

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. XIII.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY 10, 1859.

No. 12.

THE REVIEW AND HERALD
IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
J. P. KELLOGG, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL, } Corresponding
and STEPHEN PIERCE, } Editors.

TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

IN THE NEW JERUSALEM.

*The voice of weeping shall no more be heard in her; nor the
voice of crying. Isa. lxx, 19.*

Soon shall cease the voice of sorrow,
In the New Jerusalem!
On that bright and glorious morrow,
In the New Jerusalem!
There the saints will cease from sighing—
There is hushed the voice of crying,
And there will be no more dying,
In the New Jerusalem!

Sin and death can enter never,
In the New Jerusalem!
But the saints will live forever,
In the New Jerusalem!
There beside Life's crystal river,
Praise shall rise to God the giver,
Of the Lamb that doth deliver,
In the New Jerusalem!

With eternal life before us,
In the New Jerusalem!
Loud will swell the heavenly chorus,
In the New Jerusalem!
Martyred hosts of every nation,
Will come up through tribulation,
And obtain complete salvation,
In the New Jerusalem!

O, with them to tell our story,
In the New Jerusalem!
And behold the matchless glory
In the New Jerusalem!
And the day is nearing, surely,
When the saints who're living purely,
All will dwell with Christ securely,
In the New Jerusalem!

Portland, Me., Jan. 24th, 1859.

EDWIN C. STILES.

IMMORTALITY OF THE SOUL.

ELD. DORRITY'S DISCOURSE IN CONVIS.

DECEMBER 26th, by request of friends we listened to a discourse delivered in Convis, Mich., where Bro. Frisbie had just finished a course of lectures, and in the evening gave a brief review before a crowded audience in a large school-house. The above mentioned discourse was delivered by Eld. Dorrity, of the M. E. Church at Marshall, on the immortality of the soul. Knowing by report of the talent of the man, it was expected that something of a show of argument would be made to sustain his position. After listening to the discourse we became more satisfied than ever that talent will not sustain a position against facts. But we will give some of his positions.

In prayer at the commencement he claimed, while speaking of the impenitent, that their bodies would soon be conveyed by their neighbors to the dust, and their spirits be borne away to the judgment-seat to receive their doom. We were somewhat surprised to hear this from a Methodist minister, as

one had informed us but a few weeks previous, that the Methodists did not believe men were rewarded at death. At the close of the Eld.'s discourse we inquired whether Methodists believe men are rewarded at death, and were answered in the affirmative.

The Eld.'s text selected as a foundation for his discourse was Job. xiv, 10. "Man giveth up the ghost and where is he?" Without stopping to read the connection, the Eld. proceeded to remark: "Where are our loved ones? anywhere, or nowhere? By asking nature we should get no reply. Ask the moon, and her pale beams mock you with their silence. Ask the sea, Where are the dead? and as it covers its slumbering millions, its waves and surges roar and it gasps for more. Ask the earth, which has swallowed its thousands until it has become one great Aceldama, Where are the dead? No reply. Ask the wise man amidst his books, maps and crucibles, Where are the dead? He has no reply. No human knowledge can reveal the soul. All nature may be asked, Where are the dead? where is the soul? All nature echoes, Where? 'Life and immortality are brought to light only through the gospel.' Though man die he shall live again. His soul can never die. Nature does not teach the immortality of the soul."

He next inquired, "What is the response of God's word? The Bible asserts that they still live. The Bible teaches that man is composed of two parts: matter and an immaterial spirit." Quoted Gen. ii, 7, and remarked, "Here we learn that God gave man an immaterial spirit. God had spoken man into form, but he possessed no life. He then joined a living soul with that lifeless clod and man lived. This proves that the soul is immaterial."

The Eld. has learned something from this text that we cannot read out of it, which has probably led him to so different a conclusion in regard to its meaning; namely, that man has an immaterial spirit.

He next proceeded to prove that the soul could exist after the death of the body. First, he quoted the language used by David prophetically respecting Christ, and afterwards used by Stephen: "Into thy hands I commend my spirit," and claimed it proved that "the soul existed after the death of the body." Our reply to this was: We understand the term spirit in this text signifies *life*. Both Christ and Stephen were yielding up their lives as a sacrifice to God. Christ was yielding up his life as a sacrifice for sinners. Stephen lost his by contending unflinchingly for his faith. Christ commends his sacrifice to God. Stephen had not sought to save his life for fear of man, but yields it up and commends it to God to be kept to life eternal.

Eld. D. next claimed that Eccl. xii, 7, "Then shall the dust return to the earth as it was, and the spirit to God who gave it," proved that the soul could exist separate from the body. Although many deny it, said he, I believe this is an account that agrees with the account of man's creation in Gen. ii, 7. The spirit which God gave returns again to him at death. We believe with the Eld. that this testimony agrees with Gen. ii, 7. But the spirit which was there given was the breath. Man and beasts "all have one breath." Eccl. iii, 19.

Eld. D. proceeds: "In the Bible the immortality of the soul is not so much proved as assumed. It is treated in the same manner as the existence of God. The Bible does not prove that there is a God. The whole system of religion, however, is based on the existence of a God, and yet his exist-

ence is assumed. For instance, in the first chapter of Genesis we read, "God created the heavens and the earth."

If the Bible said "the immortal soul" did something, then of course every one would admit that there was such a thing as an immortal soul; but even the term immortal soul is not found in the Bible. If the name of God was not in the Bible, or any language that gave us to understand that there was a God, could men claim that the Bible assumed his existence? If men would really sustain the position that the Bible treats the immortality of the soul as it does the existence of God, then we will yield the point and admit the immortality of the soul. For the Bible not only many scores of times mentions the name of God, but tells us how to designate the true God. "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. x, 11, 12. If the immortality of the soul was thus treated, who could doubt that there was an immortal soul? Instead of its being thus treated, however, we read that God only hath immortality, [1 Tim. vi, 16,] and also that we are to seek for it. Rom. ii, 6, 7.

Again he said, "The Bible is as useless as Webster's spelling-book, unless the immortality of the soul is admitted. All the instructions which it gives us concerning the training of our children proceed on the ground that the youth are young immortals. The Bible is meaningless if you take away the idea of a future life."

Thus he tried to place upon us the denial of a future life, and to give the people to understand that the future life taught in the Bible is based on the ground of the immortality of the soul, instead of the doctrine of the resurrection.

He next proceeded to introduce "facts to prove that there is a future life." 1. "It is said of Enoch and Elijah that they were translated; but to deny that there is a future life there is no place to which they were translated. 2. Abraham 'looked for a city,' but did not receive it unless he is to have a future life. 'He gave up the ghost and was gathered to his people,' which is but another form of expressing, 'Into thy hands I commend my spirit.' Abraham was buried far from his people; therefore being gathered to his people could not have reference to his body; but must mean, his soul went to be with them. 3. Moses had respect unto the recompense of the reward. Not the leading of a band of slaves, but a future inheritance. Of Moses and Aaron it is said, 'they were gathered to their fathers.'"

Eld. D.'s claim that being gathered to their fathers has reference to their souls, is assumed; for the same form of expression is used in other texts where it could be applied to nothing else but the body. When Jacob's sons had brought home his son Joseph's coat of many colors, which they had dipped in the blood of a kid, Jacob supposed his son had been eaten by wild beasts, and therefore could not expect to find his body; yet he says on this occasion, "For I will go down into the grave to my son mourning." Gen. xxxvii, 35. Paul says of David, he "fell on sleep, and was laid unto his fathers and saw corruption." Acts xiii, 26. For similar instances see Gen. xv, 15; 2 Chron. xxxii, 33, and chap. xxxiv, 28.

Eld. D. "The Jews believed in the existence of spirits." To sustain this position a number of texts were quoted, the most of them having more of a bearing on the resurrection than on this question.

Eld. D. "The basis of all Christ's discourses is the immortality of the soul."

To sustain this no text particularly new was given. He quotes as one proof text, "He that endureth to the end the same shall be saved," and says, "not struck out of existence." On the case of Moses and Elias, he told us their bodies had slumbered hundreds of years. Said the case of the rich man and Lazarus was a familiar illustration of the immortality of the soul. It is distorted by some because it stands in the way of their hobby. Again, he informed his congregation that "those who believe the soul sleeps till the resurrection teach blasphemous doctrines. This is the result of ignorance."

While commenting on 2 Cor. iv, he made a strange combination of texts and palmed it off as one text. "Paul," said he, "taught that absence from the body is presence with the Lord, and said, I go to inhabit a house of my Father's prepared of Christ in heaven. I have fought a good fight, and I desire to depart and be with Christ. Thanks be to God who giveth us the victory through our Lord Jesus Christ."

After thus combining texts he exclaimed, "But Paul shouted victory too soon if it is true that the soul sleeps till the resurrection! Paul has received his crown and praised the Lord for eighteen hundred years." He wound up his testimony on this part of the subject by telling us the answer the Bible gave to the question, Where are the dead? was, that dead saints have come to mount Zion, the city of the living God. This language, however, is found in Heb. xii, and was addressed to living men. How did the Eld. learn that it referred to dead saints?

