desire to promote the interests of a party. With all their apparent devotedness they may look with indifference upon the evident good effected in other branches of Zion. Instead of rejoicing in the success of other evangelical denominations, it may give them pain. While a revival of religion among themselves may be extolled as a wonderful work of God, the same favorable appearances exhibited among christians of a different name may beget feelings of envy and jealousy.

Will the reader here pause, and carefully inquire on what ground he is resting his hope of future happiness? Beware of trusting to a "refuge of lies." Dig deep, and lay the foundation low. The day of trial is hastening on, and every fabric not built upon the Rock must totter and fall. "All is not gold that glitters." There may be the *appearance* of piety where there is not the *reality*. Rest, then, upon nothing that will not bear examination, and that will not endure the coming storm. It is not enough that you have a hope; see that you have "a good hope, through grace."—*Flavel*.

Make Jesus your all, or in a measure you turn your back upon him.

An Angel Caught Me.

SOME years ago I had occasion to preach in the beautiful city of B—. I had selected as a theme the mysteries by which the dispensations of divine providence are often shrouded in this world, and the clear light, which shall, in another state, dispel our doubts and darkness—choosing, as the basis of my remarks, the words of inspiration, spoken by the apostle Paul: "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." I had not proceeded far before I found my heart deeply interested in the subject; while a fellow feeling was soon visible through the entire congregation, and very shortly both preacher and people seemed lost to earthly things, and absorbed in the grandeur of the theme.

In the course of my remarks I referred, for illustration, to the celebrated dream of Dr. Doddridge, in which he thought he was carried up to heaven. There, by the direction of his angel-guide, he was waiting for the master of the place, in a magnificent chamber of a palace, the walls of which were lined with the most glowing imagery, which, upon a close inspection, he found to be a panoramic history of his own life. As he proceeded to examine it, his mind was lost in wonder, love and praise; for the mysteries which, in untold instances, had shrouded his pathway, and rendered all about him dark and doubtful, were now solved, and he no longer looked through a glass darkly—no longer knew in part; but the whole of the divine plan was now fully revealed—wonderful plan, thought he—how marked with wisdom! how baptized with love! He now felt the force of Cowper's lines:

"Behind a frowning providence,
He hides a smiling face."

Proceeding in his investigations of this wonderful picture, upon which the full-orbed light of heaven was shining, he beheld himself upon a journey—which journey he instantly remembered as having taken place in time. The horse he rode had stumbled in a dangerous pass, and fell; he was thrown from the saddle with great violence, but sustained no injury. This had always been a matter of surprise to him, and he never knew by what means he had escaped an instant and awful death. Now, on this bright panorama, in the mansions of the blest, it was all explained, fully painted out—AN ANGEL CAUGHT HIM IN HIS ARMS, *broke the force of the fall, and he was saved.* He now saw it all—saw it *face to face.* My own heart was deeply affected while passing through this narrative, and so were many others; while a deep stillness prevailed, allied,

"To all that silent heaven of love,"
for which we so much sigh.

The sermon ended, the hymn was sung, the prayer was offered, the benediction pronounced, and, as the congregation was slowly retiring, I descended from the pulpit, while there came rushing down the aisle to meet me, a tall, portly man, with a dignified and manly bearing. He had been for many years the captain of a vessel, doing business on the mighty deep. He was now a retired gentleman, and at the same time, a consistent follower of the meek and lowly Jesus, living upon his hard earned, but honest fortune.

He stood before me with both hands extended, ready to grasp my own, while the big tears chased each other in gushing torrents down his manly cheeks. "O," said he, "God be praised, my brother; I see it all now—an angel caught me in his arms; yes, it must have been so; nothing else could have saved me. "Look here," said he, and another flood of tears gushed from his eyes, "look here," and he pointed to his noble brow, now partly bald. On looking up, I saw where, years ago, had been cut a deep, heavy gash of several inches long, the scar of which was yet distinctly visible. Said he, "I was out upon the rough, high seas, the storm was fearful; but a sailor must know no fear—duty required that I should mount to the top of the highest mast. I did so, lost my footing and fell—fell to the vessel's deck. Unheard of mercy, I was taken up alive; while this scar is the proof of that fall, and the evidence of my deliverance. I have

wondered a thousand times that I was not destroyed. I have long been looking for the cause of my deliverance; but I have been looking through a glass darkly. Now I see, yes now I see—an angel caught me in his arms." It was this that saved me; nothing less could have done it. An angel caught me! an angel caught me! Yes, I see, I see." And all these utterances were baptized, nay, deluged with his warm, heart-gushing tears of gratitude and love.

An angel caught me! Blessed thought! Dear reader, how often in thy life-pilgrimage has an angel caught thee in his arms, and saved thee, and 'thou knewest it not? Look at the numerous dangers which throng our pathway through life's toilsome journey, and ask, How are we saved? And the answer will come up, "An angel (God's ministering spirit) caught me."

Mother, dost thou remember the fearful fall of thy infant, when death was looked for as the sad result, but, instead of death, that infant smiled and lived? Ah, yes; that accident is well and painfully remembered; but why did the little one live? An angel caught it, and softly gave it back to life and thee.

Youth, dost thou remember, when in thy thoughtless mirth, far from a parent's eye, led on by rude companions, the danger to which thy waywardness exposed thee? Yes, and the memory of thy peril causes quick throbs to shoot through all thy frame. What was it saved thee? Was it strength, or skill, or nimbleness of limbs, or self-possession? An angel caught thee, and gently led thee back to friends and home.

Reader, you may tremble, perhaps, in view of life's numerous dangers; but there is a God whose angels have charge of those who trust in him; and although this may seem, in the hours of your distrust, a dim and uncertain truth, yet the time will come when you, face to face, shall see it, and know this fact with as much clearness as ye are known of God.—*Cor. Sunday School Advocate.*

Prayer.

PRAYER is the communion of spirit with spirit—the intercessions of a weaker with a higher power for aid, for strength, for deliverance from evil. It is the connecting link between earth and heaven. It lifts the veil and exposes to view the things of eternity. It is a divine command, too, lest through a sense of unworthiness, the guilty sinner should despair. When the soul is weary and forsaken, here is a medium through which help may be obtained; for with the command is coupled a promise of infinite value—a promise of being heard and answered. There is one restriction; we must leave behind things corporeal, and approach God only "in spirit and in truth."

The sordid things of earth, however esteemed, can have no place where spirits meet, while the gates of joy are opened wide to the humble, contrite soul. There may he bask in the smiles of God's approval, forgetting the trifling annoyances that depraved human nature throws about him. When the storms of adversity, or the rough waves of temptation threaten to engulf him in ruin, then may he anchor all on Jehovah by prayer, and feel safe,—safe from the tiny foes that in vain attempt to hurl him from that sure foundation, from that all-confiding trust in an arm omnipotent.

