

Advent Review, AND SABBATH HERALD.

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

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THE MOUNTAINS OF LIFE.

THERE'S land far away, 'mid the stars we are told,
Where they know not the sorrows of time;
Where the pure waters wander through valleys of gold,
And life is a treasure sublime;
'Tis the land of our God, 'tis the home of our soul,
Where ages of splendor eternally roll,
Where the way-weary traveler reaches his goal,
On the evergreen mountains of life.

Our gaze cannot soar to that beautiful land,
But our visions have told of its bliss,
And our souls by the gale from its gardens are fanned,
When we faint in the deserts of this;
And we sometimes have longed for its holy repose,
When our worn hearts were torn with temptations
and woes,
And we've drank from the tide of the river that flows,
From the evergreen mountains of life.

O! the stars never tread the blue heavens at night,
But we think where the ransomed have trod,
And the day never smiles from his palace of light,
But we feel the bright smile of our God.
We are traveling homeward, through changes and
gloom,
To a kingdom where pleasures unchangingly bloom,
And our guide is the glory that shines through the
tomb,
From the evergreen mountains of life.

INTERMEDIATE STATE.

BY L. MAXSON.

MUCH has been said, and many different views expressed of late, respecting the intermediate state of the dead, or some part of man, the immortal soul or deathless spirit, as some please to call it, which some and that number not a few, say continues to live right along in a conscious state of happiness or misery after we appear to die; and that that undefined region or place or state is the intermediate state between death and the resurrection; although many already deny the necessity of the resurrection, and that number is fast increasing as the natural result of such doctrine.

Modern Spiritualism is exerting its influence in the same direction. I think that the truth on that subject can be very easily ascertained by taking the plain common sense meaning of the word of God as our guide, instead of the traditions of men, received from heathen and Romish superstition, which serves only to mystify and darken the mind. I think the Bible speaks of only three places in which any part of the human family has a place, and these three places are heaven, earth and hell. Webster defines intermediate, lying or being in the middle place or degree between two extremes. And as heaven and hell appear to be the two opposite extremes, the earth

must be the middle place or intermediate state. On the earth is the place where we first find man, made of the dust of the earth with the breath of life breathed into his nostrils, and man became a living soul, a living man; and was to have dominion over all the earth, and every living creature on the earth; but on account of his transgressing the law of God, the sentence of death was pronounced against him that he should die and return to the dust from which he was taken; the whole man without any exception of any part of him; the same man that had sinned, endowed with all the power and faculty which he possessed, was sentenced to die and return to the dust; and there must have forever remained so, as far as we know, had it not been that before the execution of the sentence a Saviour or Redeemer was provided to take upon himself our nature. And as some of our popular theologians say, "He took the sinner's place and suffered the penalty that was due or was to be inflicted upon the sinner." So far I think they are correct.

Now let us see what kind of a death Christ suffered in order to pay the penalty due to Adam's sin, and that will decide the question with all reasonable men. Was it a literal, physical death? or was it a moral, a spiritual and eternal death, of misery in hell? Surely no sane man would say that Christ suffered a moral, spiritual, and eternal death, as penalty that was due to Adam's transgression. If that had been required he never could have accomplished it. So we see that the death that Adam was to die, was the same kind of death that Christ died; a death that could be accomplished; and not a death that never dies to all eternity.

Christ magnified the law of God by obeying it, and so opened a way whereby those that believe and obey the gospel, may be forgiven and find peace and pardon, and go down to the grave reconciled to God. Jesus Christ by suffering and dying for us, and going down into the grave and bursting the prison house of death by his own resurrection, has opened the way for a glorious resurrection for all of his redeemed; for all who die in the Lord or sleep in Jesus. We have no account in the Bible of natural immortality by virtue of creation. There is no such word in the Book as immortal soul, or deathless spirit, or the death that never dies. They are of heathen and Romish origin. Man in this state of existence is treated in the Bible as a mortal dying creature, of the earth, earthy.

2 Tim. i, 10. Life and immortality are brought to light through the gospel. It was purchased by the blood and death of Christ. 1 Tim. vi, 16. "God only hath immortality," and those that receive it, receive it as a gift of God through Jesus Christ, and the resurrection of the dead, when this corruptible shall put on incorruption, and this mortal shall put on immortality. 1 Cor. xv.

In Rom ii, 7, we are required to seek for immortality, which would be unmeaning if we already possessed it by virtue of creation. This earth is the place where man was created or made of the dust, and this is the place where we see him dying and returning to the dust; and this is very likely the intermediate state where he will remain until the resurrection morn.

In the dust of the grave is the place where men are found when Christ makes his second appearance to awake the sleeping dead. The proph-

et Daniel says, [xii, 2] "Them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Christ says [John v, 28.] "For the hour is coming in which all that are in the grave shall hear his voice and shall come forth; they that have done good, unto the resurrection of life and they that have done evil unto the resurrection of damnation."

There are some passages in the Bible which, when taken in separate and detached sentences, might convey a very different idea from what they do when taken in connection with the whole or with other passages which explain the subject more fully. For instance, see Eccl. xii, 7. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." In the original language the word breath is translated into our language, spirit. Webster defines spirit "primarily wind, air in motion; hence breath, animal excitement, life, mind." Breath, life, mind, health, strength, property, and all the blessings of life, are all the gift of God to us; and when he sees fit to take any or all of them away, it may be said that they return to God who gave them. Job says, "The Lord giveth and the Lord taketh away, and blessed be the name of the Lord."

When the life of man or any other living creature is taken away, we say they are dead. And Solomon says [Eccl. ix, 5, 6,] "For the living know that they shall die, but the dead know not anything. Also their love and their hatred and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." David says, speaking of man [Ps. cxlvi], "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. vi, v. "In death there is no remembrance of thee." Ps. xvii, 15. I shall be satisfied when I awake with thy likeness. Ps. xlix, 15. "God will redeem my soul from the power of the grave, for he shall receive me." Acts ii, 26, 27. "My flesh shall rest in hope, because thou wilt not leave my soul in hell (the grave), neither wilt thou suffer thine Holy One to see corruption."

Here we see Solomon, and David the man after God's own heart, testifying to the truth, that the dead know not anything; that in the very day that his breath goeth forth, his thoughts perish; they have no remembrance, their love and their hatred and their envy is all perished.