He next inquires, What does the Bible teach respecting the wicked? and gave the following brief answer: They will have everlasting punishment, [Matt. xxvi, 46,] which Paul explains to be everlasting destruction. 2 Thess. i, 8, 9. This everlasting destruction is to be always dying and never dead. This everlasting punishment will glorify God as much as the everlasting happiness of the righteous. John saw the dead come forth, and whosoever was not found written in the book of life was cast into the lake of fire. This is the second death—the death that never dies. You may ask, Have you any idea that this is literal fire? I emphatically answer, No. Sodom and Gomorrah were destroyed 1900 years before the Christian era, and yet Jude tells us they will suffer eternal punishment. And thus he wound up his long catalogue of testimony by telling us that there is scarcely a text in the Bible that could be explained without resorting to the idea that the soul is immortal.

We had good liberty in replying to this discourse, and endeavored to set forth the scripture doctrine of life only through Christ.

J. N. LOUGHBOROUGH.

Battle Creek, Jan. 27th, 1839.

Baptism—the Mode.

BY M. HULL.

I do not purpose in this article to give a lengthy discussion of the mode of baptism, but to present one or two short arguments, and quote some historical facts, showing that immersion was the primitive mode.

As far as I know, immersion is acknowledged by all sects to be baptism; and the fact that the word *baptizo* is rendered by the word immerse, by almost all translators, is a strong argument in favor of immersion, whether sprinkling and pouring are baptism or not.

But one asks why the word is not rendered immerse in king James' translation. I answer, The translators were under restrictions. There were certain ecclesiastical words which they were forbidden to translate. Nay, in his preface to the Bible [printed in 1749] remarks that "there were certain words in the Scripture which use and custom had consecrated; as, Sabbath, Rabbi, Baptize, Scandalize, Synagogue, &c., which had everywhere retained, though they were neither Latin nor English, but Hebrew and Greek, because they were as well un-

derstood, even by men of the meanest capacity, as if they had been English." There were other words left untranslated besides these named by Mr. Nay, such as, Hosannah, Hallelujah, Amen, Raka, Mamon, Manna, Maranatha, Phylactery, "for which (Peter Nead says) no reason can be given, but that they are left untranslated in the vulgar Latin." For further particulars see Lewis' History of the English translations of the Bible.

The question is often asked, Why does not John say, I baptize you *in* water, instead of, I baptize you *with* water, if he baptized by immersion? I answer, It is rendered by other translators "I immerse you *in* water." See Whiting, Macknight, and Luther's translation into the German, &c.

But admitting that "I baptize you with water," is the correct rendering of that text, is it an argument against immersion? If a dyer were to tell you, "I dye *with* liquor," would you understand that he sprinkled the liquor on the cloth, or immersed the cloth in the liquor? But inasmuch as all acknowledge immersion to be baptism, are we not on the safest side in choosing it? As Bro. Andrews has said, "In matters pertaining to this life how carefully men shun a counterfeit, and with what eagerness do they grasp after that which is true."

To illustrate, we will say that A. owes B. five dollars. B. asks A. for the money.

A. O yes, here is a V I can let you have.

B. Is it good?

A. Indeed, I do not know; some say that it is, and some say it is not.

B. Have you something else?

A. Yes: here is another bill, you can have that if you choose.

B. Is this one good?

A. Just about like the other; some say that it is, others say that it is not.

B. Well, have you something that all acknowledge to be good?

A. Yes: here is a bill which all acknowledge to be good.

Reader, which one of the three bills would you take?

Now hear the application. B. goes to A. and demands baptism.

A. (Stepping up with a bowl of water,) I can sprinkle you.

B. Hold! is that baptism?

A. Well, some say that it is, and some say that it is not.

B. Hav'n't you something else?

A. Yes: I can pour water on you.

B. Is that baptism?

A. Just about like the other: some say that it is, and others say that it is not.

B. Hav'n't you something that all acknowledge to be baptism?

A. Yes: I can immerse you. I don't like to wet my feet; besides, I don't think it looks decent for folks to go into the water; but all acknowledge immersion to be baptism."

B. I will take that which all acknowledge to be right, especially when it is as plainly taught in the Bible as immersion is. See Rom. vi; Col. ii.

But to the historical facts. Nead's Theological works, p. 260.* "And respecting immersion, I remark that the lawfulness of the mode of immersion was never denied in the first ages of the church. It is only in the present age that some have the boldness or blindness to deny immersion, and contend for pouring or sprinkling in its stead. Baptism is a Greek word, and was not translated into the English by the forty-seven (king James') translators of the common English version of the Scriptures; so that, touching the institution, we have not the English of this word in king James' translation."

A writer in the Encyclopedia gives the meaning of the word. "The word is formed from the Greek, *baptizo*, or *bapto*, to dip or wash. A linguist determines himself by his own knowledge of the Greek language, and an illiterate man from the best evidence he can obtain from the testimony of others, whom, by his education, he is obliged to trust. To the latter it is sufficient to observe, that the word is confessedly, Greek; that the native Greeks must

* I am indebted to Nead's works for the most of my quotations from history. M. H.

understand their own language better than foreigners; and that they have always understood it to signify dipping; and therefore from their first embracing christianity to this day they always have baptized by immersion."

This is an authority for the meaning of the word baptize, infinitely preferable to the European lexicographers. So a man who is obliged to trust human testimony, and who baptizes by immersion because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it, and in this case the Greeks are unexceptionable guides, and their practice is in this instance the safe ground of action."

"Baptism," says Martin Luther, "is a Greek work, and may be translated a dipping—when we dip something in water that it may be covered with water; and though it be for the most part almost altogether abolished, for neither do they dip the children wholly, but sprinkle them only with a little water—they ought nevertheless to be wholly dipped, and presently drawn out again; for that the etymology of the word seems to require. I would have those that are to be baptized, to be wholly dipped in water as the word imports, and the mystery doth signify."

Says Calvin, "The word baptize, signifies to dip, and it is certain that the rite of dipping was observed of the ancient church." *Just. Lib. iv, 13, 19.*

Says Dr. Owen, "For the original and natural signification of the term baptize, it signifies to dip, to plunge, to dye, to wash, to cleanse. No honest man who understands the Greek tongue can deny the word to signify to dip." *Posthumus works, p. 581.*

Beza writes as follows on Matt. iii, 11: "The word baptize, signifies to dye, by dipping or washing, and differs from the word *dunai*, signifying to drown, or go down to the bottom as a stone."

Joseph Meed says on Titus iii, 2: "There was no such thing as sprinkling or *rantism*, used in baptism in the apostles' days, nor many ages after them." Testimony of learned Pedito-Baptists.

Doddridge says, "Buried with him in baptism. Col. ii, 12. It seems the part of candor to confess, that here is an allusion to the manner of baptizing by immersion." *Family Expositor, Note in loco.*

John Wesley says, "Buried with him—alluding to the ancient manner of baptizing by immersion." *Note on Rom. vi, 4.*

Says Wells, "St. Paul here alludes to immersion, or dipping the whole body in the water in baptism, which he intimates did typify the death or burial (of the person baptized) to sin, and his rising up out of the water did typify his resurrection to newness of life. Wells' Illustrated Bible on Rom. vi, 4.

Witsius says, "How were the Israelites baptized in the sea, seeing they were neither immersed in the sea, nor watered by the cloud? It is to be considered that the Apostle here used the term baptism in a figurative sense, yet there is some agreement to the external sign. The sea is water, and a cloud differs but little from water. The cloud hung over their heads, and the sea surrounded them on each side; and so the water in regard to those that are baptized." *Examiner, Vol. i, p. 185.*

Confession of Saxony. "I baptize thee. That is, I do witness that by this dipping thy sins be washed away, and that thou art now of the true God."

As I have already lengthened this article beyond what I expected, I close by referring the reader to Bro. Cornell's "Facts for the Times," where they will find more evidence upon this subject.

Russaville, Ind.

Perdition!

WHAT a solemn thought, that some men are now living, with high hopes of heaven, who are yet in the way of death: whose end is destruction, whose god is their belly, who mind earthly things: "Is it I," should be the soul-stirring question with us all, since the Scriptures come very close home on this point, to the remnant, "the twelve tribes of the children of Israel scattered abroad." The Apostle says, and doubtless in connection with his judgment-hour work, anticipating a sifting, "But we

are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 39. It is truly a matter of rejoicing and comfort that these words were written. May we then continue faithful to the end, till the Lord comes. He has already declared that "the just," or the saints, "shall live by faith." Verse 38.

Pressed by the world, the flesh, and the devil, we may justly conclude that "yet a little while and he that shall come will come, and will not tarry." Finally, then deliverance will come to all the truly faithful, whose faith has saved them from sin, from filthiness, "from fleshly lusts that war against the soul."

The point that the Apostle is making is clearly seen by a reference to the prophecy of Hab ii, from which he quotes. The vision is now truly being written and made plain on tables; and though (as we see in the prophecy referred to, verse 4) men's souls will be lifted up; that is, they will manifest a spirit of opposition to the work of God, and finally carry out their opposition in settled persecution, yet the just shall live by his faith. Paul's advice, as well as his encouragement, at this point of time is altogether necessary, "Ye have need of patience."

There are many ways that lead to perdition. But it is clearly intimated that to reject the light of the third message of Rev. xiv, is certain perdition. To believe is salvation, is life. Glory to God! It is possible to be saved, even in these last days of peril, even though between us and the new heavens and earth, there is a fiery void in which ungodly men receive perdition. (Utter destruction, Web.) Yet while mercy still lingers, the efforts of those who see the day approaching, should be unmitigated to save some, yea, many. And while thus engaged for others, we must keep under the body, the fleshly lusts that war against the soul. He that *overcometh* shall inherit all things.