There are numerous examples on record of the great efficacy of prayer, which show at once the goodness, power and mercy of God. It has been called "the christian's vital breath," and is indeed his breast-plate and armor of righteousness. A fortress of strength is found in earnest pleading at the throne of grace, unknown to him who never bows the knee, or lifts the thoughts in fervent supplication. An assurance of peace is there realized, which has stilled the fears of multitudes as they have passed through flames and torture, and which always tranquilizes the pillow of the dying saint. Prayer is a source of unending comfort to the Christian, however humble his lot, or how ever much he may buffet the winds of adversity.

"Oh when the heart is full—when bitter thoughts
Come crowding thickly up for utterance,

And the poor common words of courtesy
Are such a very mockery, how much
The bursting heart may pour itself in prayer!"

While the efficacy of this soul-elevating exercise is felt by those who indulge it, they may feel too, that selfishness is not one of its characteristics, but that while they plead for themselves, they may also remember their friends, and are commanded to pray for their enemies.

God often hears prayer for others in as signal a manner as when offered for ourselves. The pastor feels strong in the Lord when his flock remember him often and fervently at the throne of grace; the word in his hand is as "a fire and hammer," for he comes before his people "clad in a panoply divine." When the great reformer, Luther, was arraigned before the Cardinal legate of Augsburg, that he might if possible, be induced to retract his propositions and sermons, he wrote to a friend thus: "I doubt not that in answer to the prayers of pious souls, God will send me deliverance," and adds emphatically, "I seem to feel that prayer is being made for me." God did indeed hear and answer, and its wonder-working effects are felt even at this period, aye, and will be till the end of time.

The voice of prayer is not uncongenial to any rank or condition in life, from the little child who lisps forth feeble accents, to the man of power and strength, from the humble peasant by his hearthstone, to the noble prince, who, like Solomon and David, may pour out his sweet breathings in melodious numbers and movements words, that stir the soul's great deep. Prayer is not always answered at the hour of presentation, for God knoweth his own time, and knoweth also what it is meet for us to obtain. The works of the dead follow them, and the prayer of faith is often answered when the voice that uttered it is hushed in the grave.

"I heard the voice of prayer—a mother's prayer,—
A dying mother for her son.
Young was his brow and fair.
Her hand was on his head,
Her words of love were said,
Her work was done."

But the wayward child, may be, mingles in sins and follies till sick and weary of the world, he listens to the voice of conscience, and listening, hears those tones again—those tones of prayer—those sighs and tears. He turns! he lives! Then is the mother's earnest petition answered.

The prayers of David are beautifully touching and sublime, and the lover of literature even, cannot fail to admire them, while the Christian feels that he speaks the language of the truly pious heart. But in the petitions of our Saviour, there is so much meekness and submission, so much fervor and agony, so much strength and consciousness, that we marvel. God manifest in the flesh! The weakness of human nature is not exhibited in the groans and sweat of the garden, or that last blessing on his enemies, "Father, forgive them, for they know not what they do." The former is truthfully portrayed by one of our poets:

"In the depth of that hushed silentness,
Alone with God, he fell upon his face.
And as his heart was broken with the rush
Of his surpassing agony, and death
Wrought to him from a dying Universe
Was mightier than the Son of Man could bear,
He gave his sorrows way, and in the deep
Prostration of his soul, breathed out a prayer,
'Father if it be possible with Thee,
Let this cup pass from me.' O, how a word
Like the forced drop before the fountain breaks,
Stilleth the press of agony!
The Saviour felt the quiet in his soul.
And though his strength was weakness, and the light
Which led him on till now, was sorely dim,
He breathed a new submission,—'Not my will,
But thine be done, Oh Father.'—*Baptist Register.*


Those who save up their money or their honors for the time when, without strength or desires, they can no longer use them, seem to me like people who, having but an hour to sleep, take fifty minutes to make themselves a nice, soft bed, instead of sleeping their whole hour on the grass or the hard ground.—*Set.*

Do all the good you can in the world, and make as little noise about it as possible.

THE REVIEW AND HERALD

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

BATTLE CREEK FIFTH-DAY, SEPT. 2, 1858.

 We print this week an extract from a speech by Abraham Lincoln, at the State Convention of Ills. It will be of interest to the readers of the Review, as it shows, on the authority of one who is capable of judging, and whose business it is to watch the design and tendency of legislative action the position which our government at present occupies with regard to the diabolical institution of American Slavery, and the direction in which it is tending on this question. He who looks for good, or hopes for reform in the legislative or executive departments of this government, is doomed, we think, to utter and hopeless disappointment. Says Mr. Lincoln, "I do not expect the house to fall; I do not look for a dissolution of the Union; but it will cease to be divided; it will become one thing or the other; for Slavery or against." But if the house does not fall, what reason have we to look for a nation whose tendency is so manifestly downward, to become hostile to the spirit and encroachments of Slavery? If it shall cease to maintain its dragonic character, then we mistake the import of their prophetic delineation.

WHAT WE MAY BE.

It is not with any design to contradict the declaration of the Apostle, "It doth not yet appear what we shall be," that we attempt to offer a few thoughts on the above heading; but rather to point out in this world of faded hopes and disappointed ambition, the position to which all may attain—a position which should be the object of our highest ambition, and our most strenuous efforts, and to attain which is the greatest blessing which the present state offers to our enjoyment;—a position before which the distinctions of worldly station and honor, sink into one common and insignificant level.

How many there are whose hearts are absorbed with the idea of being great; who design to obtain a great name, to amass wealth, to become the recipients of honors, the sons of fame; yet how often is their ambition disappointed, their schemes subverted, the path of honor which they had marked before them, barred to their steps, and their brightest hopes obscured in gloom.

But there is a way which is always open. To this we would invite the attention of all, since to all it is accessible. 'Twill lead all through the same green pastures and by the same still waters; 'twill conduct all to the same lofty and noble eminence. This way is the way of piety: the position it proposes to its followers, the throne and scepter of the christian.

