

# Advent Review,

## AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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### THE REVIEW AND HERALD

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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REVIEW AND HERALD should be addressed to URIAH SMITH,  
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#### MY SON GIVE ME THINE HEART.

My son, sweetly echoed a voice divine,  
Whatever thou ownest or hopest is mine;  
And what do I ask in return, that's thine,  
But give me, oh give me, thy heart?

I will give, said a hypocrite, words and sighs,  
With oft bended knees and uplifted eyes,  
And Bibles and prayer books piled high to the skies,  
But the world must have my heart.

I will give said the Pharisee, tithes and alms—  
For deed meritorious sweetly calms  
Each stinging of conscience with hallowed balms,  
But pride must have my heart.

I will give, said the miser, what costs me naught;  
No anchorite boasts a more saintly lot;  
For I watch and I starve—cold and dark is my cot—  
But my gold must have my heart.

I give, said the merchant, full many a pound,  
I am charity's self; but I never have found  
One moment for God, for in business I'm drown'd.  
And business must have my heart.

I will give said the doctrinist, precious wares,  
Hooks and baits for Arminian and Calvinist snares,  
With pride theology, and splitting of hairs,  
But my wisdom must have my heart.

Worn out, I will give, said the votary of mirth  
To heaven on a death-bed, the refuse of earth;  
Time enough in old age for a heavenly birth;  
Now pleasure must have my heart.

I will give, said a soldier, a muster roll,  
And a Sunday salute; but as for my soul,  
It must care for itself, for fame is my goal,  
And glory must have my heart.

I will give, said the statesman, with leave of the crown,  
An act to build churches, or pull them down;  
Whichever may most tend to my own renown,  
For ambition must have my heart.

I will give, said a hermit, a flinty cell;  
I will give, said a Papist, a holy well,  
I will give, said a churchman, a font and bell;  
But I cannot resign my heart.

Some harangue for religion, and others think;  
Their colors give painters, divines their ink;  
Some even from miracles will not shrink;  
But, O! is the heart in these?

And some give altar and incense fume,  
Or missal illumined, or votive loom,  
Or a cross or shrine, or a gothic tomb,  
Yet the heart may be absent still.

A critic presented a scholium new;  
A poet a fane of Castalian dew;  
A seceder the fringe for a table pew;  
But, O! did they give the heart?

And I, said the christian, what gift shall be mine?  
Shall I wealth, or ambition, or pleasure resign?  
Ah! scanty return for such largess divine!  
Nay, take, blessed Lord, my heart.

Oh take it—'tis thine—and e'en should my will  
Forget in dark moment its pledge to fulfill,  
In spite of my waywardness keep it still,  
For 'tis thine, O my Saviour! thine.

Yet naught do I yield; I renounce no gain;  
I do but from toil and vexation refrain;  
I resign but things worthless and fruitless and vain,  
When, Saviour, I give thee my heart.

And e'en upon earth would hearts fondly twine,  
In a bond more than mortal—eternal—divine—  
Let them vow each with each, blessed Lord, to be thine,  
Yes, Jesus, we give thee our hearts.

[London Christian Observer.]

#### THE REMEDY FOR SELF-DECEPTION.

LIABLE as self-deception is to prove permanent, it may be detected. There is a remedy for the evil, which, when applied in time, has proved effectual. That remedy is *self-examination*. The mistakes which are made in religion may all be traced to the neglect of this duty. Could men but be persuaded to search their hearts by the light of divine truth, and under the teachings of the Holy Spirit, how many hopes now firm, would at once be shaken, and be exchanged for better ones. "Let every man prove his own work." "Examine yourselves whether ye be in the faith."

The Bible is a plain book, and was written for minds of every order—for the unlearned as well as the learned. So clearly has it revealed the way of salvation, that even, the way-faring men, though fools, shall not err therein. In a matter of such infinite moment it might be supposed that the Holy Spirit would be explicit. It would be a reflection both on his wisdom and benevolence to say that he is not to be understood. Self-deception is not owing to any thing mysterious or ambiguous in the evidences of piety themselves, but to the want of proper attention to those evidences, and their application to our individual cases.

Men may and ought to know their true character. We may have something of the same consciousness of love to God, of repentance toward God, of faith in God, or of obedience to God, as we have these exercises in reference to any human being. If the child may know that he loves his parents, that he respects their authority, that he trusts in their veracity, and that he is grieved for any offence committed against them, why may not the christian know that his heart is right with God? "Lord," said Peter, "thou knowest all things; thou knowest that I love thee." Hezekiah could appeal to God that he had walked before him in truth and with a perfect heart, and had done that which was good in his sight. Isaiah, xxxviii, 3. "We know," says John, "that we have passed from death unto life, because we love the brethren." "The Spirit itself beareth witness with our spirit that we are the children of God."

1. In entering upon the investigation of our spiritual state, it is of the highest importance that we place before us the proper standard of piety.

The standard by which we are to try ourselves is not the suggestions of our own hearts; these are deceitful above all things, and prone to lead us astray—not the sentiments and conduct of our fellow-men; these are often in direct opposition to the mind and will of God—not the experience of other professors; for that experience, like our own, may be spurious; and though all true christians are born of the same Spirit, the operations of that Spirit are greatly diversified.

The proper test of piety as well as of truth is the Bible. This is "the man of our counsel and the guide of our life," "the law and the testimony," to which all our feelings and actions must be referred, and by which they must be tried. It is by this we are to be judged at the last day; and by this we should now prove the reality of our piety. Nothing is religion that will not bear the application of this test. Let the Bible then be our only rule of faith, of experience, and of practice.

Let the question be settled, what is the religion which God demands, and which he will finally own? Should we adopt a different standard, we may fall into the most serious mistakes, and when our state calls for alarm, it may be regarded with complacency. Our model must be, the perfect example of Him whose disciples we profess to be, and who has required us to walk even as he walked. "If any man have not the Spirit of Christ, he is none of his."

2. Not only should we fix upon a proper standard, but also endeavor to form clear conceptions of the evidences of piety.

Without this, we shall be liable either to the extreme of presumption or despondency. While some will cry peace when there is no peace, others, overlooking the exercises of a renewed heart, will be held in perpetual bondage to their doubts and fears. Great care should be taken to ascertain what the Scriptures insist on as essential to christian character. It is by these points, and not by such as are merely circumstantial, that we are to determine the genuineness of our piety.

There are some who place great dependence upon the pungency of their convictions, the ecstasy of their joys, remarkable dreams, sudden impulses, the unexpected application of some Scripture promise, or the fact that they can refer to the particular moment and place of their supposed conversion. None of these things, however, constitute the distinguishing marks of grace. Instead therefore of directing our minds to those circumstances which may be as marked in the cases of the self-deceived as in the cases of true believers, our inquiries should relate to those traits of character which are the invariable fruits of the Spirit, and which are common to all the subjects of his saving influence.

The following questions from the pen of Dr. Ashbel Green are so much in point here, that we shall take the liberty of presenting them to the reader, with the earnest request that he would consider them as addressed to himself.

Have you seen yourself to be, by nature and by practice, a lost and helpless sinner? Have you not only seen the sinfulness of particular acts of transgression, but also that your heart is the seat and fountain of sin? That in you, naturally, there is no good thing? Has a view of this led you to despair of help from yourself? To see that you must be altogether indebted to Christ for salvation, and to the gracious aid of the Holy Spirit for strength and ability rightly to perform any duty?

On what has your hope of acceptance with God been founded? On your reformation? on your sorrow for your sins? on your prayers? on your tears? on your good works and religious observances? or has it been on Christ alone, as your all in all? Has Christ ever appeared very precious to you? Do you mourn that he does not appear more so? Have you sometimes felt great freedom to commit your soul to him? In doing this (if you have done it) has it been, not only to be delivered from the punishment

due to your sins, but also from the power, pollution, dominion, and existence of sin in your soul?

As far as you know yourself, do you hate, and desire to be delivered from all sin—without any exception of a favorite lust? Do you pray much to be delivered from sin? Do you watch against it, and against temptation to it? Do you strive against it, and in some degree get the victory over it? Have you so repented of it as to have your soul really set against it?

Have you counted the cost of following Christ or of being truly religious? That it will cut you off from vain amusement, from the indulgence of your lusts, and from a sinful conformity to the world? That it may expose you to ridicule and contempt; possibly to more serious persecution? In the view of all these things, are you willing to take up the cross and to follow Christ whithersoever he shall lead you? Is it your solemn purpose, in reliance on his grace and aid, to cleave to him, and to his cause and people, to the end of life?