There is yet another way that it might be well for us to contemplate for a moment, which Paul describes as follows: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." Are we not content and thankful with our common blessings of food and raiment, though poor and common? Let us fear. The world is represented by the apostle James just at the end, when the coming of the Lord is near, as fattening themselves. See chap. v, 5. The Lord also says they shall be eating and drinking as in the days of the flood. If the remnant people would generally retrench their expenses in relation to eating, drinking, and apparel, would it not afford a vast resource for meeting the necessary expenses of traveling messengers?

When we consider what is said of "the Elias that was for to come," as to his eating, and apparel, we should be content to let our moderation be known, in this direction, to all men.

Red Oak, Iowa.

J. DORCAS.

Who are the 144000?

THE two-horned beast of Rev. xiii, will cause all, both rich and poor, free and bond, to receive the mark of the ten-horned beast, or Papacy, in their foreheads or hands. This mark will be enforced under a fearful penalty; but some will be found who will not receive the mark, being willing rather to die than obey the dragon's voice of this lamb-like power.

In Rev. xiv we find a fearful warning raised against receiving the mark, threatening those who receive it with the seven last plagues; for in them is filled up the wrath of God.

In Rev. xv, we find a company spoken of as those who had gotten the victory over the beast and over his mark; and they stood on a sea of glass, having the harps of God. We learn from Rev. iv, 6, that the sea of glass is before the throne, and that the throne is in heaven, [Rev. iv, 2,] (which those who believe that the saints will never leave the earth, will do well to notice,) and they sing a new song, the song of Moses the servant of God, and the song of the Lamb. Moses was a type of Christ, [Deut. xviii, 15,] and when he had led the children of Israel out of Egypt, through the Red sea, and deliv-

ered them from their enemies, they sung a song of deliverance. Ex. xv. So these, when delivered from the power of the beast, the antitype of Egypt, by our Saviour, the antitype of Moses, will sing a similar song, a song of deliverance.

All this is to happen near the pouring out of the seven last plagues, which is definite enough in respect to time. In Rev. xiv, this same company is mentioned, they having the harps of God, and singing a new song, a song of victory over the beast, and a song of deliverance; and they sing it just where those of Rev. xv sing the song of Moses and the Lamb: before the throne and the four beasts, standing upon the sea of glass which is before the throne. They were seen on mount Zion, in the New Jerusalem, which is in heaven. Heb. xii, 22.

Having now found that the 144000 of Rev. xiv, and the company of Rev. xv, are identical, let us see if they are those that are redeemed from the grave, or those who are alive when Jesus comes. We learn [chap. xiv, 4] that they are redeemed from among men. They are sealed in their foreheads for the marriage supper of the Lamb. "Arise up and stand, behold the number of those that be sealed for the feast of the Lord." Apoc., 2 Esd. ii, 38. But we have shown that the 144000 are delivered by the Lamb, which will be when he comes with the clouds of heaven; consequently they will be waiting for Jesus at his coming, and of course watching for his return. Of these Christ says, "Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke xii, 37. Some may contend that the 144000 are Jews, because they are sealed of the tribes of the children of Israel, 12000 out of each tribe; but as these are the antitype of those saved out of Egypt, it is but natural to divide them equally among the twelve tribes of Israel, God's people being the true Israel.

Friends, who of you will not forsake the world and receive the seal of God in your foreheads, and incur the wrath of the beast, for the privilege of being among the 144000? It is a glorious privilege! one that no others can have. No wonder then that those who live in the time of the end are called blessed; but how few esteem these favors. Two marks are before us, both to be in the forehead: one is God's, the other is the beast's. Which will you choose? Take God's and he will deliver you in the time of trouble soon coming on the earth, and give you a place among the 144000. Choose the beast's, and you must suffer the wrath of God. May you choose the better part and stand with the saints on mount Zion. Amen.

E. B. SAUNDERS.

Love of Money.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. vi, 10.

Covetousness is a spiritual malady of the chronic form: and it is a disease which will not yield to any common curatives; for while other diseases of the mind are often quickly cured, this seldom yields except to a long course of skillful treatment.

The person affected deeply by this disease, often imagines himself quite well, and of course he refuses medical aid; and nothing will irritate the patient more than to tell him that he is in danger: he is blind to his symptoms of disease, often to the last moment of life. I once visited the dying bed of a very miserly old gentleman, and in the agony of his struggle I understood him to say, "Who will take care of my money?"

But this disease takes various forms, and assumes a variety of types; but in all of them I have remarked that the same nervous irritability exists, thus making it almost impossible to approach the patient, and he generally dies without pity from friend or foe, and bequeaths his disposition to his heirs.

For rich men who are afflicted with this disease, I would recommend emetics, until they throw up 100 dollar bank bills pretty freely; and for men not so able, smaller amounts, say 10s and 20s; and poor men who are afflicted, must take the same

course, as they can bear, and they will find their spiritual health greatly benefited.

I am confident that many very poor men are badly affected by this disease, and they must certainly pursue the same course. They must not think that they can go free. Let them think of the poor widow whom Christ saw casting her mite into the treasury. She was so afraid of this disease of covetousness that she took this medicine as a preventive.

And now let us all who want to overcome, even if we don't believe we are covetously affected, let us take preventive measures, and take freely of these emetics, until we feel that we are free. "The liberal soul shall be made fat." Now is the time, while money has a value; for soon it will be a drug upon the hands of the holder. J. CLARKE.

Tobacco, Again.

BRO. SMITH: In *Review* No. 9, is a piece headed, "To cure the appetite for Tobacco." It may be a very good cure; but I propose an item of my own experience. I have used tobacco more than twenty-five years, chewing and smoking, sometimes to excess. Knowing that it injured my health, I often proposed to myself to leave off the use of it, considering it a useless and filthy habit, and as often did so for a few days at a time; but never effectually until the "Present Truth" convinced me that it was sinful. From the hour that I decided that it was my duty to abstain from the use of tobacco, not a morsel, nor any quieting substitute has been used. Perhaps, also, no person thought more of a cup of good and strong tea or coffee than myself; but it being like tobacco, both poisonous (for all green teas are poison) and useless, the use of it is sinful; and if sinful, then it is my duty to abstain from the use of it. This I have done now for more than three months, with little or no inconvenience, but much profit to both mind and body. The book of directions for our use, says that the willing and obedient shall be blessed; that is, the honest soul that wants to know his whole duty, and desires with strong desire to do his heavenly Master's will, and makes entire consecration the only rule of action, the continual aspiration of the heart being, "thy will be done," [Rom. xii, 1, 2,] such will have grace given sufficient to correct every error, and obtain a perfect cure for every sinful habit.

The Third Angel's Message calls for entire consecration. Rev. xxiv, 12. Our Pattern was pure; no poisonous weed stained his lips nor exhilarated his mind or body; but the will of his heavenly Father was more than his meat and drink; and it may be ours. H.

Lapeer, Mich.

FAITH AND WORKS. 'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; but yet, put out the candle, and they are both gone, one remains not without the other; so it is with faith and works.—Selden.

A BIGOT. The celebrated John Foster thus describes a bigot: "He sees religion, not as a sphere, but a line, and it is a line in which he is moving. He is like an African buffalo—sees right forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards, on the one side or the other."

GOD UNCHANGEABLE.—There are many Christians like young sailors, who think the shore and the whole land do move, when the ship and they themselves are moved; just so, not a few imagine that God moveth, and faileth, and changeth places, because their godly souls are subject to alteration; but the fountain of the Lord abideth sure.—Rutherford.

THE FOREST TREES.—Build your nest on no tree here; for you see God hath sold the forest to death, and every tree upon which we would rest is ready to be cut down, to the end that we may flee and mount up and build upon the rock.—Rutherford.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, FEB. 10, 1859.

THE REJECTION THREATENED TO
THE LAODICEANS.

"So then because thou art lukewarm, I will spue thee out of my mouth." Rev. iii, 16. That the lukewarm state here brought to view has been, and perhaps in a great measure now is, the condition of the remnant people of God; and that the fate here pronounced against them is but a just portion for those who remain in this condition; and that no language could be found to express a more utter and abhorrent rejection of a professed servant by his Lord and master, are points upon which all will be pretty generally agreed.

It is concerning the manner of this rejection that we here wish to offer a few thoughts. If the conclusions to which many have been led, who love the truth, and are daily searching for it, not only from an examination of the Scripture itself, but from observation in the living church, be correct, then have we great cause for humility and deep searching of heart before God.

It may have been the general expectation that the time of decision in our cases, the period of the rejection of the lukewarm, the separation of the zealous from the indifferent, in short, the spueing out, would be accompanied with manifestations of divine power, and an agonizing consciousness on the part of the rejected of their true condition: indications which would leave no doubt of the fearful decision that had passed in the courts above. And there may be some who are dreamily settling down, and resting on, in the expectation that some divine manifestation will raise some beacon of alarm for them, ere their cases become particularly dangerous. The conclusion alluded to above, however, is far different from this. It is that the separation is to be a gradual work, not a sudden one; that it is to go on slowly and silently, the unfortunate victim of lukewarmness receding by almost imperceptible degrees from the church of God, till, at last he suddenly finds himself entirely without its pale.

What follows from this conclusion? Chiefly this: that any departure in our feelings from that unity which should characterize the people of God, any waning away in our hearts of love to God or our neighbor, any decrease of faith, any abatement of our zeal, any relaxation of deeds or desires for the advancement of the good cause, are tokens of our downward tendency.