I would ask any rational man to tell me what there would be left of him, after such testimony, which could be in a conscious state before the resurrection of the dead. David was a firm believer in the resurrection. He being a prophet [Acts ii, 29, 30, 31], spake of the resurrection of Christ, that his flesh should rest in hope, and his soul would not be left in the grave; also of his own resurrection, that God would redeem his soul from the power of the grave; and that he should be satisfied when he awoke with his likeness. David died long before the gospel day and slept with his fathers. But Peter under the influence of the Holy Spirit on the day of pentecost said [Acts ii, 34], "David is not ascended into the heavens."

The Bible abounds with passages of scripture like these: John xiv, 2, 3. "I go to prepare a place for you; I will come again and receive you to myself, that where I am there ye may be also." Luke xiv, 14. "Thou shalt be recompensed at the resurrection of the just." Titus ii, 13. "Looking for that blessed hope, and the glorious appearing of Jesus Christ." Col. iii, 4. "When Christ who is our life shall appear, then shall ye also appear with him in glory." 1 John iii, 2. "Beloved now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." "Christ the first fruits, afterwards they that are his at his coming." 1 Cor. xv, is almost the whole of it on the same subject. 2 Tim iv, 7, 8. Paul just at the close of his life, speaks of a crown laid up for him and all that love his (Christ's) appearing, which the Lord would give him at that day. That was the time to which Paul was looking forward for his reward.

Christ has not chosen death as the door by which his saints are directly to enter heaven. But death is the door which opens into the grave, where death reigns victorious for a time. Death is the enemy of man and of Christ; it is the last enemy which God will destroy. Then comes the victory over death; when the Lord shall descend from heaven and the dead in Christ shall rise victorious to meet their Lord. Then will the door by which his saints are to enter heaven be plainly opened through Jesus Christ and the resurrection of the dead to a state of immortality and eternal life in the kingdom of heaven. A prize at the end of the race, surely worth striving for!

The objector to the above views, brings forward as one of his strongest arguments Luke xxiii, 42, 43, where Jesus said to the dying thief, to day thou shalt be with me in paradise." This is generally understood to be heaven. Now it cannot be possible that the penitent thief went from the cross to the paradise of God in heaven that very day; and if he had gone he would not have found Jesus there until after his resurrection; for he had first to be three days and three nights in the heart of the earth. And after he had risen, he said [John xx, 17], "I am not yet ascended to my Father." Jesus did not say to the thief, Your immortal soul or spirit but *thou*, the person himself. Jesus had just said [Matt. xxvi, 38], "My soul is exceeding sorrowful even unto death."

Well what did actually take place on that day? Did they not die and go down to the grave where the wicked cease from troubling and the weary are at rest? Or was it the pardoning love of Christ shed abroad in the penitent's heart, giving him a foretaste of heaven that day? I do not think that either of these cases could be the whole meaning. I do not think that any particular stress was meant to be put on the manner in which the day was spoken of. The prayer was, "Lord remember me when thou comest into thy kingdom." I think Jesus meant to answer his prayer just the same as though he had said I say unto you this day, when I come into my kingdom you shall be with me as one of my subjects; and that he should enter that kingdom in the same way that all the followers of Christ were to enter; that is through Christ the door, in the same way that Christ went; viz. the way of death, the grave, the resurrection of the dead and then his ascension to heaven. There I am willing to leave it.

Some bring as an objection, Matt. xvii. "It is certain," say they "that Moses died, and we have no account of his resurrection; hence the spirit of Moses was consciously alive without his body, and what good reason is there for considering his case an exception from others who die?" I would say dear brother no good reason at all. Others who die are not consciously alive before the resurrection, as we have abundantly proved by the Bible. Jesus had just been telling his disciples "there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." And six days af-

ter he took three of them up into an high mountain and gave them to see in a vision something of his future glorified state, when he should come in his kingdom with his saints, which is represented here by himself, Moses and Elias. And his face did shine as the sun, and his raiment was white as the light. Jesus calls it a vision.

Another objection. Rev. vi, 9, 10. "I saw under the altar the souls of them that were slain for the word of God, and they cried with a loud voice saying, "How long O Lord holy and true dost thou not judge and avenge our blood on them that dwell on the earth." "Here" say they "are the spirits of the martyred saints appealing to the Judge of the quick and the dead, that he would avenge their blood on those then living on the earth." This passage is figurative, and these souls should be understood as speaking in the same way that the voice of Abel's blood cried from the ground for vengeance. See Matt. xxiii, 35. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias whom ye slew between the temple and the altar." The altar is the place where blood is shed; and from that place this voice came; and it should be understood as personified and speaking. It may be said at the present time, that the wrongs, sighs, and groans, and the blood of the murdered, downtrodden and oppressed millions of the African race are crying to heaven for vengeance on these United States.

One of the great reasons, no doubt of there being so many different opinions of the Bible and the future state, is owing to the erroneous opinions, traditions and superstitions of heathen philosophers respecting the natural immortality of the soul, which in the dark ages were brought in and advocated in the corrupt church of Rome. And in my opinion the use they have made of them has been a greater source of wealth to the Roman hierarchy, than the mines of California have been to America. They could easily make an ignorant and superstitious people believe that their friends who were dead, had immortal souls that were suffering in the flames of purgatory; and that they (the priests or pope) were able to pray them out, provided they would pay them large sums of money. Protestants came out of that corrupt church, but retained many of her errors.

Modern Spiritualism aided by the popular sentiment is doing more towards annulling the religion of the Bible, the coming of Christ and the resurrection of the dead and the general judgment, than any other feature of infidelity before it. Spiritualists have found a shorter way to heaven. Death is the gate to endless bliss, with them, and there is no need of the resurrection of the dead, and they do not believe in it. Many church members are already on that ground. May all the candid who wish for light examine the Scriptures in search of truth.

Alfred Center, N. Y. Dec. 1859.

ALGERIUS.

BRO SMITH: The following brief account of the martyr Algerius, I copy from Fox's book of Martyrs, thinking the sweet spirit of true christianity breathed in his epistles may be of benefit, if you think best to give it a place in the *Review*.

B. G.

"About the same period Algerius a learned and accomplished student in the university of Padua embraced the reformed religion and was zealous in the conversion of others. For these proceedings he was accused of heresy to the pope, and being apprehended was committed to the prison at Venice where he wrote to his converts at Padua the following celebrated and beautiful epistle.