Do you love holiness? Do you earnestly desire to be more and more conformed to God and to his holy law? to bear more and more the likeness of your Redeemer? Do you seek and sometimes find communion with your God and Saviour.

Are you resolved, in God's strength, to endeavor conscientiously to perform your whole duty—to God, to your neighbor and to yourself?

Do you make conscience of secret prayer daily? Do you sometimes feel a backwardness to this duty? Do you at other times feel a great delight in it? Have you a set time, and place, and order of exercises for performing this duty?

Do you daily read a portion of the holy Scriptures in a devout manner? Do you love to read the Bible? Do you ever perceive a sweetness in the truths of holy Scripture? Do you find them adapted to your necessities, and see at times, a wonderful beauty, excellence and glory in God's word? Do you make it the man of your counsel, and endeavor to have both your heart and life conformed to its doctrines and requisitions?

Have you ever attempted to covenant with God? To give yourself away to him, solemnly and irrevocably, hoping for acceptance through Christ alone; and taking God, in Christ, as the covenant God and satisfying portion of your soul?

Does the glory of God ever appear to you as the first, greatest, and best of all objects?

Do you feel a love to mankind, such as you did not formerly feel? Have you a great desire that the souls of men should be saved, by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a peculiar attachment, because they bear their Saviour's image, and because they love and pursue the objects, and delight in the exercises which are most pleasing and delightful to yourself?

Do you feel it to be very important to adorn religion by a holy, exemplary, amiable, and blameless walk and conversation? Do you fear to bring a reproach on the cause of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding, and of being left to return to a state of carelessness and indifference in religion?

Do you desire and endeavor to grow in grace and in the knowledge of Christ your Saviour more and more? Are you willing to sit at his feet as a little child, and to submit your reason and understanding implicitly to his teaching; imploring his Spirit to guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you, more and more, into a likeness to himself?

3. It will tend to assist you in this examination, if your minds are directed to those objects which are calculated to elicit feeling.

You cannot determine your state simply by looking into your hearts; you must look at truth. Every christian grace has reference to some Bible truth, and without a distinct apprehension of that truth we cannot from the nature of the case determine the character of our exercises.

Do you wish to ascertain, for example, whether you love God? Then you must contemplate his character. Study that character as revealed in his word; and having formed scriptural views of what

God is, next inquire what are the affections with which you regard him. Do you delight in his holiness, approve of his justice, acquiesce in his sovereignty, adore him for his mercy?

Do you wish to determine whether you have repented? Then look at sin—its nature, its malignancy, its ill-desert. If your heart be right, the object being presented to your mind, there will follow those affections which the character of the object is calculated to produce—self-abhorrence and contrition.

Do you wish to know how you stand affected towards the scheme of redemption? Fix your attention upon that scheme as revealed in the gospel. Reflect on the character of Christ, the design of his mission, the sufferings he endured, and the atonement he made; and with these truths before you, inquire what has been their practical influence. Do you feel the attractions of the cross and the constraining influence of a Saviour's love; and abandoning every other ground of dependence, do you trust alone for salvation in Him who "was wounded for our transgressions and bruised for our iniquities?"

4. Do not judge your state so much by your external conduct as by your internal exercises.

We would by no means have you overlook the actions of your life. Religion is practical as well as experimental; the character of our conduct, however, is to be determined by the state of our hearts. "As a man thinketh in his heart, so is he." Our judgment of others must be formed by their actions. The motives which prompt to those actions we have no power to discern. But in passing sentence upon ourselves the case is materially different. If we cannot search the hearts of our fellow-men, we may search our own; and nothing but the consciousness that we are under the influence of right affections can afford any proof of the existence of piety. The form of our actions may be right, while the principle from which they flow may be wrong. True religion consists in a "new heart and a right spirit."

5. Do not determine your state merely by the circumstances of your supposed conversion, but by the fruit of that conversion.

I am far from intimating that you may not be assisted in the judgment you form of your case by reverting to your first exercises. It should be a serious inquiry, what views you then entertained of yourself—of your depravity, guilt and condemnation. Carefully, too, should you determine by what means your mind became relieved—whether your hope was the result of cordial submission to Christ, or whether it originated from some other cause.

Beware, however, that you do not place undue dependence upon what might be regarded an extraordinary experience, while you overlook the influence which that experience has exerted upon your subsequent practice. The only evidence which some appear to furnish of their conversion, is that they were once the subjects of deep conviction, which was eventually succeeded by hope and joy. But all this may be felt while the heart is unchanged. Thousands, perhaps, have gone through this process, whose whole deportment evinces that they are yet under the dominion of sin.

"Mistaken souls! that dream of heaven,

"And make their empty boast

"Of inward joys and sins forgiven,

"While they are slaves to lust."

After all, the surest test of a genuine experience is holy living. We must "bring forth fruits meet for repentance." "Herein," says the Saviour, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

6. Judge your state more by your habitual than by your occasional exercises.

Under certain circumstances an unrenewed man may be deeply excited on religious subjects, while the general tenor of his conduct may be manifestly against him. Who can forbear feeling under the hand of affliction—amid the scenes of a religious revival—or under the forcible exhibition of divine truth? The genuineness of this feeling, however, must be tested by its permanency. Piety is not spasmodic or periodical, but uniform and progressive. "The path of the just is as the shining light,

that shineth more and more unto the perfect day." "They go from strength to strength," "always abounding in the work of the Lord."

The affections of the christian may not indeed be always alike vigorous. While there are times when he may pour out his soul in prayer with unutterable fervor, there may be times when the spirit of prayer may seem to have vanished, and his petitions be to him only like a "chattering noise." He may even wofully backslide from God, and become remiss in duty. Such, however, is not his ordinary state, nor is it a state in which he can remain long. His repentance will be as deep as his fall; and forgetting these things which are behind, he will press forward with renewed vigor to the immortal prize.

The late Mrs. S. Huntington has well remarked: "Character is not what a person does, or is, once a year, or once in half a dozen years, but what he is and does habitually. A very generous man may from mistake, or from some other cause, do what will appear the excess of littleness. A very meek man may, from the pressure of the perplexing circumstances, get so much off his guard as to utter things unadvisedly and improper, which he would weep tears of blood to recall. A very humble man may be placed, by the imputation of charges which he knows to be false, in a situation so irksome as to induce him to defend himself with a tone and manner entirely foreign from the general disposition and habit of his mind."

7. In determining the reality of your piety, examine not so much the strength of your affections as their nature.

Many are kept in a state of suspense, not because they believe themselves entirely destitute of holiness, but because their religious character is so imperfect. Now, though none ought to be satisfied with present attainments, and though no true christian can be satisfied with the advance he has already made, still the possession of any degree of holiness is as decided proof of a state of grace as the possession of the highest degree to which the most eminent saints on earth may have arrived.

The difference between a saint and a sinner is not that the one has more holiness than the other, but that the one possesses some holiness, and the other none. As the heart of man by nature is destitute of all moral goodness, the exercise of any right affections is evidence of a gracious renewal. While, then, it is certainly proper that we should examine the degree of our piety, the point now to be determined is its reality. The question is not whether you love God as you ought, but do you love him at all—not whether you have that measure of godly sorrow which the malignancy of sin demands, but whether your heart is really contrite and humble—not whether your faith in Christ is as strong as the Scriptures encourage you to exercise, but whether it is indeed the "faith that worketh by love"—not whether you pray with as much fervency as your wants call for and the gracious nature of God permits, but whether you have indeed "the spirit of supplication."

I am aware that this distinction is liable to abuse; still it is one of vast importance, and the man who, after having, as he supposes, ascertained that he possesses any measure of holiness, can content himself with its bare existence, and aspires not after the perfection of the gospel, that man betrays unquestionable evidence, that, instead of loving holiness for its own sake, he regards it merely as a means to the accomplishment of some selfish end.

#### CONCLUSION.

The writer cannot close this "labor of love" without an affectionate and earnest admonition to the reader, immediately to enter upon a thorough examination of his spiritual state. The subject before you is one of pre-eminent importance, relating not merely to your welfare in time, but to your destiny for eternity. Have you a trial at court, involving your property or your reputation? You cannot rest until it be decided. Are you threatened with failure in your worldly business? with what anxiety do you examine your accounts and inquire into the state of your affairs. Are you afflicted with some dangerous disease? how seriously do you

mark its symptoms and calculate on its probable result. Why then leave the greatest of all interests at stake?

If our solicitude to avoid any impending evil or to secure any anticipated good should be in proportion to their magnitude, then the salvation of the soul demands our first and principal attention. What is time to eternity? What is earth to heaven? What are all the evils of the present life to that undying worm, that quenchless fire which must ere long be the portion of the finally impenitent?