We might look at the matter in a still closer light, and say that no increase on our part of these various emotions and efforts in behalf of truth, is a symptom equally alarming; for it is not necessary that those who fail of overcoming at last should positively retrograde in order to meet that calamity. Their standing still while the church moves on, their remaining on their dead level while the church rises, will produce a separation equally broad and distinct. They have but to remain where they are to find a state the end of which is, to be spued from the mouth of the faithful and true Witness. Fellow-travelers to Mt. Zion! laborers for eternal life! what are we doing to guard against this so fatal an issue, so total a blasting of all our hopes? Are we content to let our love grow cold, our faith decrease, our zeal abate, and our efforts diminish? Are we satisfied with any doubtful evidence of an acceptable standing before God? Or are we alarmed at any symptoms that point otherwise than upward to life and glory? These questions must all be answered, answered correctly, answered by deeds which speak louder than words; and thus they will be answered, by every victor in this great warfare.

We have said that the conclusion here advanced, is partly the result of observation in the church. Scan the broad field and see if for it there is not abundant ground. Do we not everywhere see a portion of them manifesting signs of life, showing a disposition to

come up to the high place of the church's privilege and duty, and exercising some of that zeal which the true Witness calls for, in turning unto him with all their hearts? while a portion are still resting on, not only not rising, but manifesting no desire to rise, indifferent, faithless, zealous, lifeless, a weight and hindrance to the church, but yet guilty of no out-breaking offenses, which might furnish the church with a sufficient pretext for withdrawing themselves from their fellowship and their influence. This can but be the incipient tokens of the final result. This line of distinction must grow more and more distinct, till the time comes when the true Israel of God, in more than a literal sense, will have no feeble ones in all their ranks.

This work of separation should be no cause of discouragement to those who remain true to their calling. That some give up and go back does not disprove the validity of the truth we profess, nor the genuineness of the cause we love. That would indeed be a strange net that gathered good fish only. We may expect that in every draft the truth makes from the ranks of the enemy, the bad will be mingled with the good. If these will only separate themselves, they will simply save the church the trouble of a withdrawal.

But we may be sure that the number of the redeemed will be made up. God has yet a hundred and forty-four thousand who have not bowed the knee to Baal. These will all in due time be brought to light, and exalted to the glorious privilege of sitting with their Saviour on his throne. Rev. iii, 21.

PRIDE vs. DECENCY.

THERE are extremes in everything. One by the ridiculous lengths and disgusting foppery of pride, may render himself offensive both to God and all christian men. Another may place himself so far upon the opposite extreme as to border on filth and squalor, and thus become no less offensive. We can hardly consider it a virtue, if, in our endeavors to avoid the first extreme, we get upon the latter. We have heard of its being charged against some Sabbath-keepers that they had not pride enough to be decent. We fear that in some instances, and in the common acceptance of the term, this charge is too true.

To that form of expression however, we take some exception. We cannot speak of a person's not being proud enough to be decent; for no pride is involved in decency. A person may in all points manifest the most scrupulous decency, and yet from the sin of pride be free as an angel. Pride is in the most unmeasured terms condemned in the word of God; and those who harbor it are held up as objects of God's hatred here, and doomed to devouring fire hereafter; but decency is a duty everywhere enjoined upon us, as a duty which we owe to those around us, and to God. Mark God's dealings with his ancient people, and see with what strictness this was enjoined upon them. Let all things, says Paul, be done decently and in order. If this is a good principle in the regulation of churches, it is no less so for families and for individuals; and it applies no less to a condition than an act. It is no less our duty to be decent than to act decently. Away then with the false idea that a man must be dirty in order not to be proud. Neatness and decency every one can and should maintain, in their dwellings, in their person, in their dress, in their speech, in everything. Let none then be proud, but let all be decent.

SYSTEMATIC BENEVOLENCE.

This subject was set before the readers of the Review last week; and perhaps you would like to learn how the matter progresses in the Battle Creek Church.

Forty-six brethren and sisters in the Village have cheerfully given in their names, stating the amount they wish to lay by in store each week for the cause. Quite a number more in the vicinity will do the same.

The amount of property given in is \$9600. This consists, with a trifling exception, in the small houses and lots owned and occupied by the brethren. On \$5400, the owners choose to pay two cents a week on each \$100. On \$4200, one cent.

Also eleven brethren propose to give ten cents each week; one, twelve cents; two, seven cents; and seven, five cents.

Six sisters propose to give five cents each week; two, ten cents; two, four cents; four, three; and nine, two cents.

These sums seem very small at first sight; some may think too small to mention; but they amount in one year to the sum of \$211.60. Others in the vicinity, who usually or frequently meet with the Battle Creek Church will probably raise this sum to \$300 a year.

This may look like a large sum for so poor a Church, mostly day-laborers, to raise; but it can be easily raised when all act upon this system. It is small when compared with what this Church has raised for the cause for a few years past.

It is time that all shared the blessings of the cheerful giver. God loves such. Young men in this Office have usually given yearly from \$20 to \$30. Now by giving ten cents each week, the yearly amount is only \$5.20. Let this work of giving be equally distributed, and let the cause be fully sustained, and all share the blessing. This system carried out properly will serve to unite in prompt action, in sympathy and love, the waiting people of God. J. W.

HOOLINESS.

THE Lord has ever required his people to be holy, and without holiness no man shall see the Lord. Blessed are the pure in heart, for they shall see God. Nothing short of a perfect consecration to the will and service of God is acceptable in his sight. Says Paul, And the very God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. v, 23. We must be given to God without reserve, in order for this to take place. The Lord never accepts of half the heart. It must be a full surrender; and there must be a continual living up to the light given.

In order to the development of a perfect character, God has given us a perfect law by which to live. Nothing short of a perfect submission to this law, in the Spirit as well as the letter, will do. In past generations the claims of this law have not been understood by the mass of christians. Yet doubtless God has accepted of every fully consecrated heart, knowing their willingness to walk in all the light they saw. The times of this ignorance God winked at, but now he commandeth all men everywhere to repent of their violations of the fourth commandment, and keep the Sabbath of the Lord. With this light shining upon our pathway, it is in vain to talk of holiness and sanctification without walking in the light. Yet we find men whose professed holiness and sanctification serve as a perfect shield to ward off the rays of divine light which are now shining from the word of God. Their language seems to be, "I am sanctified, and am under the constant guidance of the Holy Spirit. The Lord blesses me continually, which he would not do if I were transgressing the fourth commandment; therefore the first day of the week is the christian Sabbath." Such holiness as this God abhors. It does not exceed the righteousness of the scribes and pharisees, and the Lord has said that such shall in no case enter into the kingdom of heaven.

Some people have the faculty to work themselves up into an excited state of mind, and they then fancy that they are the peculiar favorites of the Almighty. That they are under the immediate direction of the Holy Spirit. Instead of bringing themselves into subjection to the law of God, they make God approve of all they do. Others, that are living nearer to the requirements of God, feel a constant sense of their unworthiness. They cannot feel as others feel, and therefore go doubting their acceptance.

Doubtless both these classes are in error. The conscientious, desponding one should look up, and by

faith claim the promises of God. And both classes should know that feeling is not faith. The poor publican went to his house justified, rather than the boasting pharisee.

Brethren, let us strive for holiness, for entire consecration, perfect sanctification. It is for us to enjoy, or God would never have required it. But let us seek for it in the appointed way—by obedience to God and the exercise of faith in Christ. One of these alone is insufficient; we must keep the commandments of God, and the faith of Jesus. We must, if we would be translated as Enoch and Elijah were, walk with God as they did. O that every thought may be brought into subjection. The commandment is exceeding broad, but no impossibility is required of us.

But in regard to the profession of our attainments in christian perfection, let us be as modest as the Apostle Paul. Said he, "Not as though I had already attained, either were already perfect; but I follow after," &c. Let us follow after, knowing that it is not a vain pursuit; but let us not boast of our attainments, but leave that to the judgment of God. Satan is pleased to have a person profess high attainments in holiness, even perfect sanctification. When one is sufficiently exalted for that, the enemy will seldom, if ever, fail to bring a reproach on the cause of truth through him.

We may enjoy the presence of the Spirit of God, and be led by that Spirit. And unless we have the Spirit of Christ, we are none of his. But all is not of the Holy Spirit that is said to be in these days of apostasy. That Spirit never leads a man to transgress the word of God. By their fruits ye shall know them.

R. F. C.

SPIRITUALISM.

SPIRITS DENY THE FALL OF MAN.

"Man never fell. . . . The idea of total depravity or original sin, in the human race, is an absurdity, a relic of the past, developed in mythological times."—*Spirits through Finney, Messenger No. 11.*

THEY DENY THE RESURRECTION.

The *Spiritual Telegraph*, No. 34, speaking of the resurrection of the body of Christ, says:

"It was contrary to immutable law, hence could not be." Of Lazarus the spirits also said, "Were you there sir, to know that his body was putrid? It was not."

THEY BLASPHEME.

"Your angelic fathers, by the wisdom of God, are allowed to come unto you, and do away with the wicked precepts of your Bible."—*A. W. Hoar, medium, p. 95.*

THEY DENY THE EXISTENCE OF THE DEVIL OR EVIL SPIRITS.