Dear Friends: I cannot omit this opportunity of letting you know the sincere pleasure I feel in my confinement; to suffer for Christ is delectable indeed; to undergo a little transitory pain in this world for his sake is cheaply purchasing a re-

version of eternal glory in a life that is everlasting. Hence I have found honey in the entrails of a lion; a paradise in a prison; tranquility in the house of sorrow; where others weep I rejoice, where others tremble and faint I find strength and courage. The Almighty alone confers these favors on me. Be his the glory and the praise. How different do I find myself from what I was before I embraced the truth in its purity. I was then dark, doubtful and in dread; I am now enlightened, certain, and full of joy. He that was far from me is present with me. He comforts my spirit, heals my grief, strengthens my mind, refreshes my heart, and fortifies my soul. Learn therefore how merciful and amiable the Lord is who supports his servants under temptations; expels their sorrows, lightens their afflictions, and even visits them with his glorious presence in the gloom of a dismal dungeon.

Your sincere friend,

ALGERIUS.

The pope being informed of Algerius' great learning and abilities sent for him to Rome and tried by every means to win him to his purpose. But finding his endeavors hopeless he ordered him to be burnt.

FAITH.

How lucid the exposition of faith as given in that "Roll-call of the dead,"—the eleventh chapter of the Epistle to the Hebrews! "Now faith is the substance of things hoped for, the evidence of things not seen." It is the "*substance*"—that which is placed under, the ground, the basis, the foundation; and hence the *firm confidence*, answering to the *actual existence*—"of things hoped for." Or, to take the other branch of the definition, it is the "*evidence of things not seen*;" the *evincing* or *bringing to light*, and hence the *proof* of them; being equivalent to, or supplying the place of, actual demonstration. As if it had been said, We do not see the objects of the future world,—God, angels, the redeemed, the crowns of righteousness, the robes of glory,—but to him who has *faith* they are not unreal and imaginary, but *positive realities*; this faith answering for their very *substance*, presenting them in bold relief, and influencing its possessor just as if he saw them with his natural eyes.

It is the very nature of faith to give an uncontrollable efficacy to objects *invisible* and *distant*. All must allow that the things which God has revealed would have a mighty influence upon us, if they were actually *visible* and *present*. To faith they are visible. To faith they are *present* too. Faith removes the distance, and makes them present realities. So that things which are not seen, and things which are to take place thousands of ages hence, excite the same emotions, and have the same practical influence, as though they were actually visible, and actually present. They are equally interesting to us, as if they were present; for they *will* be present; and we shall experience them and feel them, when happiness will be as dear to us, and misery as dreadful, as they are now. They deserve our regard, therefore, just as though they were present. So that, if the infinite excellences of God, and the employments and pleasures of heaven are sufficient to move the hearts and govern the actions of angels who are now there, they are sufficient to move and govern us. If the transactions of the Judgment day, if the glorious appearing of the Lord from heaven, the assembling of the universe before him, the disclosure of the secrets of all hearts, the final sentence, the blessedness of the righteous, and the horror and despair of the wicked, will be sufficient to arrest the attention, and touch the feelings, and move all the active powers of those who will be present on that momentous occasion; they are sufficient to arrest our attention, to touch our feelings and move all our powers of action *now*; and just so far as we have faith, they will do it. Men generally look at things which are seen. Sensible objects govern their affections, and limit the sphere of their observation. But faith shifts the scene. As to the grand, governing objects of

the human mind, and the motives to action, it puts them in a new world. It spreads a shroud over the things of time and sense, and opens to view things unseen and eternal.—*Tract No. 13, of the Cong. Board Series.*

A WISE VIEW OF THE PAST.

A WRITER has said, "Some men glide among events like sand in a glass, bearing no trace of what they have passed through. They are no wiser for a hundred lessons, no more modest for a hundred failures, no more cautious for a hundred errors. Others pass through events like waters through the soil, carrying with them a tinge of all they traverse. On some life is lost; no circumstance can make them wiser. On others no event falls fruitless; there is for them an improvement and instruction in all things. To the unwise the past is an exploded match, that has flashed and missed, and is useless. To the wise the past is a steady light, shedding beams in the path of the future."

These are truthful words. A glance at the busy throng of men, in the thoroughfares of life, prove that thousands are no wiser nor better for having lived. The years, as they roll around, have neither voice nor language, lessons nor warnings, for them. They see no good therein. They hear no sound of Providence in the din of life. They feel no throb of joy that Jehovah reigns. The past is a blank leaf of Nature's volume, without a line to be read, or a character to be interpreted. Perhaps they have experienced similar joy and sorrow again and again, without so much as asking what it means, or whether it has any meaning at all. Disappointment succeeds disappointment, loss, is added to loss, sickness to sickness, and death to death, and still they never learn. The dullest merchant was never half so dull in learning from his secular experience. The most stupid mechanic was never half so stupid in profiting by his success or failure. The most reckless speculator was never half so reckless of his interests and hopes.

Here we may learn from the conduct of successful men in their trades and professions. Wise men learn something every day to profit them in their secular pursuits. The wise statesman derives some of his most practical and valuable lessons from the rise and fall of nations. The wise laborer avails himself of all the improvements of past days, in connection with his particular handiwork, to aid him in his calling. The wise merchant, in seasons of financial pressure, reverts to other crises experienced long ago, to enable him to meet present adversity. Is it less important to view the past with teachable spirits, in order to be qualified to live or die? When a fortune is sacrificed in a single day, shall man derive no other lesson from it than that of *greater shrewdness* in future? Or shall he rather learn that "riches take to themselves wings and fly away," and that the only durable riches are spiritual and eternal. When his thoughts turn backward, shall he recognize only good and bad luck, as the worldling calls it, or shall he see the footsteps of Jehovah, and learn that "He putteth down one and setteth up another?" When he recalls hours of bodily suffering, shall he behold only the dire disease that wasted away his strength, or perceive, with grateful heart, the Almighty arm that raised him up to health? When recollection is busy over the drooping form of a loved one who has gone, shall he think only of inexorable death, or shall his thoughts rise to him by whom the "last enemy" shall be destroyed? These are thoughts that wisdom bids us ponder.

In contrast with the thoughtless multitude who live but never learn, how beautiful the childlike faith of those righteous few to whom the past is replete with lessons from on high! To them every event and every moment of life has moral and spiritual significance. God is in all their experience. Their joys and their sorrows are alike ordered by infinite wisdom and goodness. They see God in the minutest event as well as in the

most important—in a cup of cold water and the gift of pardon. It is he who sends the ten thousand little comforts that make up life, as well as the great gush of joy that sometimes pours like a river through the soul. Nothing is too small for him to notice—nothing too great for him to give. Blessed past to these children of faith and trust! There are Bethels, Zoars, pillars of cloud and walls of fire, all along the track of years, to remind them of the everlasting Guide, as oft as memory recalls the past. Earthly possessions may have been scattered to the winds; earthly hopes may have perished like summer flowers; dear friends may have gone to the grave; and a thousand sad experiences may have marked the passing year; but it is all right, since every occurrence is a teacher of wisdom from him who doeth all things well. Blessed past! we say again, to the trusting heart. Though worldly men may pronounce it worthless, the Christian cannot afford to live without its stern reality and friendly voice.—*Sel.*

"NONE BUT CHRIST; NONE BUT CHRIST."