Remember that the points to be settled are no less than these: "Am I in a state of nature, or in a state of grace—in a state of justification, or in a state of condemnation—am I a child of God, or a child of Satan—an object of divine favor, or an object of divine wrath—shall I ascend to heaven, or sink to hell—shall I mingle with the ransomed around the throne, or shall I be doomed to take up my portion with the lost in outer darkness, where there is weeping and gnashing of teeth? The man who can leave questions like these unsettled, betrays a degree of moral infatuation and insensibility exceedingly alarming.

Dear Reader! whatever else you neglect, leave not this momentous interest in suspense. Earth with all its scenes will soon vanish. Time is your only season of probation. As you now sow, you will hereafter reap. The soul once lost, is lost irretrievably. You need not perish. The way of life is clearly marked out. If you are deceived, your deception is voluntary and criminal. If you wish to know your state, you may. Shrink not from impartial self-examination, with fervent and persevering prayer for the teachings of the Holy Spirit. It is a business upon which you must enter yourself—the writer cannot do it for you. He may furnish you with the means, but it remains for you to use them. Look to God for light. Plead with him in the language of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Should you have come to the conclusion that you are yet a stranger to grace, and are ready in the agony of your soul to exclaim,

"My former hopes are fled,  
"My terror now begins!"

let me beseech you—go at once to Christ. If you have never truly given yourself to him, do it now. If you have never repented, repent now. If God has shown you your danger, he also points you to your Refuge. The door of hope is yet open. You may yet be saved. Hasten to the Saviour of your soul. He waits to be gracious, and has assured you that you shall "in no wise be cast out."—*Helff. Inst. in.*

#### Fault-Finders.

ALL men have their faults, and it is no difficult matter to discover them; but he who loves to contemplate sin, has a better text-book at hand which he can more wisely study. Let him look within his own heart—there he can probe to the bottom, and discover the very springs of every evil thought, word and deed. The follies of men should not pass unnoticed; the voyager upon the ocean of life should know on what rocks and quicksands others have been shipwrecked. But this knowledge is of no avail to him, unless he employ it in the shaping of his own course. His greatest care should be to see that his own vessel is properly manned—that his own sails are trimmed to the favoring breeze—and he will only inquire after the latitude and longitude of others, that he may correct his own.

This race of evil spirits—these fault-finders—lived in the days of Paul, and this is his portraiture of them—"They are filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, debate, deceit, malignity; whisperers, backbiters, despisers, proud, boasters, inventors of evil things." Nor has the race been exterminated; almost in every neighborhood is the trysting-place of some of their number. Alas! I fear we all have some of their bad blood in our veins.

Oh, let us cherish those kindly impulses which God has implanted in our breasts, while we seek to eradicate the uncharitable feelings sown there by

the evil one, that we may, without fear of becoming the victims of a righteous condemnation, say with Pope,

"Teach me to feel another's woe,  
To hide the faults I see;  
That mercy I to others show,  
That mercy show to me."

Let us remember what Paul says of the want of charity: "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have faith so that I could remove mountains, and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Education is the husbandman under whose culture the human heart brings forth good or evil fruit. Show me the family where sympathy and love reign in the household, and I will show you one where each member "suffereth long and is kind, envieth not, vaunteth not himself, is not puffed up, doth not behave unseemly, seeketh not his own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." This delightful state of feeling, this heaven upon earth, I must believe, is in a great measure secured or lost by the influence exerted by the precept and example of the parents over the children.

Let us, then, who are parents, be ourselves governed by love; let the law of kindness be upon our lips; let us do to others as we would have them do to us; let us see to it that envy and jealousy find no lodgement in our own breasts; that we think as well and speak as well of every body as truth will allow, nay, that we seldom indulge in the license which truth would permit; that we never refer, especially in the hearing of our children, to the faults of others, except as examples of warning; then shall our own hearts be right toward our fellow-men, and our children, taking knowledge of us, shall be constrained to love and good works.—*Sel.*

A SECRET FOR BEING HAPPY. An Italian Bishop who had struggled through many difficulties without repining, and been much opposed without manifesting impatience, being asked by a friend to communicate the secret of his always being so happy, replied, "It consists in a single thing, and that is, making a right use of my eyes." His friend, in surprise, begged him to explain his meaning. "Most willingly," replied the Bishop. "In whatever state I am, I first of all look up to heaven, and remember that my great business is to get there. I then look down upon the earth, and call to mind how small a space I shall soon fill in it. I then look abroad in the world, and see what multitudes are, in all respects, less happy than myself. And thus I learn where true happiness is placed, where all my cares must end, and how little reason I ever have to murmur, or to be otherwise than thankful. And to live in this spirit, is to be always happy.—*Sel.*

#### How Dwelleth the Love of God in Such?

In the North Dutch Church, New York City, at one of the Union prayer-meetings, says the Editor of the *Golden Rule*, a brother, in the simplicity of his heart, offered up a single petition that slaveholding might be done away. This great sin of our nation, he coupled with others, such as Intemperance, Sabbath desecration, &c., in his prayer to the God of the oppressed. And what followed? Why, the presiding officer of the meeting said to him, "Sir, you will recollect no controverted subjects are allowed here in prayer!" The brother who committed the unpardonable sin of praying this prayer for the slave was taken by surprise. But what could he do? The prayer had gone up—entered "the ears of the God of Sabbath." The Spirit taught him to pray this prayer, "Remember them in bonds as bound with them." Furthermore, God says, "We know not what we should pray for as

we ought; but the Spirit itself maketh intercession for us." Now, the Holy Spirit did make intercession in this case and led the brother to offer up petition for the oppressed, for which he was reproved, and accused of violating the rules of the house. What now must be done to atone for this high-handed misdemeanor? Restitution could not be made; take back the prayer he could not; and to repent for offering the prayer, he had no heart for it. Sad dilemma!

Prayer in this same Dutch Reformed Church, might be made with perfect safety for China, the South Sea Islands, the heathen in distant lands—for Temperance, Sabbath-schools, &c.; but when the poor slave, for whom Christ shed his precious blood, is named, every nerve is shocked! The offence must not be overlooked! Is this Bible religion? "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me." "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." How can such men or meetings expect to promote, really and finally, the religion of the Saviour, when they are ready, in the person of his servants, to crucify him afresh, and put his doctrines to open shame by the repudiation of them.

We have hoped better things from these united efforts at God's throne, in behalf of the ungodly and ungodliness. But it seems that in them, as in certain hunker organizations of the day, prayer for the slave is an offence, and is strictly prohibited. This seems to have been the case in the First Baptist Church in Williamsburg. A beloved brother in that place had temerity to open his lips in prayer for the dumb—"those appointed to destruction;" and what was the result? The mountains were in labor! Had the poor man committed adultery, or highway robbery, a greater outcry could not have been made.—He was severely reprimanded, and well-nigh excommunicated on the spot!

In all the conservative, pro-slavery or dough-faced churches—north, south, east, west—seldom, if ever, is a single petition offered in the pulpit, or in prayer meetings, domestic or public, for those bowed under the cruel oppressor's yoke. Is it strange under these circumstances, that infidelity stalks in open day? that slaveholders are emboldened to commit the most horrid, cruel, depredations? that our nation reels to and fro like a drunken man, when Northern Churches, Missionary Boards, Tract Societies, Sunday-school Unions, hold their peace—wink at this villainy of all villainies? O, for a revival of genuine, Christ-like religion! One that begets sympathy for a man's body, in chains, while not overlooking his soul, both in its ignorance and in its sins. The Lord raise up such churches and church members as will dare to link their destiny both by way of influence and numbers, with all for whom the Saviour died, and for whom justice will yet be revealed.—*Wesleyan.*

#### Advice to Preachers.

Old John Owen says somewhere: "To preach the Word, and not to follow it with prayer constantly and frequently, is to believe its use, neglect its end and cast away all the seed of the Gospel at random." (1 Cor. i. 21.)

[As a pendant to the above waif, which we find floating among our exchanges, we give the following rules, set down, we believe, by some preacher from his own experience.—*Ed. Int.*]

1. Resolve to be brief, as this is an age of telegraphs and stenography.
2. Be pointed; never preach all around your text without hitting it.
3. State your proposition plainly, but do not stop long to particularize.
4. Avoid long introductions; but plunge into your sermon like a swimmer into cold water.
5. Condense; make sure that you have an idea, and then speak it right out, in the plainest, shortest possible terms.
6. Avoid all high-flown language; quote no Hebrew or Greek; aim to be simply a preacher.
7. Expect the Father's blessings; you are his servant, and can do nothing without it.
8. Stop when you are done.

## THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, OCT. 14, 1868

## THE THIRD COMMANDMENT.

(Concluded.)

The testimony adduced last week upon this subject showed that all unlawful oath-taking must come within the limitation of the fourth commandment. It showed also a wide distinction between judicial oaths, and the oaths referred to by the Saviour. Matt. v. 33, &c. If this is so, his language can have no bearing on, and consequently do nothing towards showing the unlawfulness of, judicial oath-taking. That it has no reference to this subject is further shown by the specifications which the Saviour has mentioned; for if the language is designed simply to forbid Christians taking oaths in courts of judicature, a great part of the testimony is superfluous. Thus he says, "Swear not at all, neither by heaven." But no judicial regulation, that we know of, requires an oath in this form. Nor can we find testimony that such ever has been the case. Then why is this prohibition? Much less are we required to swear by the earth, or by Jerusalem, or by our head. Why then, we ask again, are such prohibitions specified, if the language is designed to regulate our action in reference to judicial oaths?

But some one may say, "Does not the Saviour's language include all oaths of every kind? Does he not say, 'Swear not at all'? Have you any right, then, to limit that language to a particular kind of swearing which was designed to cover all swearing?" We reply, he only introduces as the subject of his remarks, a particular kind of swearing—oaths of performance. Would it then be proper or reasonable to suppose that he suddenly and without intimation, gives his language a universal application, so as to cover more in his conclusion, than he introduced as his subject? When he speaks of a particular kind of swearing—a kind permitted in the old dispensation, but which he wishes to prohibit in this, and tells us in regard to it to swear not at all, how can we give his language a wider extent than the subject of which he is speaking? Swear not all in this manner; take no oath of this kind. But that it is sometimes proper and necessary to limit words which are apparently absolute, the Bible furnishes direct proof. An instance comes to mind in Rom. xiv. 5. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." There, says the opponent of the Sabbath, the Apostle speaks of every day without qualification, and without limitation, and tells every man to be persuaded in his own mind, whether to esteem one above another or not; hence the keeping of the Sabbath is an immaterial matter, to be observed or not, as a man may feel disposed. But we tell them that the Apostle's subject demands a limitation of that phrase, "every day." Why? Because he is talking of feast days, not of the Sabbath; hence his language must be limited so as to except that day. By reference to Ex. xvi. 4, 28-30, we find the very same expression, "every day," similarly used. But the Sabbath is excepted, and the phrase is limited to secular time. So with the Saviour's, "Swear not at all: it is limited to the kind of swearing of which he was speaking.

That the common, irreverent swearing then prevalent among the Jews, according to the quotations given last week, was what our Lord particularly reprehended, is further shown by his closing testimony on this subject: "Let your communication be yea, yea, nay, nay," &c. Testimony or evidence as given in a court of justice, could hardly be called "your communication."

Before leaving Matt. v. 33-37, we wish to call attention to one more idea. We have noticed the fact that the kind of swearing here alluded to, was only permitted, not commanded, under the former dispensation. There was a kind which was commanded,

See Deut. vi. 13. "Thou shalt fear the Lord thy God, and shalt swear by his name." Judicial swearing must here be meant; for all common profanity and blasphemy was forbidden by the third commandment; vows or oaths of performance, were, under the twilight of that dispensation, permitted: but here we find a form of swearing which is commanded: and this must cover the only remaining kind, which is judicial. Now as the third commandment must include all oath-taking unlawful in its nature, the question here arises, Can judicial swearing be a violation of that command? In other words, did God give two conflicting commands, within a short period of each other, to be both in force during the same dispensation? No one can for a moment think it. Then a judicial oath is no infringement on the third commandment, and, hence, if the principles with which we started are correct, it is unexceptionable and unforbidden. We may inquire, further, referring to the positive precept, "Thou shalt swear by his [God's] name," did Christ come to destroy any of the direct and positive requirements of the Father?

If, now, Matt. v. 33-37, is surrendered, as containing no prohibition of judicial swearing, appeal will perhaps be made to James v. 12: "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath."

Here, as in Matt., we are to consider the context with which this passage stands, and the subject upon which the Apostle is speaking. We believe all are pretty well agreed that the book of James is addressed to the church of the last days—the remnant, living when the coming of the Lord draweth nigh. Then this testimony would be subject in a great measure, to the same objections, as that in Matt., if we apply it to judicial swearing; namely, a great part of it is superfluous: for we are not required to swear by heaven, nor by the earth. If James simply meant to caution the remnant against taking a judicial oath, he certainly would not specify two forms of oaths by which he foresaw the remnant would never be required to swear.

What, then, does he mean? Well, he directs particular attention to Job. What about Job? He passed through a fiery ordeal, (something like which perhaps awaits the remnant)—so fiery, that though he lost not patience himself, his wife did for him, and advised him to curse God and die. Job ii. 9. What! says one, you do not think James refers to common swearing? That he would address a letter to the remnant, and exhort them against profane swearing? What need could there possibly be of that? Well, let us see. Turn back to chap. iii. 9, 10. Speaking of the tongue he says: "Therewith bless we God even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Is it then a fact that those whom James can call brethren, are liable to speak out of the same mouth, cursing, as well as blessing? Ought they not, then, to be cautioned against it? Above all things, should they not be cautioned against it? By all means. So in chap. iii. 10, he tells them it ought not to be so: in chap. v. 12, he exhorts them, "above all things," not to let it be so.

Chapters v. of both Matthew and James, contain the only testimony, we believe, which is urged against judicial swearing. Those passages we have now examined, and found them, in our own mind at least, insufficient for the burden which is placed upon them. Some other points yet remain for consideration.

It is objected against oaths, that the appeal to God which they contain, implies that the person taking the oath, imprecates his vengeance, and renounces his favor, if his declaration is false. And this, it is claimed, gives them their unlawfulness. To be sure, there would be no solemnity in an appeal to God for the truth of an assertion, were it not understood that he would take cognizance of the affair, and punish the deliberate perjurer. But in case of a declaration, the truth of which we know, (and concerning no other,

of course could we swear,) should we, when we appeal to God as a witness of its truth, invoke upon ourselves the heaviest penalty conceivable in case of its falsity, what hazard do we run? None. To bind ourselves under oath to do any act, or acts, is altogether different, and is forbidden, as we have shown.

But we must not pass over "apostolic example." We believe that the apostle Paul involved himself in every essential feature of a judicial oath, in more instances than one, according to the following quotations: Rom. i. 9, "For God is my witness. . . . that without ceasing, I make mention of you always in my prayers." Here is an appeal to God as witness of the truth of his assertion. Chap. ix. 1. "I say the truth in Christ, I lie not," &c. 2 Cor. i. 18. "But as God is true, our word," &c. Verse 23. "Moreover I call God for a record upon my soul." Gal. i. 20. "Now the things which I wrote unto you, behold, before God, I lie not," &c. Phil. i. 8. "For God is my record," &c. It is objected that these expressions of Paul's, do not constitute oaths, because no mention is made of the penalty. Thus Dymond in his "Essays on Morality," p. 151, speaking of 2 Cor. i. 23, says: "In order to show this to be an oath it will be necessary to show that the Apostle imprecated the vengeance of God, if he did not speak the truth." This is surprising. A sufficient answer is found in the fact that no mention is made of the penalty in any oath before a Justice. But if, according to the definition of an oath, the penalty is implied in the appeal to God, what man of common understanding will undertake to prove that the penalty is not implied in that appeal when made by Paul, just as much as when made by any other person? If we may be allowed to offset the testimony of man against testimony of the same kind, the following extracts from Dr. Clarke, will be in place: On Rom. ix. 1, "I say the truth in Christ, I lie not," he remarks: "This is one of the most solemn oaths a man can possibly take. He appeals to Christ as the Searcher of hearts, that he tells the truth." On the words, "I call God for a record upon my soul," [2 Cor. i. 23.] he says, "The Apostle here. . . . in the most solemn manner calls God to witness, and consequently to punish, if he asserted anything false," &c.

We leave this testimony of Paul's with those who may still be disposed to dispute the lawfulness of judicial oaths. We see not how they can avoid something of a trial with the venerable old Apostle, without yielding their position.

It remains that we notice a prophecy or two applicable in the gospel dispensation, and at its close, and touching upon this very subject.

1. Isa. lxxv. 15, 16. Verse 15 contains a prophecy of the transfer of the gospel from the Jews to the Gentiles. "God shall slay thee, and call his servants by another name." Many parallel passages might be named; we will refer to only one: Matt. xxi. 43. Jesus says to the Jews, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Then the testimony of verse 16, applies in this dispensation, or under the new covenant. What is it? "That he that blesseth himself in the earth, shall bless himself in the God of truth, and he that sweareth in the earth, shall swear by the God of truth."