"I asked if there was any Devil? Answer. 'No!' Are all spirits happy after death? Ans. 'Yes, measurably.' What church is nearest right? Ans. 'Universalist doctrine is nearest right.'—*Telegraph No. 3.*

"There are no bad spirits, that is, no devils or demons. Those spirits we have conversed with will not allow us to use the term."—*Supernal Theology, p. 71.*

"The spirits utterly disclaim all truth in the imaginations of individuals who believe in the doctrine of evil spirits."—*Teacher, p. 116.*

Remarks. Seducers, like the first murderer generally carry a mark, but always deny their true character, and assert their perfect innocence to throw victims off their guard. Satan has always denied his own existence, or advertised himself dead. But the Bible advertises him "working with all power and signs and lying wonders to deceive," and this is why the spirits are trying to destroy the confidence of the people in the Bible.

THEY DENY DEATH.

"Ye shall not surely die," but "be as gods, knowing good and evil."—*Gen. iii, 4, 5.*

M. Barnum, (Spiritual lecturer) says:

'For death is not death! There is nothing in life

that can die! But all that there is of thought, and feeling, and life in the man, will continue to live."—*Discussion with Van Waggoner.*

The *Banner of Light*, of Feb. 20th, 1858, speaking of the death of Mr. Wright, says, "Another soul has been resurrected from death unto eternal life."

That these lies of Satan have become popular cannot be denied. President Fairfield, now Lieut. Governor of Michigan, on the death of Eld. David Marks, says,

"Die! It is not death! It is but the budding forth of eternal life."—*Letter to Mrs. Marks.*

Prof. Finney of Oberlin College in preaching the funeral sermon of Eld. Marks, said:

"Death has no more to do with him. He lives for ever. Do not let us conceive of him as to be carried and left in yonder grave-yard. O no. He is beyond the reach of death and the grave. We may carry the frail tabernacle in which he lived, as we might carry the clothes he wore, and leave them in the grave. But Bro. Marks will not be there. No, there is no dark, cold, damp grave to him, but bathed in the sun-light of heaven, he walks the golden streets and gazes upon the ineffable and unsullied glories that surround him for ever."—*See Biography of Eld. D. Marks.*

Contrast the above testimony concerning death, with that of Job on the same. That the contrast may be more apparent we put the pronouns "he" and "him" in italics.

Job xiv, 1, 2. "*Man* that is born of woman is of few days, and full of trouble. *He* cometh forth like a flower, and is cut down: *he* fleeth also as a shadow, and *continueth* not. But *man* dieth and wasteth away, yea, *man* giveth up the ghost, and where is *he*? As the waters fail from the sea, and the flood decayeth and drieth up; so *man* lieth down, and riseth not; till the heavens be no more *they* shall not awake nor be raised out of their sleep. O that thou wouldest hide *me* in the grave, that thou wouldest keep *me* secret until thy wrath be past, that thou wouldest appoint *me* a set time and remember *me*." "If I wait, the grave is mine house, . . . *They* shall go down to the bars of the pit, when *our* rest together is in the dust." "For I know that thou wilt bring *me* to death, and to the house appointed for all the living." Job xvii. 13, 16; xxx, 23.

"*His* breath goeth forth, *he* returneth to *his* earth, in that very day *his* thoughts perish." Ps. cxlvi, 4.

If the truth is not yea and nay, then verily Prof. Finney's position cannot be true; for there cannot be a more palpable contradiction, than exists between the above two descriptions of death. "Thy word is truth." Amen. M. E. CORNELL.

Columbus, Ohio, Jan. 5th 1859.

CALL TO THE PLAINS OF ONO. NEH. VI.

NEHEMIAH was using his best energies, with all the skill, ability and capital he could command, to rebuild the prostrate walls of Jerusalem, and for this purpose he had by his influence and wealth, gathered around him many of the Jews, who had been carried captive into Babylon, and they, led on by him, were steadily and laboriously progressing with the work in spite of the efforts of the enemy, who were determined to first hinder, and then put an entire stop to the work.

The heathen around about them, had tried to terrify Nehemiah and his countrymen, and failing in this, now they would try artifice; and so the invitation was sent to Nehemiah to meet them in some of the plains of Ono. Perhaps they meant to assassinate him then, or they would perhaps by thus getting him to consult with them, gain an advantage by his virtually acknowledging their right to call a conference; or some other artful design.

But Nehemiah saw through their design; well he knew that he was clothed with authority from Artaxerxes, and what cared he for the howlings of such wolves as Sanballat, and Geshem, and Tobiah, and Gashmu? They might threaten or coax, it was all alike to his manly heart. He had a great work to do, he could not come down to attend to their wolf-

ish or foxy councils. No; not he. Little did Sanballat dream of the spirit that gave life to the heart of the governor, Nehemiah.

So now we are employed in rebuilding the prostrate walls of spiritual Jerusalem. One stone after another is laid. The builders are in motion, and in spite of the enemy the walls are steadily rising. Much rubbish is to be removed, much hard labor to be performed, but the wall must rise, for the Scripture says it, but the enemy says, no.

Sanballat and Geshem, and Gashmu, and Tobiah, are intriguing and threatening, and in every way endeavoring to hinder and stop the work; but the builders have the sword in one hand, and the implements of labor in the other. Nothing daunted they labor night and day upon the wall, and will until the last stone is laid.

No laborer thinks of stopping to notice the Geshems or the Tobiahs of the 19th century. No, they know too well that their Artaxerxes has clothed them with authority, and why should they do anything but smile at the howlings of the gaunt wolf that screams defiance? The Nehemiahs do not fear them.

J. CLARKE.

EGOTISM.

"Egotism," says one, "what has that to do with present truth?" It has no connection with it brother, and if you or I are tinctured with it, the sooner we get rid of it, the better. Egotism is self-commendation; and a species of pride which will mar our spiritual enjoyment, drive away from us the Holy Spirit, and shut us out of the heavenly city. It is a sin which may be within our hearts while we are unconscious of it. The most common way for it to manifest itself is, for us to feel ourselves above most of our brethren, with regard to a knowledge of divine things, when at the same time there may be about us those who could (perhaps) instruct us in the first principles of christianity. And as to spirituality they may be far in advance of us. The Apostle Paul tells us that "they that compare themselves among themselves are not wise," and that "not he that commendeth himself is approved, but whom the Lord commendeth." Let us remember that the humble publican went down to his house justified, rather than the proud Pharisee. The Bible tells us that "charity vaunteth not itself, is not puffed up," and that though we have all faith, so that we can remove mountains, and have not charity, we are nothing.

We have in the Bible many cases of the manifestation of God's displeasure towards those who were disposed to commend, or exalt themselves. In Luke, ix, it is said that James and John were so much offended with the Samaritans, that they asked the Saviour if it was his will that they should command fire to come down from heaven and consume them? But Jesus turned and rebuked them saying, "Ye know not what spirit ye are of." The seventy disciples sent out by our Lord, returned, saying, among other things, "Even the devils are subject to us through thy name." "In this," said Jesus, "rejoice not that the spirits are subject to you, but rather that your names are written in heaven." In Num. xx, 10, we are told that at the water of Meribah, Moses and Aaron gathered the congregation of Israel together, before the rock, and said, "Hear now ye rebels; shall we fetch you water from the rock?" Shall we do it? In this they exalted themselves before the people, as if it was by their own power that the waters gushed forth. But what was the answer of the Lord? "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Neither of them were permitted on account of this sin to enter the earthly Canaan, and if we are guilty of the same kind of sin, unrepented of, shall we be permitted to enter the heavenly Canaan? It illy becomes those who profess to believe that their Lord is coming, and that he is now even at the door, to indulge in pride and worldliness. Do not let us find fault with the sins and follies of Babel, and at the same time have our own garments stained with her filth! We have but a short time to work in, and oh, how much there is to be done! God is able and willing to give us grace, that we may be cleansed from all filthiness of the flesh and spirit.

He that overcometh shall inherit all things, and I will be his God, and he shall be my son. Rev. xxi, 7.

W. S. FOOTE.

Pendleton, O.

LORD'S PRAYER ILLUSTRATED.

BY PIERRE BERNARD.

OUR Father—

By right of creation,
By bountiful provision,
By gracious adoption;

Who art in heaven—

The throne of thy glory,
The portion of thy children,
The temple of thy angels.

Hallowed be thy name—

By the thoughts of our hearts,
By the words of our lips,
By the works of our hands.

Thy kingdom come—

Of providence to defend us,
Of grace to refine us,
Of glory to crown us:

Thy will be done on earth as it is in heaven—

Toward us without resistance,
By us without compulsion,
Universally without exception,
Eternally without declension.

Give us this day our daily bread—

Of necessities for our bodies,
Of eternal life for our souls.

And forgive us our trespasses—

Against the commands of thy law,
Against the grace of thy gospel:

As we forgive them that trespass against us—

By defaming our character,
By embezzling our property,
By abusing our persons;

And lead us not into temptation, but deliver us from evil—

Of overwhelming afflictions,
Of worldly enticements,
Of Satan's devices,
Of error's seductions,
Of sinful affections:

For thine is the kingdom, the power, and the glory for ever—

Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all.

As it is in thy purpose,
So it is in thy promises;
So be it in our prayers,
So shall it be to thy praise.

Amer.

Letters.

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

From Sister Clough.