THE world thinks little of Christ, and cares little for him. Scepticism looks towards him with a cold indifference or a dubious mind. Philosophy occupies too mystical a place and moves in spheres too ethereal to stoop to the contemplation of the GREAT FACT of the universe. The self-righteous are to themselves the *beaideal* of all excellency; and will not behold in the "express image of the Father" any thing superior to the graces which adorn their own characters. Various and multiplied are the fallen ones of earth, who, though Christ came to bless them in turning every one of them from their iniquities, will not deign to give Him the look of faith and the life of obedience. They will not have him to reign over them. They turn him out of their synagogues, out of their prayers, out of their sermons, out of their books, out of their families. They are emphatically "without CHRIST in the world."

But there are a remnant of the children of men who know more, and act wiser, and who honor Christ according to the true dignity of his character, his work, his relations, and his offices. They give him the pre-eminence in all things. They crown him Lord of all their thoughts, their affections, their desires, their principles, their actions. He is to them the portion of their cup, and the goodly heritage which the Lord Jehovah bestows upon them. He is the fairest among ten thousand, and the one altogether lovely; the bright and morning star; the rose of Sharon; the lily of the valley; the garden of spices; the paradise of earth; their sun to lighten them; their provision to supply their wants: in one word, he is their all in all. How rich, how blessed, how exalted, how secure are they! These are the sons of the Lord Almighty; the heirs of glory; the kings and princes of Heaven. All things are theirs, they are Christ's and Christ is God's.

Well may they say, "None but Christ, none but Christ." For all that they have, and all that they are, they owe to him. They are forgiven through his atonement; cleansed by his blood; comforted, guided, strengthened by his Spirit, instructed by his word, and accompanied by his presence. In the storm and tempest he is their peace. In the conflicts of earth's battle-field, he is the captain of their salvation. In the sorrows of the heart, he is their solace and joy. In the poverties of life, he is their riches of grace and goodness. In their wanderings, he is their leader back to paths of safety. In their bereavements, he is a friend that sticketh closer than a brother. In their temptations, he makes a way for their escape. In their afflictions, he is afflicted. In their dying hour, he is the strength of their heart, and their portion forever.

O yes, it is then that the soul cries out, "None but Christ, none but Christ." This was the language of one of the noble army of martyrs as he stood in the consuming fire. It was the senti-

ment and experience of Paul as he lay imprisoned in the Roman dungeon. It was what Wesley felt in his life:

"None but Christ to me be given,
None but Christ in earth or heaven;

and what he repeated at his death:

"I the chief of sinners am,
But Jesus died for me:"

It is what myriads of holy souls express in their songs of devotion, "You may have all this world, but give me Jesus."

Reader, will you not join in the choir? Will you not close in with Jesus? Will you not choose the only good, the only wise, the only beautiful, the only Saviour, the only friend, the only Mediator? Will you not now, henceforth, and forever, exclaim: "None but Christ! none but Christ?"
J. B.—*Guide to Holiness.*

THE PIETY OF CHILDHOOD.

We know no lovelier object of vision than the face of a healthful child, just at the period when intelligence and affection begin to inspire its features.

The evil passions have, as yet, left no trace of their power upon it; care and anxiety have destroyed no line of beauty; selfishness has given no repulsive expression to any movement of its delicate organs. But probably that peculiar loveliness of expression depends most upon simplicity of character, as contrasted with either complexity or duplicity.

The child has no excessive consciousness; no intense reflectiveness; both of which cause that shyness, embarrassment, diffidence, and the want of openness in the countenance so often seen in young persons. The heart at first plays freely within; and feeling gushes forth like a mountain rill fearless and unconstrained. All that, is soon to be exchanged for the formal observance of rules and proprieties. Then if the man ever returns to this simplicity, it will be by some kind of regeneration. He must be converted, to become as a little child in anything that is desirable. If, for instance he becomes a true orator, he must return to the same bold, unconscious utterance of his emotions. If he becomes a confirmed Christian, he must act out heavenly principles with the same spontaneity and freedom as a child. There are many orators who speak very correctly; but who never utter such music to the human soul, nor beam such thrilling glances as are heard and felt from the lips and eye of a little child. There is many a good man whose goodness puts him in a strait-jacket. It makes him stiff and his friends uncomfortable. The difficulty lies here; while his principles govern him, they have not become a part of himself. But in a little child, every act and word is like the bursting forth of a flower; it is the result of life, not of reflection and rule. The child has no artificial manners resulting from rules not yet incorporated in the soul, but merely inscribed on its outer walls.—*Sel.*

I LEFT Baltimore for St. Michaels in the month of March, 1833. I know the year because it was the one succeeding the first cholera in Baltimore, and was the year also of that strange phenomenon, when the heavens seemed about to part with its starry train. I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about day-break when I saw this sublime scene. I was not without the suggestion at the moment, that it might be the harbinger of the coming of the Son of man; and in my then state of mind, I was prepared to hail him as my friend and deliverer. I had read, that the "stars shall fall from heaven;" and they were now falling. I was suffering much in my mind. It did seem that every time the young tendrils of my affection became attached, they were rudely broken by some unnatural outside power; and I was beginning to look away to heaven for the rest denied me on earth.—*Autobiography of Frederick Douglass, p. 186.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. FIFTH-DAY, JANUARY 5, 1860.

MORAL IMAGE AND MORAL LIKENESS.

In the first chapter of Genesis we have a statement that God made man in his own *image* and after his own *likeness*. See chap. i, 26, 27. This account is often seized upon by our opponents, as good proof that man has a deathless spirit or some immortal principle dwelling within. The argument with them is this: "God is a being without body or parts," man is made in his likeness and image, therefore man must be in the *moral likeness* and *moral image* of his Creator. There are many conclusive reasons which may be advanced against this species of argument. We might argue that Jesus Christ is "in the form of God," Jesus Christ after his resurrection had "flesh and bones," man is in the image of Jesus Christ, therefore God is a personal being. This would be good argument, and quite satisfactory in itself; but there is another kind of testimony on this question which I have never heard advanced. It is the Bible use of the Hebrew words rendered *image* and *likeness* in the account of the formation of man. By the help of the *Englishman's Hebrew Concordance* (a work of great value, imported from London) we give the complete use of both words. The Hebrew terms for *image* and *likeness* are *tzeh-lem* and *d'mooth*, and from their use the reader may judge whether they import a *moral* signification. The following is their complete use, the words in *italic* being their translation.