2. Mal. iii. 5. This third chapter of Malachi, no believer in the Third Message is at a loss where to apply. It belongs undoubtedly to the closing up of this dispensation. Mark then the testimony of verse 5: "And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers," &c. Now, if the Lord will be a swift witness against false swearers, what is the plain inference? It is that those who swear truly, will not thereby lose his favor.

To sum up the evidence on this question, we have found,

1. That the third commandment must prohibit all unlawful oath-taking.
2. That judicial swearing could not be a violation



of it; for a command thus to swear was promulgated at very nearly the same time with it, and was in force in the same dispensation.

3. That there is a wide difference between the oaths forbidden by the Saviour, and judicial oaths.

4. That the testimony of James also refers to a subject entirely distinct from judicial swearing.

5. That the apostle Paul in several instances voluntarily took upon himself a judicial oath.

6. That a plain prophecy, relating to the close of the present dispensation, enumerates *false swearers*, in the list of transgressors, thereby showing that *true* swearing is not embraced in the catalogue of sins.

Let it be remembered that we have endeavored to treat this subject simply, and exclusively in a Bible point of view. Of the objection, therefore, which some endeavor to find against oaths in their inefficiency to bind the knave and the liar, we have nothing to say; nor of their unlawful frequency and consequent abuse, as required in this country from the petty constable all the way up to the supreme magistrate of the United States, and in our various custom house transactions. We have endeavored only to ascertain in what light the Bible holds this subject, and whether the perfect law of the Lord is prohibitory or permissive as touching it. This we have felt called upon to do, in view of the repeated solicitations of correspondents for enlightenment on this point; and having done this, we must frankly avow the conviction to which we have been led, that in taking a judicial oath, we violate neither the commandments of God nor the faith of Jesus.

#### REMEMBER THE SABBATH-DAY TO KEEP IT HOLY.

WHAT law or authority has abrogated the law of the Sabbath? While the new dispensation, and the Lord Jesus Christ, the testator of the new covenant, have established the first day of the week as being the Christian Sabbath, it is worthy of remark that the Lord Jesus Christ came not to destroy the law or the prophets, but to fulfill. Why then should human laws or human actions desecrate or make void the law of the holy Sabbath?

How do the citizens of our State understand the law of the Sabbath? Our revised statutes sanction the Sabbath as a day of rest from servile toil. They impose penalties on those who violate the holy day; and still the canals of the State are kept open. Many hundreds of men and teams are constantly employed. The collectors must all be detained from public worship. Lock tenders must be at their stations. The store houses must be open, and all the long train of systematic business is leagued against the observance of the holy day of sacred rest.

When shall this evil cease? Already has the canal system almost confounded our system of State government. Is it not time for reform in this matter? We have reason to fear the judgments of God so long as we mock at his Sabbath, and trifle with his own civil laws!

Mr. Editor, will you not suggest some improvement, some systematic remedy for this monstrous evil? To me it appears almost in vain that statute laws and pulpit addresses cry reformation while this sinful practice is tolerated by the canal commissioners, and all their subordinate officers. How painful to see church members, and even deacons, vacating the sanctuary and the Sabbath-schools to take toll, to give clearances, &c., on the holy Sabbath!

If reform and repentance should not change this system of public transgression, doubtless the land will ultimately mourn, and the people tremble beneath the judgments of a righteous God.—E. B. N. Y. Baptist Register.

#### REMARKS ON THE ABOVE.

We echo the inquiry, "What law or authority has abrogated the law of the Sabbath?" And still further, we ask, What law or authority has changed the law of the Sabbath, so that it binds us to keep the

first, instead of the seventh day of the week? Our friend, "E. B." replies, "The new dispensation, and the Lord Jesus Christ, have established the first day of the week as being the Christian Sabbath."

Could not the Lord Jesus Christ have established the first day, if such had been his will and the will of him that sent him, without the aid of the "new dispensation?" Why not then say at once that Christ changed the Sabbath? Ah! some one might ask, Where is the record? And since the record cannot be found, he has brought in the "new dispensation," as the first and principal agent in establishing the first day as the Christian Sabbath; and the Lord Jesus Christ is introduced in the second place, as giving, by his *silence* on the subject, his divine assent to the change!

It therefore becomes a matter of interest to ascertain the *date* of this *new dispensation*. The first law upon record, either sacred or profane, establishing the first day as the Sabbath of rest for all, in country and town, was enacted by the council of Orleans in A. D. 538. Dr. Chambers says, "By Constantine's laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest, in the cities and towns; but he allowed the country people to follow their work. In 538 the council of Orleans prohibited this country labor." Encyc., Art. Sund. Lond. 1791. Now since this council of Orleans was held in the very year that the dragon gave his seat and his power and great authority to the beast, it appears that the Man of Sin and this "new dispensation," that "established the first day of the week as being the Christian Sabbath," are twin brothers.

\* Our writer further says, "It is worthy of remark that the Lord Jesus Christ came not to destroy the law or the prophets, but to fulfill." It is equally worthy of remark that, in the same connection, Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Consequently there can be no *change* in the law, not so much as a *letter* or a *tittle*. And yet our friend pleads for the *first* day, as the holy day of sacred rest, while the law still says, The *seventh* day is the Sabbath. How can an honest man quote this passage to prove the perpetuity of the Sabbath, and, at the same time claim that *first* day is the Sabbath, and not the *seventh*? Why was our Saviour so particular as to speak of a *letter* or a *tittle*, if he did not mean *literally* what he said?

The writer seems to look to civil law for a remedy of the monstrous evil of which he complains, and which he seems to deprecate with so much piety. "How painful," he says, "to see church members, and even deacons, vacating the sanctuary and Sabbath-schools, to take toll, to give clearances, &c., on the holy Sabbath!"

Now I would ask, Is there no law in the churches of sufficient power and authority to keep "church members, and even deacons" in their places on what they call the Sabbath? Must statute laws and "canal commissioners" be called on to keep church members and deacons at church or Sabbath-school on Sunday!

Men are free in this State to choose their own occupation. No one is compelled to take toll or give clearances who does not choose to do so. But the truth is, Sunday has but little or no dominion over men's consciences, in this land of Bibles, because there is no law of God for its observance. If there was, ministers would not be obliged to appeal to the State authorities to keep their church members and deacons at their posts on that day. But as did the "Mother Church," so do her daughters; when arguments, addressed to the understanding and consciences of men, fail to induce a respect to their unscriptural doctrines, the aid of civil law is invoked to open the eyes of the understanding, and compel respect.

Babylon is fallen, is fallen. And I pray God to hasten the time when all of his dear children will hear and heed the voice from heaven, Come out of her, my people, that ye be not partakers of her sins,

and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.

R. F. C.

#### THIS GENERATION.

THE present generation comprises those who are now alive. "This very generation will not pass away till all these things are fulfilled. Heaven and earth will pass away, but my words will not pass away." Matt. xxiv. 34, [Whiting.] Some now living shall witness the events foretold.

The second coming of Christ to establish his kingdom, and the preparation of his people to meet him, are the object and aim of Christ's teaching in the above quoted chapter. When the angel commenced his flight through the midst of heaven, proclaiming the hour of God's judgment; [Rev. xiv. 6, 7;] the signs spoken of in Matt. xxiv, were considered one of the pillars of the angel's message. The evil servant was immediately manifested, and declared that no man knoweth anything about it, and began to unite with the profane in order to muzzle those servants of God who proclaimed, according to those signs, that the Lord was coming. Here then the words of our Saviour, "This generation," &c., began to apply. It is easy to understand that the generation becoming interested in those signs as being certain precursors of the coming of the Lord, is the generation that Christ is witnessing before. In answering the questions of his disciples, he leads their minds through the most important events connected with the church, until he reaches the last generation before his second coming; and then, as though present with them, familiarly tells them all things necessary in order to excite his people to an examination of those truths connected with his coming, that they might be found watching and waiting for his coming, in his true character.

A few days since while conversing with Bro. Bates I became convinced that this subject should be more clearly delineated in order to give it force among the remnant. I was glad to hear Bro. B. say when he left that he saw light in the subject as herein presented. To commence the generation with the darkening of the sun and moon, with the view to the *events* themselves, instead of to the people becoming interested in the events, and viewing them as the signs of the end, cannot, I think, be sustained.

I do not see it necessary to be very precise as to the *point* of commencing the generation referred to, but if there is one point more probable than another, it is when the two classes of servants spoken of in Matt. xxv. began to excite public notice.