DEAR BRETHREN AND SISTERS: We are living in an interesting period of time, (perilous though it may be,) yet deeply fraught with interest to the children of God, especially so, to those who have the light on present truth. We as a people profess great things; we profess to believe that the Saviour is soon coming to redeem his chosen people. We believe that it will be in this generation. Are we getting our hearts in order for that solemn event? How it stands us in hand to be examining ourselves, and comparing ourselves with the standard, and study to be approved of God; and then our efforts in behalf of others will be to some purpose. I for my own part feel the need of a deeper work of grace in my heart in order to suitably improve the short time I may have to work. It will be a very holy people that will be caught up to meet the Lord in the air. They will be pure and upright in all their ways; they will have cleansed themselves from all filthiness of the flesh and spirit. (That is, they will have cleansed themselves from the filthy use of tobacco and every other unnecessary drug; they will keep their persons as well as their houses clean.) Their trust will be wholly in the Lord, and in the efficacy of the precious blood of Jesus Christ that cleanseth from all sin. Their robes have been washed and made white; they have had their eyes anointed with eye-salve, and see clearly their duty, and have done it as they went along—have done it indeed not to be seen of men, but with an eye single to the glory of God. They have got the gold tried in the fire, and they are rich. They

have been willing to give up their good name and their worldly substance, if they had any, for the sake of a treasure in the kingdom. They have been willing to suffer the loss of all things in this world, that they may attain to the possession of all things in that better land.

Dear brethren and sisters, who of us shall be prepared to stand when the Saviour shall come? for he is like a refiner's fire and fuller's soap. Oh how important it is that we seek earnestly for the Spirit of the Lord to help us to nerve ourselves up to the work of getting ready, that we seek to overcome our evil tempers and habits, our pride of heart, our vanity of mind, our proneness to light and trifling conversation, and everything that is contrary to the pure love of God in the heart.

May the Lord help us to keep humble and low at the feet of Jesus, and possess our souls in patience, and overcome the powers of darkness that we may be saved in the day of his coming.

Your in love.

HANNAH CLOUGH.

West Charleston, Vt.

From Sister Wagner.

DEAR BRETHREN AND SISTERS: I feel that the Lord has impressed upon my mind the duty of addressing you through the *Review*.

I first heard the Third Angel's Message from the lips of Bro. Cornell, one year ago last August. It did not then find a resting-place in my heart. I thought it did not concern me; that I could live a christian life without embracing it. But the more I read God's word, the more I felt that it was truth; that I could not be saved unless I obeyed it. But I delayed until last May. I knew if I embraced the truth that I should be forsaken by friends, and have to suffer much persecution. I read in the word of the Lord that all who lived godly in Christ Jesus should suffer persecution. I have realized this. But when I put my trust in the Lord I feel that his grace is sufficient for me.

I am trying to keep all the commandments of God and the faith of Jesus. I expect to meet with trials and opposition now. I believe that the christian life is a continual warfare through to the end. I want to be willing to suffer with Jesus that I may rejoice with him. I am now deprived of the privilege of meeting with those of like precious faith; but I do not feel discouraged, for the Lord has promised never to leave nor forsake his children. I know that I must watch and pray lest I enter into temptation. We need much of the Spirit of God to stand alone in these perilous times. When I think of the straitness of the way to eternal life, I sometimes feel that I cannot go through; but I have resolved to strive to enter in at the strait gate. Eternal life is worth striving for. It is not like this life, full of sickness and sorrow. There tears will be wiped from off all faces. I have afflictions to pass through, but I believe they bring me nearer the Lord. These light afflictions which are but for a moment work out for us a far more exceeding, and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. There is nothing in this world for which I want to live, but to prepare to meet the Lord when he comes. I thank my Heavenly Father for giving me something to bear for his Son's sake. I want to rejoice when I am made a partaker of Christ's sufferings.

I realize more sensibly every day that we are living in the last days. Everything around us shows this; besides the word of God teaches it. Wicked men and seducers wax worse and worse, deceiving and being deceived. Satan is working with all power and signs and lying wonders. In view of what is coming upon the earth I tremble, and wonder if I shall be kept from falling. I feel like crying mightily to God for aid that I may be able to stand. O I do feel thankful to God for his holy word to read, which tells us what we must do to have shelter from his wrath that is soon to be poured out upon the wicked. I want to get on the whole christian armor,

I want to set my affections on things above, not on things on the earth, and to run with patience the race which is set before me. I rejoice that I have heard the present truth; that I did embrace it. I believe that those who reject it are left in darkness.

Dear brethren and sisters, let us arouse and realize the solemnity of the times in which we are living. Let us come to the help of the Lord against the mighty. We are frowned upon by the world; especially those having a form of godliness, but denying the power thereof. This is evidence that we are right, or have the truth. Jesus says, Marvel not my brethren if the world hate you. It hated me before it hated you. Let us be willing to sacrifice everything for eternal life. May this blessed hope buoy our spirits up while we are traversing these low grounds of sorrow. There is a vast prize at the end of the race. Let us so run that we may obtain. We have many precious promises upon record for our encouragement. O let us be up and doing. Let us not sleep as do others, but watch and be sober. If we have Jesus for our friend, whom have we to fear? He is the one that "sticketh closeth than a brother." What an exalted privilege, that when we feel worn down by the cares and afflictions of this life, we can approach the great Creator of the universe and ask him for help and strength.

Dear brethren and sisters, I ask an interest in all your prayers, that I with you may keep all the commandments of God, and have a right to the tree of life.

MARY E. WAGNER.

Columbus Grove, Putnam Co., Ohio, Jan. 15th, 1859.

From Sister Stiles.

BRO. SMITH: While reading the counsel of our blessed Master to the Laodicean church, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne," I was led to enquire, How did Christ overcome, and must we not follow in his footsteps, and overcome the world, the flesh, the Devil, as he did to receive the promise in his coming kingdom? I conceive the subject to be of vast importance to the remnant; for Jesus is to present to the Father a church without spot, or wrinkle, one that shall come behind in no gift. We read, The Word was made flesh, and dwelt among us; for verily he took not on him the nature of angels, but he took on him the seed of Abraham. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted. And being made perfect, he became the author of eternal salvation to all them that obey him. It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. The import of these Scriptures, and many others, to my mind is clear, that Jesus, the Son of the living and true God, the beginning of God's creation; by whom he (God) made the worlds; the rich exalted Jesus; the first in the multitude of heaven; condescended even to take our nature, and face the enemy. He was tempted in all points like as we are, yet without sin. Read his life. What suffering, what humiliation, all for us fallen creatures doomed to eternal death! After a life of deprivation and suffering, last and most cruel, he suffered a most ignominious death upon the cross, before that heaven-daring multitude. And while bearing our sins he cries out, My God, my God, why hast thou forsaken me? He lived our example, and died our sacrifice. Without that example where should we look for a pattern of Christian perfection? Without that sacrifice we are lost for ever. Christ overcame. He kept his Father's commandments, and they are exceeding broad. They cover a vast field. The law of God was perfect, in David's day, converting the soul. But the carnal mind is not subject to the law of God, neither indeed can it be; therefore we must crucify the carnal mind, by obedience, and this is the way we overcome.

Dear brethren and sisters, can we be made free indeed? Is there no force to these words, "Then said Jesus to those Jews that believed on him, If ye

continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any. How sayest thou, ye shall be made free? Jesus answered them, Whosoever committeth sin is the servant of sin. If therefore the Son shall make you free, ye shall be free indeed. Another, The God of all grace who hath called us unto his eternal glory, by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.

Dear brethren and sisters, let us not deceive ourselves. We must overcome. We must be made pure. It will cost us much, but we can have perfect victory. Jesus says, Except a man deny himself, and take up his cross daily, and follow me, he cannot be my disciple. How many are pleasing themselves with a vain hope I know not; this one thing is sure, God's word defines a strait and narrow way that leads to eternal life, and declares that though many shall seek to enter there be few that find it. This is the victory that overcometh the world, even your faith. Without faith it is impossible to advance one step in favor with God. We must have a living faith to overcome this wicked world. Satan is powerful. He will seek to destroy us, but God is mightier than he. Our God will deliver. He has promised an hundred fold in this life with persecution, and in the world to come life eternal. Is not this enough to induce us to forsake all for Jesus? to count not even our own lives dear unto us, that we may win the prize at the end of the journey? Thank God, there is no uncertainty. The prize is sure to every one that runs the race with patience.

MARTHA C. STILES.

Portland, Me., Jan. 1859.

From Bro. Garrett.

BRO. SMITH: It is about six months since I embraced the present truth, and have tried to keep all the commandments. It was crossing for me to give up the world and its pleasures and be accounted as the offscouring of all things; but I am now willing to bear its scoffs and frowns, and be called anything or everything for my Master's sake. The Lord be praised that I am not alone. There are twelve besides myself who meet every Sabbath, and have precious seasons of prayer, in which the Lord does bless us. Bro. Dorcas met with us last Sabbath and gave us much encouragement, for which we are grateful to God. Cannot some of the messengers come this way soon and assist Bro. Dorcas. The cause is suffering in Iowa. O may the Lord help us to realize what an awful day is just before us. Yet peace and safety is the popular cry, with no thought of the sudden destruction that is to follow.

I thank God that he has opened my eyes and heart to understand the teachings of his word relative to the time in which we live. We as a little band feel determined by the assisting grace of God to hold on to the faith until the Lord comes. Praise God for what he has done for us in the West.