G. W. A.

TZEH-LEM, or IMAGE.

- Gen. i, 26. Let us make man *in our image*.
 27. God created man in his (own) *image*, in the *image* of God created he him;
 v, 3. in his own *likeness*, *after his image*;
 ix, 6. in the *image* of God made he man.
 Nu. xxxii, 52. destroy all their molten *images*
 1 Sam. vi, 5. *images* of your emerods, and *images* of your mice,
 11. the *images* of their emerods
 2 Kings xi, 18. his *images* brake they in pieces
 2 Ch. xxiii, 17, and brake his altars and his *images*,
 Ps. xxxix, 6. man walketh in a vain shew: (marg. *an image*).
 lxxiii, 20. thou shalt despise their *image*,
 Eze. vii, 20. but they made the *images* of their abominations
 xvi, 17. madest to thyself *images* of men
 xxiii, 14. the *images* of the Chaldeans
 Amos v, 26. Moloch and Chiun, *your images*
 Dan. ii, 31. and behold a great *image*. This great *image*, whose brightness
 32. This *image's* head (was) of fine gold
 34. which smote the *image* upon his feet.
 35. and the stone that smote the *image*.
 iii, 1. the king made an *image* of gold,
 2. to come to the dedication of the *image*.
 3. unto the dedication of the *image*
 — and they stood before the *image*.
 5. and worship the golden *image*
 7. (and) worshipped the golden *image*
 10. and worship the golden *image*.
 12. nor worship the golden *image*,
 14. nor worship the golden *image*,
 15. fall down and worship the *image*,
 18. nor worship the golden *image*
 19. and the form of his visage was changed.

[It will be seen by the above that *tzeh-lem* in every instance but Dan. iii, 19, except those in which it refers to man's being in the image of God, is applied to images made with hands, and can have reference to nothing but the physical form. The reader may judge whether its use in Gen. i & ix, are exceptions.]

D'MOOTH, or LIKENESS.

- Gen. i, 26. in our *image*, *after our likeness*;
 v, 1. in the *likeness* of God made he him;
 3. begat (a son) in his own *likeness*
 2 Kin. xvi, 10. the *fashion* of the altar,
 2 Chron. iv, 3. And under it (was) the *similitude* of
 Ps. lviii, 4. like the poison of a serpent; (marg. according to the *likeness* of)

- Isa. xiii, 4. like as of a great people; (marg. the *likeness* of.)
 xl, 18. or what *likeness* will ye compare unto
 Eze. i, 5. the *likeness* of four living creatures
 — they had the *likeness* of a man,
 10. As for the *likeness* of their faces
 13. As for the *likeness* of the living
 16. and they four had one *likeness*;
 22. And the *likeness* of the firmament
 26. over their heads (was) the *likeness* of
 — the *likeness* of the throne (was) the *likeness* as the appearance of a man
 28. the *likeness* of the glory of the Lord,
 viii, 2. a *likeness* as the appearance of fire;
 Eze. x, 1. the *likeness* of a throne
 10. the four had one *likeness*
 21. and the *likeness* of the hands
 22. And the *likeness* of their faces
 xxiii, 15. after the manner of the Babylonians
 Dan. x, 16. like the *similitude* of the sons of men

MEETINGS IN LIBERTY, JACKSON, CO., MICH.

I COMMENCED meetings in a school-house in Liberty tp., near the south line of Jackson Co., Mich., on the evening of the 5th inst. Bro. Heminway, a resident of the district, and a late member of the M. E. church, embraced the present truth a few months since, and attended meetings with the church in Hanover and Moscow. By this means a few had become anxious to hear, but the majority were strongly opposed from the beginning.

One member of the church had expressed his determination to ask questions; but at the close of a lecture on the Sabbath he arose and said that he had heard nothing but what appeared to be the truth of the Bible: that he had always read that the seventh day was the Sabbath: that the law of God and the law of the land were opposed, &c. But that was the last meeting he attended, and I was informed that he opposed the meetings, saying that all that I taught was false.

The same evening above referred to the class-leader arose and asked where in the Bible it said that the seventh day was the Sabbath. I told him it was in the fourth commandment. He inquired what chapter it was! This is a sample of the intelligence and reliability of those who bear the name of Christian. Others opposed with scoffing. Yet we are considered *unchristian* in applying fallen Babylon to these churches, and affirming that they meet the description of those who have the form of godliness, but deny the power thereof.

But the word of God is not bound. Praise his name! Some were convinced of the truth, and resolved to keep the commandments. The brethren and sisters of Hanover attended most of the meetings, though about seven miles distant, and by their presence and singing added much to the interest of the meetings. May the Lord bless their efforts, and encourage their hearts by adding to their number such as shall be saved.

J. H. W.

Saline, Mich.

THOUGHTS ON THE MESSAGES.

It is evident that God has different truths by which to test the world at different periods. All truths are not eternal; that is, while it is true in every age that there is a God, it is not always true that there is a flood coming to destroy the world. Thus it was true in the days of Noah that a flood was coming, and an unwavering belief of that truth (such as would have moved them to obedience), would have saved those who were destroyed by the flood. But the mass rejected the truth concerning the flood, hence did not build arks, and therefore were not prepared for salvation from the deluge.

The antediluvians perhaps thought they were very good servants of God—and so perhaps did Noah; but "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi, 5. And he at once applied a test to them which drew such a marked distinction between the righteous and the wicked, that it was easy to discern between him that served God, and him that served him not.

"Make thee an ark," was the commandment by which God determined to test the world. As soon as the commandment was applied to them, all could see by their rejection of it, that they were not servants of God, no matter what their profession might have been.

This is not the test now. It is not a truth now, that there is a flood of water coming upon the earth to destroy it. But the "hail storm" of God's wrath is just before us, and "hasteth greatly" [Isa. xxviii, 17; Rev. xiv, 10; xv, 1; xvi, 21]; and it is equally necessary for us to prepare for the coming storm, as for Noah to prepare to outlive the waves of the flood.

But while building an ark would have prepared them for what was before them, we may build a hundred arks, and not be prepared to stand before the Son of man. The important inquiry which at this time should arise in every breast is, What will prepare us to "escape all these things, and to stand before the Son of man"?