I believe with all my heart the present generation will witness the close of Gentile history, and the coming of Christ, and that we may know he is near as certainly as we may know that summer is near when the trees put forth leaves in spring.

H. S. GURNEY.

Jackson, Mich., Sept. 26th, 1858.

#### Extract from Schmucker.

Rev. xiv. 9. *Saying with a loud voice*. This third angel will follow *them* both, while the voices of the preceding angels are yet resounding through this symbolical heaven; from which we may conclude, that all three arise at least in nearly the same region, if not in the same country. He is distinguished from the second and resembles the first angel in his *loud voice*, by which he again makes a deep impression, and produces a quick and general sensation in the Church. He will roar his message through the air as he ascends, and it will reach the ear of every mortal within his sphere, in a language replete with the most appalling figures in all the writings of the prophets.

If you think you can trust in Christ's sacrifice for salvation, without obeying his precepts as a rule of sanctification, you are greatly mistaken: trust in Christ will lead you to take the yoke of Christ.

Lives addressed to those laboring with the Mich. tent, while earnestly defending the truth at Lapeer, mid great opposition.

In the olden times were heroes,  
Men with courage great and high,  
Men, who with a faith unshaken,  
Feared not for the truth to die.

In the strength of their Redeemer,  
For the right their lives they gave;  
Shrinking not when rack or faggot,  
Oped for them a martyr's grave.

And their spirit has not left us;  
Men like those are living now,  
With a faith, like theirs, unshaken,  
With a soul fear cannot bow.

Though the friends they loved and trusted,  
Meet them with averted eye,  
And in place of kindly greetings,  
Pass in stately silence by.

On! the Master whom ye worship,  
Hath the pathway trod before;  
He will strengthen and support you,  
Till your conflicts all are o'er.

J. B. EVANS.

Lapeer, Mich.

#### Whom Do We Oppose?

Do we war with flesh and blood, with principalities and powers of this world? Nay verily; we are directed to live peaceably with all men. But we are soldiers, and we are commanded to fight manfully. With whom then do we make war? What kind of an enemy have we to contend with? What are his precedents? What are his modes of warfare? Who are his allies? How long has he been in the field? What is his strength? What is the number of his army? Does he fight openly or covertly? Does he lie in wait like the tiger, to spring suddenly upon his victim? or does he go boldly forth like the lion for his prey? What kind of arms and armor does he use? What success has he had generally in battle? Whom has he conquered? When he is victorious, how does he use his acquired power? What is his object in making war? Where is his country and kingdom? How did he come by his kingdom? How does he support his power? How does he fill his ranks?

Alas! Let poor, deluded, fallen man answer these questions from bitter experience, and from the word of God. Too well he knows the arts of the tempter, and what is more lamentable, he has learned only to imitate, and fall in with the arch-seducer's power.

Poor man! Lost in the night of error, yet self-wise; benighted, yet ready to lead the blind; sick and diseased, yet boasting of health and strength; ignorant, yet ready to teach; vile, yet having no desire for purity; weak, yet proud of his little strength; oh, who can hope!

But there is a gleam of hope; the day star of Israel has arisen; the day dawns, and hope revives, as truth arises and walks forth in her majesty and power. Yes, there is hope for those who know and realize their blindness, and ignorance, and folly; there is hope in thine end, O forsaken one; thy Redeemer lives, and will stand in the latter day on the earth, triumphant over evil; he will intercede for those who feel the need of an advocate, who will obey his commands, and follow in his steps.

O thou tempted one, be courageous. Soon thy King will conquer his and thy foes; soon he will avenge all thy grievances; will end thy warfare; will heal all thy wounds; and though now thy way is thorny, soon it will be paved with transparent gold.

Thy foes are strong, but Jesus is strongest. Satan rages, but Jesus still rules the universe with mild but absolute sway. He will lead his saints to final victory, and glorious conquest over death and hell. Then thy warfare will have been accomplished.

J. CLAUKE.

BIBLES.—A Bible distributor in Kentucky reports that of thirty thousand families he visited, one-fourth had no Bible, and many had never heard of such a book at all! There were three regularly ordained ministers also, who had no copy of the Scriptures.

#### LETTERS.

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

From Sister Gurney.

BRO. SMITH: As my article on the dress question contains, or countenances, that which others condemn, I did hope it would not appear in the *Review*. But as it has appeared I wish to be better understood in regard to such things, so that I be not a cause of stumbling to any, for the Apostle says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

While we should not condemn an improvement because approved by those who have not the fear of God before them, neither should we unite with those who make this world their God, and bow at the shrine of fashion. We cannot serve God and mammon. We cannot love God and possess a spirit of this world, for the two are opposing elements. Jesus says expressly, "If ye love the world the love of the Father is not in you;" then how can we be conformed to the world? I am not careful to know whether my neighbors view me or my children as living after the latest fashion, but to show by precept and example that I am a pilgrim and stranger, seeking a better country.

While I see the nominal professors of religion enjoying the pleasures of this life, and seeking honor one of another, living at ease, satisfied with a form of godliness, I pity them and feel to say as Jesus said to Jerusalem when he wept over it, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes!" "Ephraim is joined to his idols let him alone!" They are of the world, they love their own. I expect no better things of them. But when I see and know that there are those among the remnant who are seeking and giving countenance to things not according to the spirit and teaching of Christ, indulging in those things which merely have a show of vanity and pride, thus sowing the seed of vanity in our children, I tremble for the consequence. We have been faithfully warned; live upon line! Then why so dilatory? Why live so indifferent, when "the true Witness" is ready to spue us out of his mouth?

Now consider the article referred to by Bro. Byington. I have no doubt Bro. B. has been tried by the immoderate use of hoops. I have no doubt but they have been worn imprudently, and have brought a reproach upon the cause we profess to love so dearly. A sister that will take an extreme, because another uses them with discretion, evidently is not trying very hard to get ready for the coming of the Lord; such will find excuses enough to follow any fashion she desires.

Do we realize that we are living in the time of judgment; that it may be our case is now being decided; then let our hearts be pure and our hands be clean. Let us not try to cover our ways by referring to another, and sometimes not an equal case. Now if hoops be worn with a proper motive and in a proper manner, and we teach and enforce such motive, and not suffer our children to go beyond such a principle, who will charge with sin, or throw a stone? But if worn at all seasons, and because others wear them, to keep up an appearance, what is the difference whether it be a hoop or a corded or rope skirt, or any other useless article. We trace such things to the fountain, and mourn over the state of the heart and its chilling influence upon our children.

Dear sisters, let us try to get into the work of God and be temperate in all things, not standing in the way of the work of God. Better were it that a millstone were hanged about our neck and we cast into the sea, than that we should offend any of the little ones. Let us be careful to exert a right influence over the young. They have a right to look to us for example. Let us strive to be like the holy women of old, and be early to the sepulchre, and often enquire of the Lord.

A. E. GURNEY.

Jackson, Mich., Oct. 2d, 1858.

From Bro. Curtis.

BRO. SMITH: I feel constrained to add my testimony to the truth. Seven and a half years ago, while residing in Aurora, Ind., a Bro. Case came along and presented God's holy law, and some facts concerning the Third Angel's Message; but I could not get any faith in him. Some months after, Bro. H. Edson (God bless him) came along, and as he came up to my front door, said he to me, Is the love of God in this house? I replied, It is said, If ye love me, ye will keep my commandments. The brother spent his time and money, it seemed, just to save me and my companion. He talked until eleven or twelve o'clock that night, and we parted; and I commenced to fight the Sabbath. But my dear wife became firmer in the faith. Not long after, Bro. J. N. Andrews (God bless him. I always love him) came and talked of the commandments, and faith of Jesus, and so on, to us; and he almost persuaded me to be a christian. I believe if he had stopped one day longer with me, I should have taken hold of the Sabbath. Now some six years ago, from Aurora we moved to Cincinnati, and from there to Glendale, Ohio, and spent nearly three years; and about this time our brother H. E. Carver moved to Iowa City. I took a notion of following, telling my wife that when we got there, if she would go, I would keep the Sabbath; but alas! I began to build and get gain, and forgot my promise. But thank my heavenly Father, Bro. Waggoner and Hull came along with the Tent, though against my will. After the Tent meeting, when we came to part, I told them I was sorry to see them come, and sorry to see them go away. We had a good meeting. Several came out, and there are several convinced that the Sabbath of the Lord is truth, that I think would come out if we could have some more preaching. I hope my dear brother Waggoner will come this way soon. May the Lord direct Bro. Hull so that he can spend some months with us again.