We may be christians. We may not all have riches; they may elude our grasp; and even if for a while we seem to have secured them, they may suddenly take to themselves wings; but we may be christians. We may not all be learned. Insurmountable obstacles in the way of health, means or opportunity, may hedge up our way; but we may be christians. We may not all be great. Those eminences which the world call lofty and noble, we may not attain; but yet we may be christians. The exercise of faith, the reception of God's blessing, the performance of religion, the keeping of the commandments of God and the faith of Jesus, by which we gain an entrance through the gates into the city, do not lean upon the external supports of hard earned riches, or the toilsome acquirements of study and education. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

But what if I am a christian? Then you are as far in advance of worldlings, as heaven is higher than earth. You are more honorable than they inasmuch as the honor of God is greater than the honor of men. You are richer than they, inasmuch as the riches of heaven are more valuable than the wealth of earth;

for to all the wealth and glory of heaven, the christian is the happy and certain heir.

The ancient Roman gloried in the fact that he was a Roman citizen. The majesty and glory of the Roman name, he considered as belonging in a measure to himself: it was his safeguard and protection. At the present day the subjects of a powerful kingdom, glory in their citizenship; and how are the particular friends of the king, honored and revered by their fellow-men. But what is all this in comparison with the christian's boast? He is joint heir with Christ; he is the friend of the King of glory: and so much higher honor is this than to be the favorite of a worldly monarch, as Christ is greater than mortal man; as the glory and grandeur of the kingdom of heaven, exceeds the fading, fluctuating dominions of an earthly potentate.

The world realizes this not; for the world looks at the things which are seen and to them only. But let not us, brethren, forget the things which are not seen, let us not forget that we walk by faith; and let us not forget the faith by which we walk. To be a child of God, a soldier of the King of glory, an heir according to the promise—this is an object worthy our ambition and our toil. Be this the motto, therefore, of every heart, whatever else I have thought or wished to be, over all, above all, regardless of all, I will be at peace with heaven—I will be christian.

SCOFFERS.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 2 Pet. iii, 3, 4.

This scripture is now having its fulfillment, as may be seen by the following paragraph, clipped from the *Buffalo Christian Advocate*.

"MILLERISM REVIVED.—Some of the leading Second Adventists have again set a period for the destruction of the world—professing to have discovered the errors of their former calculations, and to have finally ascertained the exact truth. They regard the recent financial depression and the prevailing religious excitement as among the signs of the last days. By the next arrival from Europe they expect to hear of the destruction of the city of Rome, and this will portend the conflagration of the world next Summer. But the Summer will come and go, and Winters, and years, and ages, and the work of God will go on: sinners will be converted to God in glorious revivals of religion, followed by decline, and Second Adventists will prophesy the end of the world at hand, as they have done for thousands of years past, and successive generations will be born and prepared for heaven, while the earth rolls on in her orbit just as quietly as if her destruction were not so frequently foretold. —Observer."

It is true that there have been individuals, professing the Advent faith, who have been engaged in setting a great number of times for Christ's coming and the end of the world, from 1844 down to the present year. Such are justly exposed to censure; their folly is manifest to all. But I would gladly be informed, if any one can tell, who the "leading Second Adventists" are, that are preaching definite time, since the present "financial depression." Perhaps the observer was not so well informed as he should have been, when he made the statement. It is true that an individual in Philadelphia published a book, fixing the time for the first resurrection in April 1858. And yet the Summer has come and almost gone, and honest souls still have time to hear and heed the Third Angel's Message, and scoffers to mock on.

It was the purpose of the Most High that the second coming of Christ should be preached in the last days. The persons scoffed at must be contradicting the desires of the scoffers, by preaching the coming of the Lord; else they never would think of raising the question, Where is the promise of his coming?

These scoffers walk according to their own de-

sires. From this we may reasonably infer that they are of a class that profess to be walking after the Spirit, and not fulfilling the desires of the flesh. They are professors of religion. They profess to love Christ, but they do not desire his coming; they love him a great way off. They desire that he will not come at present; and so they walk and talk according to their own desire. They give no reason from scripture why the advent is ages in the future; because they cannot. But they desire that "the Summer will come and go, and Winters, and years, and ages." They desire that sinners may be converted to their creeds in "glorious revivals of religion, followed by decline," and this is all the reason they can give that it will be so. Their motto is, "All things continue as they were from the beginning of the creation," and this is their proof that all things will continue the same for ages to come. "Millerism" itself is nothing new. "Second Adventists" have prophesied "the end of the world" "for thousands of years past," and it never has come, therefore it never can come. Thousands of years in the past! who were Second Adventists so long ago? I recollect. There was "Enoch, the seventh from Adam," who prophesied saying, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." But this prophecy has never come to pass, and let each successive generation, professing christianity, have their own desires, and it never will.

This very state of things proves that we are in the "last days," according to the text. In former days christians prayed with a sincere heart, Thy kingdom come, even so come, Lord Jesus. But though this prayer may now be uttered by the lips, yet but very few put up this petition from the heart. They do not desire it; if they did, they would learn from the Word and its fulfillment, that the day is at hand. This they willingly are ignorant of. But the day of the Lord will come as a thief in the night, to such. Their unbelief will not defer it. While they shall say, Peace and safety—that "successive generations will be born and prepared for heaven, while the earth rolls on in her orbit just as quietly"—then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.

But to the faithful it will not be so. "Ye brethren, are not in darkness, that that day should overtake you as a thief." The faithful will be expecting that day when it comes, and consequently will not be taken by surprise. Isaiah, one of the ancient "Second Adventists," prophesied that it should be said in that day, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." None but believers in the advent at hand can say thus in truth in that day. That servant to whom the Lord shall come "in a day when he looketh not for him, and in an hour that he is not aware of," will be cut asunder, and have his portion with the hypocrites. Then let every soul that desires salvation, learn a parable of the fig-tree, and know that the Lord's coming is near, even at the doors.

R. F. C.

"BUT GROW IN GRACE"

AND in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii, 18. These are the words of the apostle Peter, after directing his brethren to the coming of the Lord, and speaking plainly of the "scoffers" of the "last days;" and the danger of being led away from the truth by error, and falling from our steadfastness.

In chap. iv of his 1st epistle he speaks of the present eventful period too plainly to be misunderstood. "But the end of all things is at hand: be ye therefore sober and watch unto prayer." Verse 7. And in verse 17 of the same chapter he declares that "the time has come that judgment must begin at the house of God."

To this important and solemn point we were brought by the proclamation of the First Angel's Message of Rev. xiv, 6, 7.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

As the prophetic period of Daniel's vision, [Dan. viii, 13, 14,] of 2300 days, (years) brings us to the Fall of 1844, here, according to the declaration of the angel above referred to, we reached the judgment hour, as has been clearly and repeatedly demonstrated in the *Review*.

The disappointment of God's people in not seeing their Lord in 1844, has given place to scoffers, walking after their own lusts, as described by the Apostle, for the instruction of the remnant church.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. iii, 3, 4.