I answer: God has three messages with which to prepare his people to escape the seven last plagues, and reign with the Lamb on mount Zion. Prior to the giving of the messages it would have been impossible to discern between him that served God, and him that would not serve him. They both had been baptized; they both surrounded the same communion table, both sat under the same ministry, sang together, prayed together, made the same pretensions, and gave the same evidence of having "passed from death unto life." But when the messages were presented, while one received them with joy, and began to get ready for translation, the other began to "make light, and went his way" to his farm, his merchandise, &c. &c. He could then join the drunken in beating and smiting his fellow servants, and saying, "My Lord delayeth his coming." Then, and not till then, could we tell what manner of person he was.

I am led to compare the three messages to three sieves through which God's people are or, were, compelled to pass. When the churches were sifted, many of their members were found too large to even pass through the first sieve (first message); and many that passed through the first could not pass the second. While a great many who found no trouble in passing through the two first, can never get through the third.

But as the first and second messages are past, and the third is present truth, we inquire, Where are the people upon whom the third angel's message is at work? Here is the place where we must look for such a people. But in what class of people are they found?

There are three distinguishing things brought to view in the third angel's message, viz., 1. The worship of the beast, and the reception of the mark of his name. 2. The unmixed wine of the wrath of God, or seven last plagues, as a consequence of worshipping the beast and receiving his mark; and, 3. An opposite party keeping the commandments of God and the faith of Jesus.

What we want now is to find that class of people who are keeping the commandments of God and, the faith of Jesus; for the expression, "Here are they that keep the commandments of God and the faith of Jesus," implies that up to that point of time a class of people had not been found who were so doing.

Let us try the different denominations by the commandments of God and faith of Jesus, and see which one of them it is of whom it can be said, "Here are they," &c.

It cannot be an organization which existed prior to A. D. 1843; because the first angel did not sound until then; and it is not until his message had gone forth that the seventh trumpet sounds, and the mystery of God is finished [see Rev. x, 1-7]; and it is not until the seventh trumpet sounds that the temple of God is opened in heaven, and the ark of his covenant of ten commandments is seen [Rev. xi, 19; 1 Kings viii, 9]; hence it is not until then that this people are developed.

But waiving the above testimony, we inquire, Are the Jews the people? No; for while they keep the commandments of God, they reject the faith of Jesus. Then are Gentiles the ones referred to in this message? No; for while they keep the faith of Jesus, they reject the commandments of God.

Again, of which sect can it be said, to the exclusion of all others, "Here are they that keep the commandments of God and the faith of Jesus?"

ments of God and the faith of Jesus?" Are any of the sects keeping more commandments than they were A. D. 1844? No. Is any one of them keeping more commandments than others are keeping? No; but they all with one consent reject one of the commandments of God.* And it cannot be said of those who break even one of God's commandments, "Here are they that keep the commandments of God," any more than it can be said of a band of thieves, Here are they that keep the laws of the State in which they live.

It is only necessary to break one of the commandments to be a commandment-breaker; while we must keep all of them to be a commandment-keeper.

Let me have a humble place among the commandment-keepers.

M. HULL.

Knoxville, Iowa.

*Bro. H. has passed over the Seventh-day Baptists, a denomination which professes to keep both the commandments of God and the faith of Jesus; though we cannot regard them, as a people, as coming up to the standard of the latter.—Ed.

THE PROMISE OF THE FATHER.

Luke xxiv, 49.

"And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endowed with power from on high."

The nature and extent of this declaration of our Saviour's is but little realized among his professed disciples in this age; for almost all of our religious teachers contend that the promise was confined to the apostles' day, and that we can have no expectation of realizing, in our experience, the blessings contained in it. To my mind, such an opinion, though sanctioned by the learned and popular, is nevertheless erroneous. And not only is it erroneous and unscriptural, but it is the cause of the worldliness and formality so prevalent among the professed churches of Christ in this age.

To the Bible student there is a vast contrast between modern and apostolic christianity; ours is the form of godliness, while the power is denied; theirs the power and demonstration of the Spirit. And why is it so? The reason is obvious; the glory of the dispensation, "the promise of the Father," "the power from on high" is disbelieved in and denied, and philosophy and poor human reason are substituted for the baptism of the Spirit, the endowment of usefulness and success.

But what was the promise of the Father which the disciples tarried at Jerusalem? In the first chapter of the Acts we read that Jesus "being assembled together with the disciples, commanded them that they should not depart from Jerusalem but wait for the promise of the Father which, said he, ye have heard of me." See John xiv, 16, 17, 26, also, xv, 26, 27. "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and Judea and in Samaria and unto the uttermost part of the earth."

Here it is evident that the promise of the Father, the endowment of power from on high, was the promised baptism of the Holy Ghost to be sent upon them in a few days after. "And when the day of pentecost was fully come they were all with one accord in one place."

Who were they all? The disciples, male and female, mentioned in the 13th and 14th verses of the first chapter. "And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting." "And there appeared unto them cloven tongues as of fire and it sat upon each of them." "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

Here was the fulfillment of the promise of the Father and the endowment of power from on high which was to qualify them for the work to which they were called. This is evident from the effect upon the people assembled together with them on that day. Peter's sermon to them was a simple application of the prophecy of Joel to what the people saw and heard; it was also a plain, convincing argument from the psalms of David to prove the resurrection of the crucified One,

and a demonstration of his exaltation to the right hand of God by the fulfillment of the promise of the Father in the pouring out of his Spirit upon his servants and handmaidens.

What an endowment of power to the disciples when we consider who they were that composed the assembly gathered on that day! "Jews, devout men out of every nation under heaven" were there. Jews, whose dwelling place was Jerusalem, were there full of bitter enmity and prejudice against the despised and rejected Jesus and his Galilean disciples. The murderers of the Prince of Life were there, those who but a few days before had publicly cried "Away with him, crucify him!"

The effect upon the assembled multitude showed the disciples endowed with power from on high. "They were pricked in the heart, and said unto Peter and the rest of the apostles, Men and brethren what shall we do?" Here was power superhuman, which produced so mighty an effect in overcoming the prejudice of the three thousand Jews against Christ, convincing his murderers that the rejected, hated Jesus was the promised Messiah, the hope of Israel, and constraining them to believe in him as the only Saviour.

But an important question arises here, and one in which we, in these last days, are deeply interested. Was the baptism of the Holy Ghost as the endowment of power from on high, the fulfillment of the promise of the Father, confined to the apostles' ministry, and alone designed for that age of the church? or was it to extend through the whole dispensation, including us in the promise and blessings? I answer it extends to all the called of God until the end.