I wish to say that for fourteen years, or more, I used the filthy weed, tobacco; but through Bro. W.'s influence, and the grace of God, I threw it to the winds. That night I had a hard struggle. I recollect one gracious season of prayer we had at my house, while Bro. White led in prayer, especially for me. Well, praise the Lord, the *Review*, though once I hated it, and took it up to make sport over it, is now a welcome messenger, and you may send it along in my name. O I can sympathize with the lonely ones of the faith of Jesus. I pray God to keep me in that hour of trial, and from the plagues of the seven last vials.

Your brother in love. BENJAMIN F. CURTIS.  
Iowa City, Oct. 4th, 1858.

From M. C. Butler.

BRO. SMITH: There are a few of God's children in this place that are trying to serve him in an acceptable manner, by keeping his commandments, and having the testimony of Jesus. We are a poor, despised company of travelers, and have strong foes that would force us from our God if it were possible; but by his grace we are determined to conquer though we die.

If it is the Lord's will we would like to have some help. We think that if there could come in the spirit of meekness and wisdom, with the help of the Lord there could be some saved here. Some inquire when a preacher is coming.

M. C. BUTLER.  
E. Theiford, Gen. Co., Mich., Sept. 5th, 1858.

From Bro. Cobb.

BRO. SMITH: I would say a word of encouragement to the saints, who are trying to live in accordance with the light of present truth. The truth seems to be rising to some extent here among the hills of Vt. At Warren there has been an increase of interest for some weeks past. Two or three have decided to keep God's law, others have been strengthened to still struggle on in the straight and narrow way. I feel to heartily respond to the testimony of Bro. Loughborough in *Review* No. 18, that "the message is onward." I have felt for some time that

the time is very near when the work must be more heartily engaged in. May the Lord help me to keep pace with his truth, is the prayer of your unworthy brother.

*Roxbury, Vt., Oct., 1858.*

E. COBB.

**From Sister Gardner.**

BRO. SMITH: This morning we received No. 18 of the *Review*, for which we felt grateful, as we had been looking for it several days. It was like cold water to a thirsty man, when we read the cheering epistles from the saints, and the progress of the truth in different places. I was glad to see Bro. Byington's questions answered in so scriptural a manner by the sisters who have written. Sister Scott's letter was full and to the point. I say with this dear sister, let us not stand in the way of our brethren who are giving this last fearful warning; especially the wives of the preaching brethren. Many are so weak that they look at you instead of the Word, and what they see you wear, they feel clear in wearing, they not being dead to a love of dress. I would also enter my protest against the articles of dress mentioned by Bro. B. Who will be judge when hoops are used with moderation? Give self a little here, and it will take more. Other articles, less offensive, and with respect to health, comfort, economy, or convenience, can be worn in the warm season of the year. Let us study, dear sisters, to show ourselves approved unto God in all things. And while some show a love of dress, let us be more particular to let our adorning be a meek and quiet spirit, which is in the sight of God of great price.

It seems strange indeed that those who believe we are living in the time of the judgment of the house of God, can still cling to conformity to the world. Warnings, entreaties, and reproofs have been given on this point, and still the hearts of God's faithful, self-denying people are grieved by conformity to the world in those who profess to be followers of the present truth. Let us work fast. Destruction is coming upon all the proud and all that do wickedly.

Your unworthy sister, striving to follow the meek pattern.

D. S. GARDNER.

*Bristol, Vt., Sept. 26th, 1858.*

P. S. I hope all will obtain Spiritual Gifts or the Great Controversy. I have had the privilege of reading the most of one copy. It is what the people of God need down here in the closing scenes. How thankful we should be for this gift in the church. May we all cherish the gift, and praise the Giver.

D. S. G.

**From Eld. W. M. Allen.**

BRO. SMITH: It is with pleasure I acknowledge the reception of the *Review*, No. 18. I have ever tried to be an honest seeker after truth. For about thirteen years I have acknowledged no other Sabbath but the seventh day. I have long since thrown by the doctrine of the natural immortality of the soul, together with all its accompaniments, as an idle tale. The doctrine of the second coming of the Saviour, coming to take possession of the kingdom, to reward his saints, and sit upon the throne of David forever and ever, I fully believe. But that I understand the whole truth I do not pretend. The Third Angel's Message I do not fully understand. That such a message would be, is plain enough; but the time and manner of its proclamation is what I would wish to be enlightened upon. I have a mind that cannot rest satisfied with anything vague or uncertain. It is truth I seek, not that which will stand the popular test, but that which will stand the test of the great and terrible day of the Lord. I fear not to stand forth and teach and boldly defend that which I know to be right, but no further dare I venture.

If you should deem this worthy of publication, it would be a pleasure to me to hear it responded to through your columns.

Yours waiting for the coming of the Saviour.

W. M. ALLEN.

*Gales, Ills., Oct. 1st, 1858.*

NOTE. We send you the tract entitled "The Three Angels of Rev. xiv," which we think sets forth the three angels' messages in their true light.—ED.

**From Bro. Morton.**

BRO. SMITH: I wish to say to the brethren and sisters scattered abroad that I am still striving to overcome, that I may enter in at the straight gate. Myself and companion are alone here in the far West, in Minnesota, trying to keep the commandments of God, and to live out the faith of Jesus. We desire the prayers of our dear brethren and sisters, that we may overcome, and with the remnant stand on mount Zion.

Our hearts are made glad by the weekly visits of the *Review*. It is all the preaching, and all the social meetings we are permitted to enjoy. We feel to bless God for the admonitions and the encouragements it contains. The language of our heart is that of the Psalmist: Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting. O how much we need to have our conversation in heaven.

As I look around me and behold the careless multitude eager for this world, my heart goes out after them, and I often feel to tremble lest my example should be such as it ought not to be. How important that we let our light shine, that others may see our good works, and be led to glorify our Father in heaven. I was very forcibly reminded of this the other day, while talking with an aged neighbor of mine. Said she, I have seen so much of the inconsistent course of professors of religion, that I have come to the conclusion I will have nothing to do with it. O brethren let not this sin of inconsistency be laid to our charge. We are living under the light of the Third Angel's Message; O let that light illuminate our pathway, that we may not stumble. May we have our eye fixed on Jesus and the work that he is now accomplishing for us.

A. C. MORTON.

*Buffalo, Wright Co., Min.*

**From Bro. Loudon.**

BRO. SMITH: I would say that I am well pleased with the *Review*. It comes a welcome visitor every week. I believe its publishers are trying to get the truth of the Bible out and spread it before the people. Satan and his messengers are flooding the land and filling the ears and hearts of all that they can with fables; and many love darkness rather than light, because their deeds are evil. These are truly perilous days, and the signs of the times show us that the end of all things is at hand. What an awful day is before us! Yet peace and safety is the popular cry. Any thing suits the old Serpent, that will put far away the evil day, and still the fears of the people. What a sweep Spiritualism is taking! and the doctrine of man's immortality, as taught by the churches of the day, is its platform.

I would say to all the brethren that I am trying to keep all the commandments of God, and the faith of Jesus.

JAMES LOUDON.

*Janesville, Wis., Sept., 1858.*

**From Sister Swan.**

BRO. SMITH: I thank my heavenly Father that while I was ignorantly breaking his holy law, the precious truth was sounded in my ears; and still more, that he inclined my heart to obey it instead of the commandments and traditions of men. Although I am situated where it is very difficult for me to keep the Sabbath, and where it is impossible to enjoy the quiet so desirable, still I mean to hold on, believing that the Lord will yet work deliverance for me. It has been almost four years since I have been permitted to see any one of like precious faith. O how my heart has longed to meet once more with the dear saints of God. I think no earthly blessing would be so highly prized as this precious privilege, which perhaps I shall never be permitted to enjoy again. I could not refrain from weeping when I read in my last paper that Bro. Cottrell had been within four or five miles of us, (Troy, Geauga Co., Ohio,) and I had known nothing of it. It seemed at first that I could hardly be reconciled to it; but still it gives my drooping spirits some courage to know that there is

one family within so short a distance who are trying to obey the truth; for I had not supposed that there was a Sabbath keeper within one hundred miles of this place, or that the Third Angel's Message had ever been proclaimed within that distance. O that others in this vicinity might hear and give heed to the last message of mercy, and prepare for the time of trouble that is coming upon the earth. I do hope if any of the brethren and sisters ever come this way again, they will come and see me. The Cleveland and Mahoning Railroad runs through Mantua. Any one coming from Cleveland on this road would stop at Aurora depot and inquire for Jas. Stockdale, an uncle of mine, in whose house I reside. I would also invite Bro. and Sr. Chaffee to call on me. I live in the north part of Mantua, near Auburn, four miles from Fox's Corners in Troy.