Scoffers will continue to scoff on, manifesting the darkness and blackness of their hearts, and saying, "Where is the promise of his coming?" "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii, 13.

O, blessed promise! Who would not be faithful? who would not suffer in view of the new heavens and new earth, wherein dwelleth righteousness? "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

Notwithstanding thousands who were interested in the proclamation of the Lord's coming in 1844 have turned back, and shamefully denied their faith, still the humble, faithful followers of Jesus will continue to look for and love his appearing.

Says Paul, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 38, 39.

Some will believe to the saving of the soul. Some will know, and can tell their whereabouts; our reckoning is not lost, the chart and compass, we have; and we may as properly sing to-day, "My Bible leads to glory," as under the sound of the first two Messages of Rev. xiv. Praise the Lord!

It is our privilege not only to "grow in grace," but also "in the knowledge of our Lord and Saviour Jesus Christ."

Those who were willing to follow in the bright shining light of Holy Writ, and who would be led by the Spirit of God, have followed the blessed Redeemer by living faith, into the second apartment of the heavenly Sanctuary, and understand his work there while in the solemn hour of Judgment, as it was understood in the type anciently by the Israel of God.

The Third Angel's Message [Rev. xiv, 9-12,] is now sounding. Under its proclamation the world will be divided into two visible classes. Those who love and obey the Commandments of God, and have the Faith of Jesus; and those who are found worshipping the beast and his image, and who receive his mark, and consequently oppose the Commandment-keepers.

But it is to be feared that many who have embraced the Bible Sabbath, do not heed the injunction of the Apostle, which stands at the head of these remarks.

To grow in grace, certainly requires some effort. Men will not grow in grace, they will not increase in favor with God, unless they struggle for it, unless they *strive* for it.

We have often heard the remark, "I have all the enjoyment that I live for." This is certainly all that any one should expect. But how much do you live for? Are you growing in grace? Are you overcoming daily? These are questions of importance.

The word of God teaches that it is a matter of the

utmost importance that we go on from strength to strength, in the Christian warfare.

In proof of this, let us read the following testimony: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. ii, 2-7.

Here we are exhorted to advance in the Christian walk, step by step, adding one Christian grace to another, and increasing in strength and communion with God, till we can claim the richest and choicest promises and blessings as ours. May the attainments here described be earnestly sought for by such as desire them, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv, 13.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i, 8-11.

Mark the striking contrast made by the inspired penman between those who give *all diligence* to grow in grace, and those who stop short of it.

The former abound in the knowledge of our Lord and Saviour, and are fruitful in all good works; they "grow up into Christ in all things;" they become perfect men in Christ; while the latter do not care for a growth in grace. They are but babes in the cause of Christ, contented with former attainments, and often fall far short of this: they are *blind*, and cannot see afar off, and have forgotten that they were purged from their old sins.

What a lamentable condition to be found in as the wrath of God hastens on, and the last sound of mercy dies away! and yet thousands professing godliness may find their true and awful condition marked out by Peter in this text.

Multitudes connected with proud and popular churches, bound by human creeds and the opinions of their preachers and leaders, are blind and ignorant of the awful consequences of walking in darkness, and the sure and destructive storm that awaits the ungodly.

Neither the leaders nor the led have grown in grace for years, but have been on the retrograde; consequently darkness enshrouds them, and the chill of death comes over them, but they know it not!

Alas, alas, for the poor, fallen, sectarian churches! They have passed the happy day of their prosperity and glory, and are fast sinking into the embrace of the second death!

The present saving, sanctifying truth has no charms for them. Their blindness prevents them from seeing its beauty, its sacredness, its loving power. They call bitter, sweet; and sweet, bitter; they put light for darkness, and darkness for light.

Says Paul, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away

their ears from the truth, and shall be turned unto fables." 1 Tim. iv, 2-4.

It has ever been the will of God that his children should take the Bible as the rule of their actions, but especially is he calling the church of the last days to leave the inconsistent and self-contradictory creeds of men, and stand upon the Rock of truth, the blessed Bible.

Creeds do not admit of an increase of light and knowledge in the word of God. What was written forty years ago, or more, and bowed to then, must be acknowledged as containing all necessary truth now by those who endorse them as an expression of their faith, while the word of God teaches that "the path of the just is as the shining light, and shineth more and more unto the perfect day."

Says Bernard,

"Men's books with heaps of chaff are stored;
God's Book doth golden grains afford.
Then leave the chaff, and spend thy pains
In gathering up the golden grains."

But notwithstanding the present time is replete with perils, notwithstanding the devil and evil men labor hard to turn the Christian from his steadfastness, yet it is our privilege to know that we are growing in grace: and no one should be contented with his position without the testimony like Enoch that he pleases God. "For before his translation he had this testimony, that he pleased God."

The reason why the progress of some in this message is so slow, is because they make so little effort to overcome their wrong habits, and their evil practices. "Put away the evil of your doings from before mine eyes; cease to do evil: learn to do well," saith the Lord.

No one living in the indulgence of known sin should expect to progress in the service of the Lord. He must *cease to do evil*, if he would "learn to do well."

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. ii, 1, 2.

Again, the Apostle instructs us that we must lay aside whatever impedes our progress, if we would successfully run the race set before us. "Wherefore," says he, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. xii, 1. "So run that ye may obtain."

A lack of watchfulness and prayer hinders a growth of grace in some hearts. The pride of heart hinders others. The love of the world eats up the affections of many, and cripples, and weakens them in all their attempts to serve God. For "if any man love the world, the love of the Father is not in him." 1 John ii, 15.

Others have not bridled the tongue, the busy tongue. That unruly member is not yet brought under subjection. Vain, hurtful, and sinful conversation is indulged in by some as though it was innocent and harmless indeed.

We pity those given to this sin; but here is a weight that *must* be laid aside, or prosperity need not be looked for in the Christian race. O, dear brethren, if you love life, and desire to see good days, refrain your tongue from evil, and let not your lips speak guile. 1 Pet. iii, 10. Strive for victory, labor for it; fast and pray earnestly till victory, sweet victory, is yours.

Of those who shall stand with the Lamb upon Mt. Zion, it is said, "And in their mouth was found no guile; for they are without fault before the throne of God." Rev. xiv, 5.

May it be our constant aim, our continued study, to obtain a complete victory over whatever hinders our advancement in the cause of our heavenly Master, whatever lies in the way of a steady and sure growth in grace, that we may be perfect overcomers; for says the blessed Saviour, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii, 7.

A. S. HUTCHINS.

THE BETTER LAND.