I believe the time is near when we shall see the Saviour coming in the clouds of heaven with power and great glory. I have often thought when reading my Bible, that in the place of wisdom and intelligence, infidelity holds the reins in the popular churches of this our evil day. It is high time for us to wake up and gird on the whole armor of truth and righteousness, and fight manfully the battles of the Lord.

May he lead us into all truth, help us discharge every duty, and save us in his everlasting kingdom, is the prayer of your unworthy brother.

ROBERT GARRET.

Lisbon, Iowa, Jan. 1859.

From Bro. Wellcome.

DEAR BRETHREN AND SISTERS: I praise the Lord for what he has done for me. He has showed me my sinful and lost condition while walking in disobedience to his commands, and revealed to me the way of life and salvation; and I was enabled by his grace to yield myself up in obedience to his requirements, submitting my own will to his; and while presenting myself a living sacrifice to God, I laid hold of his

promises by faith, believing that he accepted the sacrifice, unworthy as it was. Having nothing but sinful self to give, and that being all that he required, he shed abroad his love in my heart by the Holy Ghost, and I was enabled to rejoice in him, the God of my salvation. O what glory filled my soul! what a fullness in Jesus! what perfect love to God and man! It seemed that I was bathing in the boundless ocean of his love. What peace in believing, and joy in the Holy Ghost! I was enabled to reckon myself all the Lord's, and his Spirit witnessed with my spirit that I was his child; and glory to his name, I still have that witness in my poor heart, and rejoice that the longer I travel in the way that was cast up for the ransomed of the Lord to walk, the brighter the way appears. Sometimes it seems that I can see the gates of the holy city by faith, and have a foretaste of the joys in store for the weary pilgrim. O my brethren and sisters, let us have that faith in God that brings a present salvation, that does not have to look back to past experience and an old hope to depend upon for salvation, but that which enables us to come fully to the throne of grace and ask, believing that we receive; having a firm reliance in God's word, which enables us to depend wholly on him; knowing our own weakness, for the just shall live by faith, and having a living faith we shall render implicit obedience to all the commands of God. Our wills are lost in the will of God. His law will be our delight. We shall be saying continually in our hearts, Lord, teach me what thy will is, and by thy grace I will do it.

O let us watch and pray in these perilous times, and not rest without a present evidence in our hearts that we are saved from sin; that we are prepared at all times to meet our blessed Saviour; for when he comes how little faith will he find on the earth! How few will be keeping the commands of God and the faith of Jesus! how few imitating the meek and lowly Jesus! O how I tremble sometimes while I see the example set us to follow. How humble, how self-denying! His only object to do good, even at the expense of extreme suffering, and the shedding of his own blood; and then to see our unwillingness to suffer for him, how unwilling to deny ourselves here and follow our Master. Even when we meet together for social worship, how afraid we are that we shall not speak or pray just right. We think of what others will say; and some think they ought to write occasionally for the *Review*, but fear they cannot write just as they ought, therefore we never hear from them; is this self-denial? O may God give us that perfect love that casts out fear, that when he says, Go, we shall be ready to start on any errand he has for us to do. We want to love God so fervently that we shall fear to offend him even in the smallest matter. If we have the principle of obedience in our hearts as it should be, we shall be willing servants and obedient children. We shall deny ourselves of everything that is wrong. We shall not seek to please the eyes and ears of our fellow-men, but to be pure in the sight of the Lord; for God's people must be pure in order to stand justified before him. It is a day when many have a form of godliness, but God knoweth the hearts of men. He is not deceived; all that work righteousness will be accepted of him; and if accepted of him we shall have strength to live in this evil day. Although all the powers of darkness be in array against us, we shall come off victorious if we lean on the arm of the Lord.

There is but a little handful of us in this place that are striving to live in obedience to God's holy law; but our trust is in God. We have had to pass through trials which would have been grievous to bear had not our Father been with us to protect us and to comfort our hearts; for many that profess to be followers of Christ, instead of meeting with us to see what kind of people we were, have stood at a distance in order to stone us to death as they did Stephen of old, by reporting all manner of false stories about us to frighten people against us. But the Spirit of the Lord has been in our midst as we have met from time to

time in our social meetings, and we are all striving to have on the whole armor of God, and to be filled with all his fullness. Some two or three have left off keeping the Sabbath, having loved this present world more than God. May God pity them and bring them to see their true condition.

The little church held a two-days meeting at Fish Lake the 18th and 19th days of Dec. The school house was filled to overflowing. I was sick, confined to my bed, and therefore unable to attend, but many who did go say that it was the best meeting they have been to in the State. Some brethren were present from Mackford, Kingston and Poyssippi. Some that were hungering and thirsting after righteousness were filled, and went home rejoicing in the God of their salvation. I think some prejudice was removed from the minds of Sunday-keepers in the vicinity. The preachers present were Elds. Perry, my brother, M. Wellcome, and Brn. Rood and Prentice from Dacotati. I hope and trust that much good will result from this meeting. There are some honest ones yet in this vicinity that I hope may be led to embrace the truth. O let us give all the light we can. May our daily lives correspond with our professions. Let us not only profess to keep all the commands of God, but may we keep them in sincerity and truth. Let us candidly yet earnestly urge upon those around us the necessity of obedience to God's holy law. We must continually pray for them, and if they do not immediately embrace the truth, we must not reject them and cast them off as reprobates; for we must remember what a struggle we had to give up our preconceived opinions; therefore we will patiently labor in the vineyard of the Lord, asking wisdom of him that giveth liberally and upbraideth not. May we be wise as serpents and harmless as doves, while the signs are so fast fulfilling and the coming of the Lord draweth nigh. Yes, praise God, the scattered flock will soon be gathered into the fold. May we all be prepared to meet our great Shepherd, is the prayer of your unworthy brother.

S. C. WELLCOME.

Almond, Wis.

Never rest satisfied with another man's light, but follow Jesus, and you shall have the light of life.

OBITUARY.

DIED of typhoid fever in Paris, Me., Jan. 5th, 1859, Bro. Sylvanus P. Wilson, aged twenty-five years & six months, after an illness of about seven weeks. Amid all his sufferings he could say, "The Lord is good." We are cheered with the prospect of his coming forth at the resurrection of the just, clothed with immortality. He had seemed to be giving up the world and preparing for some event since the conference at Portland. We hoped it was to proclaim the message of the coming King; but in this we are disappointed. How soon are our fond hopes blighted by the cruel tyrant, death! As Job said, "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not." He leaves a wife with two small children to mourn his loss; but they "sorrow not even as others which have no hope." We can say "Precious in the sight of the Lord is the death of his saints." May the Lord help them, with us as a church, to live so that we may be prepared to dwell with him in that land where God shall wipe all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

"The winds breathe low; the yellow leaf
Scarce whispers from the tree;
So gently flows the parting breath,
When good men cease to be.

How mildly on the wandering cloud
The sun-set beam is cast;
So sweet the memory left behind,
When loved ones breathe their last."

FRANKLIN H. THURLOW.

Woodstock, Me., Jan. 25th, 1859.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. FEB. 10, 1859.

To Correspondents.

S. Osborn: We think you do not understand our position in relation to the sonship of Christ. We certainly would not deny his divinity. Nor do we do this when we say with Paul; that "as the children are partakers of flesh and blood, he also himself likewise took part of the same;" that "he took not on him the nature of angels, but he took on him the seed [i. e., the nature of the seed] of Abraham;" and that "in all things it behooved him to be made like unto his brethren," that "being in all points tempted like as we are," he might be able to succor them that are tempted. See Heb. ii, 14-18; iv, 15.

WE shall immediately prepare some blank books of ruled foolscap, with the names of the months, &c., printed at the top of the pages, with necessary perpendicular lines, for the use of those who act as collectors and treasurers for their brethren who act upon the plan of Systematic Benevolence. Price (post-paid) 15 cents.

We would suggest to the brethren the real necessity of enrolling their names in a book, stating the weekly sums, and acting promptly, that this system with its glorious object may be kept a living thing before the church of God.

There may be some small farmers in this time of scarcity of money, who cannot raise a small sum of cash weekly or monthly. Let such put down the weekly sums with their brethren, and pay the whole amount in cash, or produce, when they best can.

We hope to hear from the brethren in other States as well as Michigan, on the subject of Systematic Benevolence. If we are not greatly mistaken, this is just the thing at this time when our efforts to spread the truth should be greatly increased. J. W.

BRO. Carver of Iowa City has furnished us another item of testimony from A. Campbell on the Law. It is found on p. 309 of his debate with Purcell, as follows:

"Though as respects the divine law, as already observed, they are equally transgressors of it. Hence, as James the apostle avers, 'He that offends in one point,' though he should keep every other, 'is guilty of all.' The gentleman, then, may defend his 'white lies,' and other violations of God's law, as he pleases; but God will show the universe that, as respects his character, as Lawgiver and King, the least infraction, as respects man, is the highest insult that can be rendered to the Lawgiver."

REJECTED ARTICLES.—The following remarks from the *Golden Rule* so well express our mind concerning articles which we do not feel free to publish that we can do no better than adopt them. It says:

DECLINE AN ARTICLE SENT US?

Refuse its insertion? Never, unless compelled from love and mercy. Whenever we receive a communication for the *Rule*, we turn it over and over, view it on every side carefully, and if the barest possibility of acceptance offers, we say *amen*, give it a choice place. It is a pleasure—a very great pleasure to please. We should like to please everybody if we could, and please ourselves and our heavenly Father. Our first aim is to please God, then if anybody is pleased besides, all right.