Yours hoping if I never meet the saints on earth, to meet them in the land of rest.

SARAH M. SWAN.

*Mantua, Portage Co., Ohio, Sept. 25th, 1858.*

**From Sister Elmendorph.**

BRO. SMITH:—Living as I do, surrounded by those that profess godliness, whose scoffs and sneers I have to bear as well as from those that do not profess it, only adds faith to faith that the Lord is coming. Yet I want a disposition to pray in the hour of temptation for those that persecute and seek to destroy my faith and hope, that I may overcome evil with good. Though dark is my pathway here, I am looking forward for that eternal world of glory where all will be peace and union. I confess that I have made crooked paths, yet I still feel sure that through the grace that is in Christ Jesus I can overcome all my faults. O that at his coming I may have my lamp trimmed and burning, my garments spotless and pure. Since I heard Bro. Frisbie preached in Wright last Aug. I have been encouraged to go on, amid the storms of life, knowing the prize is at the end of the race, and is gained by the faithful. Brethren and sisters, aid me by your prayers, that my faith fail not in trying hours, and that I may at last meet all the blood washed throng on mount Zion.

Your unworthy sister, M. M. ELMENDORPH.  
*Georgetown, Mich. Sept. 1858.*

**Extracts from Letters.**

Sister M. M. Osgood writes from Bronte C. W., Sept. 23d, 1858: "I was glad to read the outspoken feelings of my sisters in regard to dress, as published in the *Review*. How can any thing that prevents a christian from kneeling until time is taken to arrange the dress, be adding to the glory of God? I have not time, neither does it seem necessary to write more on this subject for publication than has been already written; but to you, I say, lift up your voice against those fashions, which are not only a hindrance to the growth of grace in the heart, but many times an outrage upon the feelings of the modest and virtuous."

Bro. A. H. Lewis writes from Berlin, Wis., Sept., 1858. We would say to him that we cheerfully continue the paper to all who are watching the opening signs, and are interested in its columns. He says: "I have read your paper for some time, and always with interest, and I trust have often been benefited. I am not called an 'Adventist,' yet am supposed by some to be favorable to the views presented by them. I have only this to say, I love truth for its intrinsic worth, and not for the name under which it may chance to appear. I too, can see the fig-tree budding, and am watching closely the movements of 'the powers that be,' which shall say, Thy King cometh. I still wish to read your paper, and think that I shall be able within a month to make you the necessary remittance. I shall be happy to receive it yet for a time, if in your judgment you can afford to send it, although in a business point of view I have no right to ask it."

HE is truly wise whose wisdom tends to salvation.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. OCT. 14, 1888

AN individual writes from Crane's Grove, Ills., with the evident intention of giving "Mr. White," "Mr. Ingraham," &c., a sort of spiritual bastinado. If the writer believes all the absurd and silly reports mentioned in the letter, he or she is either marvelously credulous or very stupid. The document is signed "Observer." Observer will please observe that we make use of no article that has not the author's proper signature.

WE learn that A. N. Seymour has visited Vergennes, this State, endeavoring to sow confusion and discord among the flock, and to create in the minds of the people a prejudice against the truth, with his usual weapon—the foul and stinky tongue of slander: stating that Bro. and Sr. White practice mesmerism. This he *knew*, &c. &c. We are happy to have the writer's assurance, however, that no injury was done. As such is his unholy mission we would remind the church of the words of the Apostle, to mark such persons, and avoid them. Rom. xvi, 17. We bring no railing accusation against him, but leave him to the hands of Him who will mete out both to him and to his prototype, "Alexander the copersmith," their just reward. 2 Tim. iv, 14.

I wish to say to the brethren at Lapeer that I will try to meet with them at their contemplated conference, if Bro. White does not return from the East in time to attend.

As it is not probable that there will be any General Conference this Fall, I would suggest that those churches occupying central positions, who wish to enjoy the benefits and privileges of conference seasons, appoint them and give notice in the REVIEW.

J. H. WAGGONER.

## A School in Battle Creek.

It is now expected that a School will be commenced in Battle Creek the second Monday in November. An invitation is here given to all who wish to attend School, to come. The tuition for a term of twelve weeks will be two dollars and twenty-five cts. per scholar. Any information respecting the School can be had by addressing Bro. J. F. Byington of this place.

C. SMITH.  
J. P. KELLOGG.

## Note from Bro. Bates.

BRO. SMITH: The work of the Lord is progressing in Lapeer Co. Since we came here the 28th ult., we have held several meetings in different places, and are asked to leave appointments to come again. Many are inquiring about this new doctrine that was preached in the Mich. tent by Bro. Cornell and Lawrence recently. A goodly number who have recently embraced, and are now keeping, the Sabbath of the Lord our God, came together last Sabbath in this place, when five more were baptized, professing to walk in newness of life; others also are deciding to follow their example. We are expecting Bro. Lawrence to join us this week to fill our appointments and calls. Bro. Cornell left here the day after I came, to attend to his call from Ohio.

The brethren here are progressing steadily with their work on the meeting-house, and expect to have it finished ready for public worship in about four weeks.

We have appointed a meeting in Thetford, Gen. Co., to commence Oct. 12th, and continue several days.

JOSEPH BATES.

Lapeer, Lapeer Co., Oct 5th, 1888.  
P. S. My P. O. Address for the present, is Lapeer, Lapeer Co., Mich., Care of George Wright.

## Note from Bro. Hull.

Our tent-meeting at Nevada closed up night before last. The interest increased from first to last. We left a goodly number keeping the Sabbath, and rejoicing in the Third Angel's Message. We found some there who had been in the first message, but who since that time have wandered like Noah's dove in search of a place to rest their feet. They praise God now that they have found it in the Third Message. The Lord help them to stand.

M. HULL.

Bro. Hull: Your appointment for Conference in Iowa City, came to late for insertion.

RE-UNION IN HEAVEN.—I am fully persuaded that I shall love my friends in heaven, and therefore know them; and this principally binds me to them on earth. If I thought that I should never know them more, nor love them after death, I should love them comparatively little now, as I do all other transitory things.—Baxter.

## APPOINTMENTS.

Bro. and Sr. White design spending Oct. 23d and 24th at Buck's Bridge; the evening of the 26th near Rouse's Point, where Brn. Taylor and Whipple may appoint; the 30th and 31st, in Vermont, where Brn. Bingham and Churchill may appoint; Nov. 6th and 7th, near Washington, N. H., where Brn. may appoint; 13th and 14th, at Worcester, Mass.

If brethren in New England desire meetings as above, they will please give appointment of the definite place in the REVIEW immediately, and address us at Hubbard's Corners, Madison Co., N. Y. If they wish the labors of Bro. J. N. Loughborough, they will please address him at the same place, and he will probably accompany us to the above named places.

J. W.

PROVIDENCE permitting, there will be public lectures given at Clinton, Mass., on Sabbath and First day of the week, Nov. 13th and 14th.

Brethren from abroad are invited to attend. Brother and sister White will be present. Bro. Loughborough is also expected to accompany brother and sister White on their Eastern tour.

In behalf of brethren of the church at Clinton and vicinity.

O. NICHOLS.

By the request of brethren, a special meeting of the church is appointed at Clinton, on First day, Nov. 12th, at one o'clock, P. M., for the adjustment of whatever differences may exist. A general attendance of the brethren of the church in the vicinity of Clinton, and others from abroad that are implicated, is desired. By request.

Clinton is situated on the Worcester and Nashua Rail-road.

O. N.

PROVIDENCE permitting Bro. M. E. Cornell will meet with the churches as follows:

Gilboa, Sabbath and First-day, Oct. 23d and 24th.  
Lovett's Grove, Oct. 30th, commencing Friday evening and holding over Sabbath and First-day.

Portage, Nov. 2d.

## Business Items.

I. C. Vaughan: Bro. Cornell could not make it convenient to call at Hillsdale, on his way to Ohio.

D. Beebe: Your paper is paid in advance to No. 14 of next volume, at which date it will be discontinued unless you otherwise order.

H. J. Kittle: We cannot tell why you do not receive the REVIEW regularly. The fault is not in this Office.

W. E. Landon: Your Instructor is paid to the close of the present volume. There are \$0.25 your due on the paper sent to C. Barber, which with the balance of your present remittance for books, amounting to \$0.60, we apply on the extra copy which has been sent you.

Luman Carpenter: As we have not the names of those who receive the eight papers we send to your address, will you please send them, stating how far each has paid, that we may in future know to credit each person separately.

Lucia Morris: The paper has been sent regularly to Mrs. L. M. Gates, Beaver Dam, Wis, from the time her name was sent, up to the present number.

## 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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