We are in a land of sin and woe;
But to a land of joy we go.
We are in a land of pain and death;
But we see a better land by faith.
'Tis there the weary shall find rest,
And there the troubled shall be blest;
'Tis there the saints no more shall die,
O for that better land I sigh.

I fain would leave this land of woe,
And to the better land would go;
For there our dearest Lord we'll see,
And there forever with him be;
There praise his name forevermore,
On Canaan's bright and happy shore.
O shall we not there shortly meet,
And worship at our Saviour's feet.

E. HUTCHINS.

Freemont, Ohio, July 30th, 1853.

From Bro. Rhodes and Frisbie.

BRO. SMITH: We have just finished our journey, and met all of our appointments according to notice. We hope it has been a profitable journey. Many of the brethren and sisters we found firm in the present truth.

At Windsor we had good meetings, enjoyed some of the Spirit of the Lord. The church lacks zeal and fervency, in which we hope they will increase.

At Portland we found the church almost dead. Perhaps they have been neglected too much and too long by ministers to instruct as to duty, and strengthen them. Their prayer-meetings had gone down, but we are in hopes they will now be kept up; for a church will die if they forget the assembling of themselves together, so much the more, (instead of less,) as we see the day approaching. We would say to the church there, "Be zealous therefore, and repent."

At Ionia the appointment was not known by reason of the brethren's not receiving their paper in season. Here we went to Berlin to find one Jesse B. Parks who has previously slandered Bro. Frisbie in the public papers, and found that there was no such man in that town, and had not been, neither can we hear of any such name in that county after making diligent search, and conclude that there is no man by that name. The mean, private letter said to be from him from Detroit, was without a post mark, and has every appearance of a drop letter. Bro. M. S. Kellogg, a resident of Ionia county, who has also made diligent inquiry into this matter, thus states the result of his labors:

"Dear Bro. Frisbie: I have made quite extensive inquiry for a man by the name of Jesse B. Parks in this county, (Ionia,) but can find no man by that name. I have become perfectly satisfied there is no such man in this county. And considering the contents of those letters I saw, and there being no post mark on the envelope of the original letter, it is satisfactory to my mind that the author has assumed a fictitious name, and that the matter originated inside of Ottawa county; for the letter could not have gone out of Detroit Post Office without the Detroit post mark on the back of it. I received a letter from Mr. Page, stating that there is no such man in that vicinity, (Boston.) He says there was no man by that name that heard you preach last Winter.

"Your brother, MILTON S. KELLOGG."

Ionia, Mich., Aug. 16th, 1853.

We met the church at Vergeennes, and found them trying to live. One of their number remarked, "When we have any difficulty we go right about setting it, and go along." That is doubtless one reason of their having good meetings year after year without much help from the preachers. The idea struck us forcibly, "We settle our difficulties among ourselves, and go along." We could pray that this short lesson might be learned by every church.

At Bowne the little church is moving on slowly. We should be glad to know of their swifter progress. Here Bro. Edgar lives, who might go out and preach the truth if it was not for his little farm, which is nothing to be compared with the worth of one precious soul. We are in hopes the way will open for him to go out untrammelled soon.

We met again with the church at Wright, where we had some good meetings, and some thirteen more were baptized, which now make over seventy who have been baptized there this Summer. Here is the foundation for an excellent church if they will have the patience to learn experience, and the love of the world does not come in. Our prayer is that they may keep together, united as one.

At Grand Rapids city, the brethren Cramer are keeping the Sabbath. Their hearts are strengthened in seeing the prosperity of the cause around them.

At Caledonia it became duty to deal plainly as to the different kinds of spirits that are in the world; and we are glad to know that some begin to see. May all see before it is too late.

At Gaines some few are trying to keep the Sabbath. There, where we have been misrepresented so much by the Orthodoxy of the day, some good, candid people want to hear our faith. There was a modern revival there last Winter, and some have the mad kind of religion, from which we pray to be delivered.

At Wayland there are a few holding on to the Sabbath; but we are afraid that the spirit of combat and argument has a tendency to drive out the Spirit of Christ. Let us give up contention, and pray more. And let us be very mild towards our enemies. As says the Apostle, "Be courteous." We have never seen anything very good arising from combative debates. We had rather strike a man twice on his reason than once on his combativeness. We always like to see people leave at home their prejudice and combativeness, and bring along their reason. Then they can hear and judge. If a man is combatted in to the truth, he is quite likely to have the same spirit to combat others into the truth. We crave the spirit of peace and not contention; for no real good can result from real contention. Avoid contention. Titus iii. 9; 1 Cor. i. 11.

We journeyed on to Monterey where we met with Bro. Hutchins and Fisher. We had a quite a free time in speaking the word of life to the brethren assembled from Watson, Otsego, Waverly, Trowbridge and Allegan. We also preached in Allegan, Watson, Otsego, Waverly and Trowbridge.

In Otsego and Waverly there are a few who have been turned away and gone out from us who are not of us; for if they had been of us, no doubt they would have remained with us. They have one preacher and a few adherents. The great difficulty is the tobacco spirit, which reigns among them. They have found the passage which says that it is not that which goeth into the mouth that defiles. So if one gets drunk on tobacco, opium, or brandy, why, it is not that which enters into the mouth that defiles, &c. But it is said that drunkards and idolaters shall not enter the kingdom of heaven; and no matter what they get drunk on, or idolize, they equally break the first commandment in the decalogue. We baptized four at Otsego. The church is trying to live.

A word on sacrificing and we close. Times are hard, and what will be done? We met with scores of brethren who tell the same thing: "I want to help but cannot, because times are hard, and I have not means;" and some will begin to talk of selling some or all of their land; but there are no buyers at present. We dare not advise what others' duty may be; but this we do know, that the work of God must not stop. There is means enough among Sabbath-keepers that can be spared, and it would be a blessing to those who have more than they need, to sacrifice and help now; for the time will come when their help will not be needed.

When some say, Come again, we are glad to see you, don't stay away so long next time, &c., they must remember that the preachers must be cared for; or they must labor with their hands to support their families. We are not alone in this. It will cost something to be saved, and to save others; and should it cost all, it will be cheap enough.

The amount received, before we arrived at Monterey, was \$3.85. Our expenses to that time had been \$4.12, so that had we returned home from Wayland, what we received would have fallen somewhat short

of meeting our expenses. We do not state this to complain, but that the church may think on these things. Brethren have done much better in times past; but we speak of our last trip, and the hard times.

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

P. S. We were sorry to learn that some who complained of having no means to help the cause, were able to attend the caravan with their families.

REPUBLICAN PRINCIPLES.