Therefore, friends, whenever your communications do not appear, rest assured it is not out of disrespect to the contributors, but solely from a sense of duty we owe to God, ourselves and our readers generally. We aim to fill our little sheet to the best of our judgment, and whenever we mistake, the mistake is one of the intellect and not of the heart.

The Law and Gospel.

"THE following extract from the writings of Dr. Whitby shows, at once, the present importance of the New Testament, and sweeps away the seat of the scornful rapist fraternity:

"If we must all be judged by this law of liberty, [Jas. ii, 12,] if Christ, at the last day, will judge the secrets of men's hearts according to the Gospel of St. Paul, [Rom. ii, 16,] if he will come in flaming fire, taking vengeance on all that obey not his gospel—then must this gospel and this law of liberty, be a rule of faith until Christ's second coming—for upon that account alone can men be bound, under this dreadful penalty, to yield obedience to it, and be judged by it."

The Sabbath.

The following is an extract from a sermon in rhyme by Eld. A. Blakely, formerly of the Fulton church, Cincinnati. Text, "The Sabbath was made for man." The emphasis and punctuation are as published:

- 1 Now, if for man it was designed,
'Tis not a part; but all mankind;
Nor simply men of ancient time;
But man of every age and clime.
- 2 If 'tis for man, 'tis for his use—
For benefit and not abuse,
- 3 And if for man 'tis for the whole
For both the body and the soul.
It for the body is of use,
For health and strength and length of days;
And for the soul it will conduce,
To learn and practice wisdom's ways.
- 4 Then if for man there's such a day;
Of such design and such extent:
It never must be put away,
Nor ever from its purpose bent.

APPOINTMENTS.

PROVIDENCE permitting I will speak at the Junction school-house, Convis, Sabbath, Feb. 19th, at 1 p. m., in the evening at early candle light, also on First-day at 1 p. m., and in the evening.

Also, I will meet with the Church in Lapeer, Feb. 26th, and 27th. J. N. LOUGHBOROUGH.

IN consequence of poor health, and pressing duties at home, we do not expect to be able to visit the Church in Lapeer before a coming Summer.

JAMES WHITE.

Business Department.

Business Notes.

H. Rowe: Where has your paper formerly been sent?
R. Loveland: After paying W. Peck's paper up to the present time, and for the books you order, there remains to your credit 70 cts., which we will hold subject to your order.

Jno. Walker: Your letter with \$5 has never been received. We have written you two letters concerning it, and the Post Master here, one. It is astonishing that you have received none of them.

L. A. Beckley: Your paper is on the free list.

B. F. Curtis: One dollar will pay the six copies of Instructor sent to A. M. Curtis up to January, 1860. We send again the January number.

E. Stevenson: We find you are credited on our book to the middle of Vol. xiv. Your present remittance carries you to xv, 14.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

F. F. Lamoreaux, N. Holloway, I. Dampier, L. L. Glover, S. Bird, A. Egbert, R. Loveland, Z. Heminger, C. W. Sperry, R. F. Cottrell, 2, H. S. Gurney, J. Chase, R. Garrett, J. M. Leuhart, J. W. T. Galloway, Geo. Wright, S. Sanborn, L. A. Beckley, O. Jones, R. R. Coggs, Wm. Hoyer, C. M. Coburn, D. E. D. Ford, J. Fisher, E. C. Stiles, N. Fuller, H. Hodgson, S. W. Willey, L. Wait, E. Stevenson, O. B. Sevey, P. C. Byam, T. T. Brown, T. P. Burdick, P. M., M. J. Hill, W. Morse, Wm. R. Carpenter, J. P. Fletcher, B. McCormick, B. Hall, L. M. Freeto, B. F. Curtis, J. B. Wood, P. Mangin.

Receipts.

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

FOR REVIEW AND HERALD.

R. Garret 1.00, xiv, 11. H. S. Gurney 1.00, xiv, 1. H. S. Gurney (for S. Gurney) 0.50, xiv, 1. D. R. Palmer 1.00, xv, 1. H. W. Brown 1.00, xiv, 15. D. R. Palmer (for Jno. Carter) 1.00, xv, 1. Jas. Strait 1.00, xiv, 11. Jas. Baeker 2.00, xiii, 12. J. A. Laughhead 1.00, xiv, 1. H. J. Clark 1.00, xiii, 1. R. Loveland (for W. Peck) 0.75, xiii, 11. I. Dampier 1.00, xv, 1. A. Barton 2.00, xiv, 1. E. Lothrop 2.00, xv, 1. C. W. Smith 1.00, xiv, 14. H. Lyon 2.00, xiv, 1. S. Bird 0.21, xiii, 1. Mrs. A. Egbert 1.00, xiii, 1. H. H. Pierce 0.50, xiv, 1. L. L. Glover 1.64, xiv, 17. N. Holloway 1.00, xiv, 9. W. Haskins (for C. L. Haskins) 1.00, xv, 1. M. Adderton 1.00, xii, 14. Wm. H. Smith 0.25, xii, 21. F. J. Pospishil 0.25, xiii, 8. M. Castle 1.00, xii, 15. O. Jones 0.25, xiii, 14. P. M. Davis 0.25, xiii, 14. L. W. Appleby 0.25, xiii, 14. S. Babcock 1.30, xiv, 8. E. Everett 0.50, xiv, 1. H. Hodgson 2.28, xv, 8. Wm. Ford 2.00, xvi, 1. L. Wait 2.00, xiv, 14. R. Coggs 1.00, xiii, 1. S. Chase 1.00, xiv, 1. L. M. Freeto 2.00, xv, 1. J. Park 2.00, xv, 1. E. E. Hammond 1.00, xiv, 1. E. Judd 1.00, xiii, 1. Wm. Hoyer 1.24, xiii, 1. E. Stevenson 1.00, xv, 13. B. Hall 1.00, xiv, 6.

FOR BOOK FUND.—R. Smalley \$5.

FOR POWER PRESS.—A. Belden \$5. About \$50 still due.

FOR MICH. TENT.—F. F. Lamoreaux \$3. J. H. Ginley \$2. About \$200 still due.

FOR REVIEW TO POOR.—A. L. Burwell \$2.50. H. Lyon \$1.48. F. F. Lamoreaux \$1.64. M. A. Loveland \$0.75.

Books for Sale at this Office.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Book contains 352 Pages, 430 Hymns and 76 pieces of Music. Price, 60 cents.—In Morocco 65 cents.

Supplement to the Advent and Sabbath Hymn Book, 100 Pages.—Price 25 cents.

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 226 pages, neatly bound in Morocco or Muslin.—Price 50 cents.

Bible Tracts Bound in Two Volumes, These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.—Price 50 cents each.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pages. Price 15 cents.

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.—148 pages.—Price 12½ cents.

Bible Student's Assistant. This is the title of a work of 36 pp. It has been prepared with much care, and considerable expense, and can be had at this Office for 4,00 per 100, or if sent by mail, post paid, 6 cents a copy.

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

The Two-horned Beast of Rev. xvii, a Symbol of the United States. Price 10 cents.

The Sanctuary and 2300 days by J. N. A. Price 12½ cents.

A Refutation of the claims of Sunday-keeping to Divine Authority; also, the History of the Sabbath, Price, 6 cents.

Why Don't you Keep the Sabbath? Extracts from Catholic works. Price 5 cents.

The Celestial Railroad. Price 5 cents.

The Sabbath. Containing valuable articles on 2 Cor. iii Col. ii, 14-17. Who is our Lawgiver? The two till of Matt. v, 18, Consistency, &c. Price 5 cents.

The Law of God. In this excellent work the testimony of both Testaments relative to the law of God—its knowledge from Creation, its nature and perpetuity—is presented. Price 12½ cents.

The Bible Sabbath, or a careful selection from the publications of the American Sabbath Tract Society, including their History of the Sabbath. Price 10 cents.

Perpetuity of the Royal Law.—Price 5 cents.

Christian Experience and Views.—Price 6 cents.

Last Work of the True Church.—Price 7 cents.

Sabbath and Advent Miscellany. This work is composed of seven small tracts on the Sabbath, Second Advent, &c, and presents a choice variety for those who commence to seek for Bible truth. Price 10 cents.

The Atonement. 196 pp. 18 cents.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism. 148 pp. 12½ cents.

An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met. Price 18 cents.

Review of Crozier. This work is a faithful review of the No-Sabbath doctrine as set forth in the *Advent Harbinger* by O. R. L. Crozier. It should be placed in the hands of those who are exposed to that heresy.—Price 6 cents.

Facts for the Times. Extracts from the writings of eminent authors, ancient and modern. Price 13 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young. Bound, 25 cents. Paper covers, 18 cents.

The 2300 Days and Sanctuary by "U. S." Price 5 cents.

Brief exposition of Matt, xxiv. Price 6 cents.

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

The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 6 cents. The same in German, 10 cents.

The Truth Found—A short argument for the Sabbath. Price 5 cents.

Home Here and Home in Heaven, with other poems. The work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus.—Price 25 cents. In paper covers, 20 cents.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy.—Price 20 cents. In paper covers, 12½ cents.

Word for the Sabbath.—Price 5cts.

The Chart.—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches.—Price 25 cts.

The above named publications will be sent by Mail post-paid, at their respective prices.

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

All orders to insure attention, must be accompanied with the cash except they be from Agents or traveling preachers. Address URIAH SMITH, Battle Creek, Mich.