The prophecy of Joel quoted by the apostle Peter and applied to the pouring out of the Spirit on that day, is a prediction extended to the end of the christian age unto the great and notable day of the Lord; hence the promises contained in the prophesy are co-extensive with it, and embrace all the servants and handmaidens of God whom he shall call until the end, so that his called ones now are included in the prediction and promise.

Again Peter says to the enquirers who asked "What shall we do?" "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." "For the promise is unto you and to your children and all that are afar off, even as many as the Lord our God shall call." To what promise did the apostle allude? The promise of the Father in the prophecy of Joel, the pouring out of his Spirit upon his servants and handmaidens as many as the Lord shall call.

My brethren and sisters, we are not excluded from the promise of the Father in all its power and glory. It is for us to experience; and through the promise, by faith, we may be qualified for abundant usefulness.

But another important question suggests itself here. How may I attain the blessings contained in the promise of the Father to his sons and daughters? But let me enquire, Do you and I really desire the blessing of the promise? desire it so much that we are willing to sacrifice all we have and are to God? Holiness, usefulness and happiness are inseparably connected. It is a pure heart alone, a holy temple in which the Holy Spirit dwells. If such is really our desire, the way is pointed out clear as a sunbeam in the word of God. "I beseech you, therefore, brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." Here the terms are clearly shown us; by complying with them, we are in a position in which God can consistently impart to us the blessings in his promises.

Consecration entire, a sacrifice of all our redeemed powers, irrevocably and eternally, must be resolved upon and actually bound to the hallowed altar. Then we step on promised ground and the promise meets us. God says, "I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." Sons and daughters, servants and handmaidens, upon whom he will pour out in the last days of his Spirit, as his Spirit-baptized children. Faith follows consecration entire, and is indispensable to the attainment of the promise of the Father.

And now in conclusion, what may we expect by faith in the word of God in view of his truth and faithfulness, exhibited to the believing, tarrying disciples at

Jerusalem? They were consecrated to their Master, a living sacrifice. Possessions, friends, reputation, life, were upon the altar. All was consecrated. Is such our consecration, such our sacrifice? Then in the confidence of faith we may look with certainty for the "promise of the Father" the baptism of the Holy Spirit, as an endowment of power from on high to qualify us for usefulness.

B. F. ROBBINS.

Friendship, N. Y.

THE CAUSE.

DEAR BRO. SMITH: We feel to render gratitude and thanksgiving to God that his people east and west appear to be waking up so generally, and begin to feel and act in behalf of the Lord's worthy poor, and the wants of his glorious cause. For the wants of these two objects our heart has often been made to almost bleed, wants so urgent, so pressing. In many cases those professing much sympathy for the poor, and claiming to set much value upon the message, will say of the one, "Depart in peace, be ye warmed and filled," and give them not those things which are needful to the body. James ii, 16. They forget that it was a great query to the apostle how the love of God could dwell in a man, who, having this world's goods and seeing his brother need, could yet shut up his bowels of mercy from him. 1 John iii, 17.

Of the other, though professedly estimating the cause of truth above all else, yet when its wants are presented, and measures taken to meet them, the excuses summoned from all the mishaps of the past, and the mistrustful foreboding of the future, but too plainly assert the fact that the estimation they really do put upon it, is but too little and shamefully pitiable indeed. Would to God that all who profess to have the bountiful eye of Prov. xxii, 9, did really possess it; then soon indeed would the covetous excuses which so often sicken our hearts, be swallowed up in the land of forgetfulness.

O, my dear brother, do you profess to be the Lord's servant, and do you loan your means to this or that business man to increase his abundance, rather than give, yes, freely give to that poor, suffering disciple of Christ, perhaps an aged, destitute widow, whose door is opposite your own? If so, then you favor man, and have more confidence in his promise for pay than you have in our heavenly Father's own written obligation; [Prov. xix, 17:] and what could be a more cutting satire upon your profession?

But says another, "I confess that such a brother or sister is really in want, is truly an object of charity, and I would freely give this dollar, for which I have no present use, but then, I may want it after a while for taxes, or some other contingency." But do you not know, my dear sir, that such excuses declare you to be infidel at least on two promises? Prov. xxviii, 27. He that giveth to the poor shall not lack. 2 Pet. iii, 9. The Lord is not slack concerning his promise. Is there not danger rather that such skepticism in the inspired promises of God will bring down his displeasure upon you and yours, even to the thwarting of your purposes and blighting of your crops? And will not such principles carried out bring you to the awful doom of crying yourself when you will not be heard? Prov. xxi, 13.

Dear brethren, we profess to believe the Bible, but are there not many of its holy requirements but too little heeded by us? We claim to be giving the last message of mercy, and do not too many of us fail to be merciful? We profess to be looking for the great time of trouble, but is not our consideration of the poor one of the conditions upon which God has suspended the promise of our deliverance at that fearful time? Ps. xli, 1.

There is a fearful malediction spoken of in the epistle of James, [chap. v.] to be visited in the last days upon those who keep back by fraud the hire of the laborer. If God's professed people will reproach their Maker by oppressing the poor, [Prov. xiv, 31,] he has not left them in darkness concerning their duty or their doom. But O, the deceitfulness of riches! what a snare! what a temptation! 1 Tim. vi, 9. God help the brethren in Ohio and in the far West to wake up. Wake up, brethren! The present truth is good, the Lord has made duty plain. Let us buckle on the ar-

mor. Let us read *Good Samaritan*, No 2, again, and break down in humble contrition before God, and weep on account of our selfishness and laxity in duty.

One brother in rocky, mountainous Vermont, cashes over one hundred dollars for missionary purposes in the West, while that State foots up two hundred and eighty-eight dollars and sixty-four cents for the same purpose. But on the other hand, what are we doing in the West, where the black, alluvial soil and warmer climate secure us much larger crops with less labor. Let Ohio answer! Indiana! Illinois! &c. Brethren in Vermont have a cold climate, but truly they give strong symptoms of warm hearts, and is it not on this very matter of bountifulness in giving that Paul says, "He that soweth bountifully shall reap also bountifully?" 2 Cor. ix, 6. Are not brethren West expecting to reap in the same harvest with brethren East? If so, how are we sowing, dear brethren? bountifully, or sparingly? May God help us.