SPEECH OF HON. ABRAHAM LINCOLN, OF ILLINOIS,
AT THE REPUBLICAN STATE CONVENTION,
JUNE 16TH, 1858.

If we could first know where we are, and whither we are tending, we could then better judge what to do, and how to do it.

We are now far into the fifth year, since a policy was initiated with the avowed object and confident promise of putting an end to Slavery agitation.

Under the operation of that policy, that agitation has not only not ceased, but has constantly augmented.

In my opinion, it will not cease, until a crisis shall have been reached, and passed. "A house divided against itself cannot stand." I believe this Government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I don't expect the house to fall—but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of Slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new—North as well as South. Have we no tendency to the latter condition?

Let any one who doubts, carefully contemplate that now almost complete legal combination—piece of machinery so to speak—compounded of the Nebraska doctrine, and the Dred Scott decision. Let him consider not only what work the machinery is adapted to do, and how well adapted; but also, let him study the history of its construction, and trace, if he can, or rather fail, if he can, to trace the evidences of design, and concert of action, among its chief bosses, from the beginning. But, so far, Congress only had acted; and an indorsement by the people, real or apparent, was indispensable, to save the point already gained, and give chance for more. The new year of 1854, found Slavery excluded from more than half the States by State Constitutions, and from most of the national territory by Congressional prohibition. Four days later commenced the struggle, which ended in repealing that Congressional prohibition.

This opened all the national territory to Slavery, and was the first point gained. This necessity had not been overlooked; but had been provided for, as well as might be, in the notable argument of "squatter sovereignty," otherwise called "sacred right of self-government," which latter phrase, though expressive of the only rightful basis of any government, was so perverted in this attempted use of it as to amount to just this: That if any one man choose to enslave another, no third man shall be allowed to object. That argument was incorporated into the Nebraska bill itself, in the language which follows: "It being the true intent and meaning of this act not to legislate Slavery into any Territory or State, nor exclude it therefrom; but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States." Then opened the roar of loose declamation in favor of "Squatter Sovereignty," and "Sacred right of self-government."

"But," said Opposition members, "let us be more specific—let us amend the bill so as to expressly declare that the people of the Territory may exclude Slavery." "Not we," said the friends of the measure; and down they voted the amendment. While the Nebraska bill was passing through Congress, a law case, involving the question of a negro's

freedom, by reason of his owner having voluntarily taken him first into a Free State, and then a Territory covered by the Congressional prohibition, and held him as a slave, for a long time in each, was passing through the United States Circuit Court for the District of Missouri; and both Nebraska bill and law suit were brought to a decision in the same month of May, 1854. The negro's name was "Dred Scott," which name now designates the decision finally made in the case.

Before the then next Presidential election, the law case came to, and was argued in, the Supreme Court of the United States; but the decision of it was deferred until after the election. Still, before the election Senator Trumbull, on the floor of the Senate, requests the leading advocate of the Nebraska bill to state his opinion whether the people of a Territory can constitutionally exclude Slavery from their limits, and the latter answers: "That is a question for the Supreme Court." The election came; Mr. Buchanan was elected, and the indorsement, such as it was, secured. That was the second point gained. The indorsement, however, fell short of a clear popular majority by nearly four hundred thousand votes, and so, perhaps, was not overwhelmingly reliable and satisfactory. The outgoing President, in his last annual message, as impressively as possible echoed back upon the people the weight and authority of the indorsement.

The Supreme Court met again; they did not announce their decision, but ordered a re-argument. The Presidential inauguration came, and still no decision of the Court; but the incoming President, in his inaugural address, fervently exhorted the people to abide by the forthcoming decision, whatever it might be. Then in a few days, came the decision. The reported author of the Nebraska bill finds an early occasion to make a speech at this Capitol, indorsing the Dred Scott decision, and vehemently denouncing all opposition to it. The new President, too, seizes the early occasion of the Stillman letter to indorse and strongly construe that decision, and to express his astonishment that any different view had ever been entertained.

At length a squabble springs up between the President and the author of the Nebraska bill, on the mere question of fact, whether the Lecompton Constitution was or was not in any just sense made by the people of Kansas; and in that squabble the latter declares that all he wants is a fair vote for the people, and that he cares not whether Slavery be voted down or up. I do not understand this declaration, that he cares not whether Slavery be voted down or up, to be intended by him other than as an apt definition of the policy he would impress upon the public mind—the principle for which he declares he has suffered much, and is ready to suffer to the end. And well may he cling to that principle. If he has any parental feeling, well may he cling to it. That principle is the only shred left of his original Nebraska doctrine. Under the Dred Scott decision, "squatter sovereignty" squatted out of existence, tumbled down like temporary scaffolding—like the mold at the foundry, served through one blast and fell back into loose sand—helped to carry an election, and then was kicked to the winds. His late joint struggle with the Republicans, against the Lecompton Constitution, involves nothing of the original Nebraska doctrine. That struggle was made on a point—the right of a people to make their own Constitution—upon which he and the Republicans have never differed.

The several points of the Dred Scott decision, in connection with Senator Douglas' "care not" policy, constitute the piece of machinery in its present state of advancement. The working points of that machinery are: First, that no negro slave, imported as such from Africa, and no descendant of such slave, can ever be a citizen of any state, in the sense of that term as used in the Constitution of the United States. This point is made in order to deprive the negro, in every possible event, of the benefit of this provision of the United States Constitution, which declares "That the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."

Secondly, that "subject to the Constitution of the United States," neither Congress nor a Territorial Legislature can exclude Slavery from any United States territory. This point is made in order that individual men may fill up the Territories with slaves, without danger of losing them as property, and thus enhance the chances of permanency to the institution through all the future.

Thirdly, that whether the holding a negro in actual Slavery in a Free State makes him free? as against the holder, the United States' Courts will not decide, but will leave to be decided by the Courts of

any Slave State the negro may be forced into by the master.

This point is made, not to be pressed immediately; but, if acquiesced in for a while, and apparently indorsed by the people at an election, then to sustain the logical conclusion, that what Dred Scott's master might lawfully do with Dred Scott in the Free State of Illinois, every other master may lawfully do with any other one, or one thousand slaves, in Illinois, or in any other Free State. Auxiliary to all this, and working hand in hand with it, the Nebraska doctrine, or what is left of it, is to educate and mold public opinion, at least Northern public opinion, to not care whether Slavery is voted down or up. This shows exactly where we now are, and partially, also, whither we are tending.

It will throw additional light on the latter, to go back, and run the mind over the string of historical facts already stated. Several things will now appear less dark and mysterious than they did when they were transpiring. The people were to be left "perfectly free," "subject only to the Constitution." What the Constitution had to do with it, outsiders could not then see. Plainly enough now, it was an exactly fitted niche for the Dred Scott decision to afterwards come in, and declare that perfect freedom of the people to be just no freedom at all. Why was the amendment, expressly declaring the right of the people to exclude Slavery voted down? Plainly enough now, the adoption of it would have spoiled the niche for the Dred Scott decision. Why was the Court decision held up? Why, even a Senator's individual opinion withheld till after the Presidential election? Plainly enough now, the speaking out then would have endangered the "perfectly free" argument upon which the question was to be carried. Why the outgoing President's felicitation on the indorsement? Why the delay of a re-argument? Why the incoming President's advance exhortation in favor of the decision?

These things look like the cautious patting and petting a spirited horse, preparatory to mounting him, when it is dreaded that he may give the rider a fall. And why the hasty after-indorsements of the decision by the President and others? We cannot absolutely know that all these exact adaptations are the result of preconcert. But when we see a lot of framed timbers, different portions of which we know have been gotten out at different times and places and by different workmen—Stephen, Franklin, Roger and James, for instance—and when we see these timbers joined together, and see they exactly make the frame of a house or mill, all the tenons and mortises exactly fitting, and all the lengths and proportions of the different pieces exactly adapted to their respective places, and not a piece too many or too few—not omitting even scaffolding—or, if a single piece be lacking, we can see the place in the frame exactly fitted and prepared to yet bring this piece in—in such a case we find it impossible to not believe that Stephen and Franklin and Roger and James all understood one another from the beginning, and all worked upon a common plan or draft drawn up before the first lick was struck.

It should not be overlooked that, by the Nebraska bill, the people of a State as well as Territory, were to be left "perfectly free," "subject only to the Constitution." Why mention a State? They were legislating for Territories, and not for or about States. Certainly the people of a State are and ought to be subject to the Constitution of the United States; but why is mention of this lugged into this merely Territorial law? Why are the people of a Territory and the people of a State therein lumped together, and their relation to the Constitution therein treated as being precisely the same? While the opinion of the Court, by Chief Justice Taney, in the Dred Scott case, and the separate opinions of all the concurring Judges, expressly declare that the Constitution of the United States neither permits Congress nor a Territorial Legislature to exclude Slavery from any United States Territory, they all omit to declare whether or not the same Constitution permits a State, or the people of a State, to exclude it.

Possibly this was a mere omission; but who can be quite sure, if McLean or Curtis had sought to get into the opinion a declaration of unlimited power in the people of a State to exclude Slavery from their limits, just as Chase and Mae sought to get such declaration in behalf of the people of a Territory, into the Nebraska bill—I ask, who can be quite sure that it would not have been voted down in the one case as it had been in the other. The nearest approach to the point of declaring the power of a State over Slavery is made by Judge Nelson. He approaches it more than once, using the precise idea and almost the language, too, of the Nebraska act. On one occasion his exact language is, "Except in cases where the power is restrained by the Constitution of the

United States, the law of the State is supreme over the subject of Slavery within its jurisdiction."

In what cases the power of the States is so restrained by the United States Constitution, is left an open question, precisely as the same question as to the restraint on the power of the Territories was left open in the Nebraska act. Put that and that together, and we have another nice little niche, which we may, ere long, see filled with another Supreme Court Decision, declaring, that the Constitution of the United States does not permit a State to exclude Slavery from its limits. And this may especially be expected if the doctrine of "care not whether Slavery be voted down or voted up" shall gain upon the public mind sufficiently to give promise that such a decision can be maintained when made. Such a decision is all that Slavery now lacks of being alike lawful in all the States. Welcome or unwelcome, such decision is probably coming, and will soon be upon us, unless the power of the present political dynasty shall be met and overthrown. We shall lie down pleasantly dreaming that the people of Missouri are on the verge of making their State free; and we shall awake to the reality, instead that the Supreme Court has made Illinois a Slave State.

To meet and overthrow the power of that dynasty is the work now before all those who would prevent that consummation. That is what we have to do. But how can we best do it?

There are those who denounce us openly to their own friends, and yet whisper us softly that Senator Douglas is the aptest instrument there is with which to effect the object. They do not tell us, nor has he told us, that he wishes any such object to be effected. They wish us to infer all, from the facts, that he now has a little quarrel with the head of the present dynasty; and that he has regularly voted with us, on a single point, upon which he and we have never differed. They remind us that he is a very great man, and that the largest of us are very small ones. Let this be granted. But "a living dog is better than a dead lion." Judge Douglas, if not a dead lion for this work, is at least a caged and toothless one. How can he oppose the advances of Slavery? He don't care anything about it. His avowed mission is impressing the "public heart" to care nothing about it.

OBITUARY

It becomes my painful duty to announce to the readers of the *Review*, the death of Bro. Josiah Hart, of Round Grove, Whiteside Co. Ills., who departed this life with the setting sun, Aug. 17th, 1858, aged about forty-one years. His disease was called the typhoid fever. His sickness confined him nine weeks. He expressed a strong desire to be healed, that he might go out into the wide harvest-field and labor still more for the Lord; but God in his all-wise providence has directed otherwise. He leaves a wife and five children to mourn his loss.

While he was dying and we had about relinquished all hopes of his understanding anything more that could be said to him, his companion asked if we thought it would be pleasing to God for us to let him die without calling for medical aid? We replied that we had been following the directions which God had given us in the Bible, and that was *all, and the best that could be done*. At this he looked at us very significantly, and nodded his head to signify that it was so. He had frequently called upon us to pray with him; and expressed that his help must come from God.

We first became acquainted with Bro. Hart, about eight years ago in Northfield, Vt. At that time he began to keep the Sabbath of the Lord, and acquaint himself with the present truth, and soon began to labor as a messenger in the Third Angel's Message. Two years ago this Spring he moved his family here.

His funeral service was attended at his place of residence, this p. m. It was a solemn assembly of the church, and many of the neighbors and friends, who listened with attention.

We have just returned from the silent grave, leaving him beside Bro. Everts. What a solemn thought! two messengers from the walls of Zion, silent in death. Brethren and sisters, shall we heed the cry of the "faithful and true Witness," to buy of him the gold tried in the fire that we may be rich. God is in earnest with the Laodicean church. Let us be zealous and repent, and be ready for the coming of our blessed Lord.

"Slowly away moved the burial train,
Severed one link in affection's fond chain;
Low in the earth have they laid him to rest,
Precious the treasure inclosed in its breast!
"Mother! the loved from thy bosom is gone;
Children! your father has left you to mourn.
Lonely the hearth-stone—for one is not there—
Broken the circle—and vacant the chair."

JOSEPH BATES.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. SEPT. 2, 1858.

THE reader will find upon the first page of this paper, an article from Flavel on Self Deception—one of a short series which we propose to present to our readers. We commend them to the careful and serious perusal of all. Are we not, brethren, in peculiar danger as a people on this point? Having a theory straightforward, harmonious, and glowing with the brightest light of inspiration's page, have we not been too apt to consider this the *ne plus ultra*, to the neglect of christian graces? We may maintain the theory, and at the same time understand, through the ministration of the Holy Spirit, the position our hearts occupy in the sight of the Lord. Sad will be the fate of those who find themselves at last self-deceived. May there be such an application of the true eye-salve to the spiritual vision of the church as she has never before experienced.

Book Notice.

"THE EMPHATIC DIAGLOTT"—containing the Original Greek Text of the New Testament, according to the recension of Dr. J. J. Griesbach, with an Interlineary Translation, in which every Greek word is literally and Grammatically Construed as it stands in the book: A New Emphatic Version, based on the literal Translation, the labors of the most Eminent Biblical critics and translators, and the various readings of the Vatican Manuscript, (No. 1209 in the Vatican Library,) together with Philological and Exegetical foot notes, and a choice selection of references: to which is affixed an Alphabetical Appendix, containing all the Geographical and proper names occurring in the New Testament, with difficult Greek words and phrases critically Examined. The whole forming a Complete Guide to the Correct Reading and study of the Books of the New Covenant. Geneva, Ills.: Published by Wilson and Cockroft. 1858."

Such is the title-page of a work, the first number of which we have received. The left-hand column of each page contains the Greek text, and immediately under every Greek word, its literal translation into English; and so on word by word; and in the right-hand column a new version, with foot notes. We are pleased with some of the renderings given in the number before us. Those interested in such enterprises can obtain Prospectuses and Specimens of the work, free of charge, by addressing the Publishers, Geneva, Kane Co., Ills. They propose to issue it in some 27 numbers of 32 pp. each. Who its literary engineer is, is not stated.

Tent Meeting at Townsend, Ohio.

BRO. SMITH: I suppose the brethren have been watching with some anxiety to learn the result of our efforts with the tent in Ohio, so I will hasten to say a few words concerning our meeting at Townsend, Huron Co., which has just closed.

This meeting commenced July 16th, and continued 36 days, during which time we held 40 meetings in the tent. The congregations were good and attentive from the commencement to the close of the meeting. Twenty-nine discourses were given in vindication of the different points of our faith, and 11 of our meetings were occupied in discussing the subjects of the state of the dead, future punishment, and the Sabbath, with one Eld. Vail, of the Christian order, who was procured by his church for the occasion.

This discussion, we think, settled the minds of the great portion of our hearers that we had the truth on those subjects which had been advocated in the tent. When the call was made for volunteers to keep the Sabbath, fifteen or twenty arose to manifest their determination to obey God rather than man. Others have since informed us that they shall keep God's commandments. Many more are satisfied, and say they will commence soon. The Sabbath-keepers have appointed Sabbath meetings to pray with and exhort one another.

Over \$21.00 worth of books were sold at this meeting, and thirteen subscribed for the *Review*. As near as we can learn, over forty have embraced the truth since our tent operations commenced in this State. We learn from Bowling Green that the work is still onward. Several have come out there since the tent left.

J. N. LOUGHBOROUGH,
T. J. BUTLER.

P. S. We expect to pitch our tent this week in Republic, Seneca Co., where we shall continue till the Lovetts' Grove conference, if the Lord will.

J. N. L.
T. J. B.

Meetings in Illinois.

DEAR BRO. SMITH: The series of evening meetings referred to in our last at Malta Station, Ills., July 28th was much interrupted by the heavy and continued rains, and bad going. Those who came, appeared much interested to hear. The proprietor of the hall, an influential man in the village, who was firmly fixed and settled in the faith of Sunday-keeping, was an attentive hearer at every meeting; and when the Sabbath of the Bible was presented he raised objections against it, and gave his views in favor of the first day of the week for the Rest-day. At the next meeting we reviewed his subject, and gave liberty. He said, I have nothing to say.

At the close of our meetings, and before dismissing, after recommending the *Review* and our standard works, we also referred to our agreement for the use of the hall; when the gentleman spoke and said. We shall not charge any thing for the hall; you are perfectly welcome to the use of it. He then came to the table and selected the tracts on the Sabbath and Two-horned Beast, to learn further on our position. The next morning (Aug. 3) four were baptized on profession of their faith, and we passed on westward some fifty-five miles to Round Grove. Here we found Bro. Hart, our fellow-laborer in the field, very sick with typhoid fever. Our principal labor here has been with the church. The most of them are making efforts to rise from their lukewarmness, and have a closer walk with God, and be overcomers in this last mighty struggle with the enemies of their Lord.

We also held three successive meetings in the school-house in Delhi, with very attentive congregations, many of whom seemed anxious to know the truth. We should have been glad to continue the work there, but our attention was called another way. JOSEPH BATES.
Round Grove, Ills., Aug. 17th, 1858.

A thousand hopes, a thousand fears,
A thousand prayers, a thousand tears.
A thousand acts of good untold,
Outweigh five thousand pounds of gold;
A thousand hopes in heaven gain
An interest that ne'er brings pain;
A thousand fears—oh! these will spring
And safety o'er thy treasures fling;
A thousand prayers for good below,
A mine of wealth and peace bestow;
A thousand tears from pity's eyes
Are jewels bright, set in the skies;
A thousand acts of kindness done,
A kingdom great by these are won.—Sel.

General Conference in Ohio.

A General Conference of Sabbath-keepers in Northern Ohio, will be held (if the Lord will) at Lovett's Grove, Wood Co., Ohio, in the tent, commencing Sabbath, Sept. 18th, at 10 A. M., and continuing over Second-day.

It is hoped there will be a general gathering of brethren and sisters at this meeting. Come, praying the Lord to meet with us at this conference. Bro. and Sr. White are expected to attend.

In behalf of the church.

J. N. LOUGHBOROUGH.
T. J. BUTLER.

Business Items.

J. Loughhead:—We find no trace of your letter of June 22d, and conclude we have not received it.

J. A. Wilcox:—The date of the last issue of the Way of Life, was set down in one of our exchanges as July 10th. Therefore we took the liberty to alter your figures.

The P. O. address of Bro. A. S. Hutchins is Allegan, Allegan Co., Mich., for the present.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the *Review and Herald* to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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