But while the report in *Good Samaritan* cheers our heart from the interest manifested by brethren in the East, we are somewhat encouraged by some prominent symptoms for better in Ohio. Last season the brethren in this State advanced for the benefit of the cause about one hundred and thirty dollars; but this season several individual pledges reach to nearly that amount, while the churches in the State, acting conjointly, have voted the sum of twelve hundred dollars. The church at Gilboa, with a decline of one-half in property, pledges more this season than all the State did last season, while one of its members pledges more now than all did then, and other churches, as far as we have learned, are also doing liberally. Truly it looks encouraging. Bro. White's report of his recent tour is encouraging. The fact that most or all the churches are adopting the Bible system of each giving according to the ratio of their means (systematic benevolence) looks encouraging, because it looks like giving as the Lord has prospered. 1 Cor. xvi, 1. It looks like ministering as of the ability that God giveth. 1 Pet. iv, 11. It certainly is the only way that every man among us can follow the example of the Antioch Christians in furnishing relief according to his ability. Acts xi, 29. It furnishes fairer prospects of the full blessing of God resting on his people, to see them in all the churches doing according to that a man hath, and not according to that he hath not, and not having some eased while others are burdened. 2 Cor. viii, 12, 13. Our heart most joyously hails it as that principle of "equality" spoken of by the apostle Paul, where the abundance of one may be a supply for the want of another, [2 Cor. viii, 14,] and our desire and prayer to God is that he will put it in the mind and heart of all his people, to be ready to every good work. Titus iii, 1. And let ours also learn to maintain good works for necessary uses. Verse 14. May God prosper the right, stir up the hearts, the affections, and the energies of all his people everywhere, to speed the glorious gospel car till all his servants are sealed in their foreheads.

Yours, seeking for glory, honor, immortality:

T. J. BUTLER.

Gilboa, Ohio.

EGOTISM

Is defined by Webster to be "self-commendation." When a person is inflated with self-love, and speaks of himself, it is usually in such a manner as to show vanity and conceit; but when good sense and humility reign in the heart, it is not so. The Christian may in humility give his experience, and in so doing will often speak of himself; thus, David uses the pronoun, I, about one hundred and thirty times, in Ps. cxix, and the corresponding ones, my, and me, about as often, yet no one would think for a moment of calling David an egotist.

Ps. lxxiii, and li, and many others, abound in the use of the pronouns, I, my, and me, yet they are far from being egotistical writings, because all glory is ascribed to God, and the use of these expressions is made necessary, from the fact that David had a personal experience, and any attempt on his part to avoid the use of these terms would have been affectation.

So with the writings of Moses, Daniel, Isaiah, Jeremiah, Ezekiel, and others, their beauty and excellence would be much obscured by any effort on their part to keep back their personal experience, which they relate frankly and honestly.

Nehemiah is very free in the use of the pronoun, I, and I think his account is quite as interesting, and perhaps more so, than that of Ezra, in which book this pronoun is not used quite so often.

It is not egotism to magnify the grace of God in our experience, and to say, "Come and see what God hath done for my soul;" but this is egotism, to say with Jehu, "Come and see my zeal for the Lord," or with Nebuchadnezzar, "Is not this great Babylon that I have built?"

J. CLARKE.

STAND AS AN ANVIL.

"Stand like an anvil!" when the strokes
Of stalwart strength fall fierce and fast;
Storms but more deeply root the oaks,
Whose brawny arms embrace the blast.

"Stand like an anvil!" when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks
Where malice proves its want of power.

"Stand like an anvil!" when the bar
Lies red and glowing on its breast;
Duty shall be life's leading star,
And conscious innocence its rest.

"Stand like an anvil!" when the sound
Of ponderous hammers pains the ear!
Thine but the still and stern rebound
Of the great heart that cannot fear.

"Stand like an anvil!" noise and heat
Are born of earth, and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.—*Sel.*

DO YOUR OWN BUSINESS.

"And that ye study to be quiet and to do your own business, and to work with your own hands," "that ye may walk honestly towards them that are without; and that ye may have lack of nothing."

It is to be feared that there are comparatively few who sufficiently heed this admonition; or at least that of coupling together industry and quietude. They may exist separately, but cannot appear so graceful. Were they not both exemplified in the life of Jesus who is our example? Is it not written of him, [Isa. xlii, 2,] "He shall not cry nor lift up nor cause his voice to be heard in the street?" And did he not work with his hands for his own support and that of his parents for nearly thirty years? And what was all this for? Doubtless for our example, and that he might be a merciful High Priest, having himself passed through all the toils and privations to which fallen man is subject. He knew very well that God had said to man, [Gen. iii, 19,] "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Therefore both he and his apostles were particular to teach, not only by example, but by precept, also that we should be both "diligent in business, fervent in Spirit, serving the Lord." May we not with the mind serve the law of God, while our hands are employed in the busy cares of life? Surely we can if our adorning is that of a meek and quiet spirit which is in the sight of God of great price.

I believe the time has come when the Lord has seen proper to let increased light shine out upon these minor duties as well as greater ones; and that by the neglect of them we may as certainly incur his displeasure or grieve away his Spirit as though he had called us to occupy a prominent place in the church, and we failed to discharge our duty. I have seen so much of this spirit of *do nothing* in the world, which never fails to bring with it confusion and every evil work, that I am sick of it, and look upon it as a grievous sin, one that the church of God should carefully guard against and endeavor to be entirely free from.

In passing through this world I have observed some of my own sex who unhappily had the faculty of busying themselves week after week in doing nothing more toward supplying the wants of a family, than merely to attend to the daily demands of nature. I will relate a little incident which I particularly noticed some years ago.

A woman of my acquaintance sent her little girl to school to me for weeks with a piece of calico tied over her head, out of which she intended to make her a bon-

net as soon as she had leisure. She also suffered her husband to go without socks because she could not find time to finish a pair which had been on the needles for months. At the same time she was a healthy, industrious woman, having nothing requiring her attention but her household affairs for a small family. But she had not the faculty of working to any advantage. "Never be unemployed," is a good motto, but, always be profitably employed, is a better one. What then is the duty of commandment-keepers in this respect? Read, "Six days shalt thou labor and do all thy work." Do we get all our work done in six days? Do we not sometimes carry the work of the six days into the seventh, or lay it over for the coming six days? I have had some solemn reflections while observing this state of things, and wondered if Jesus would not come to gather his people and find many of us as unprepared for his coming and kingdom as we are for the weekly return of the Sabbath. If he should, we should not come off so well as we do while from time to time we continue to desecrate his holy rest day. Every family has its toils and cares. Jesus knew this, and he knew also that the natural heart was inclined to be entirely taken up with the cares of this world. Therefore we find him repeatedly giving caution against this very thing. His gentle reproof to Martha may serve as an example of the light in which he regarded those who were so careful about many things, to the neglect of answering the great object of our creation, which is to glorify God and enjoy eternal life in his kingdom. But while we do as the world does in any respect we can but expect a confused state of things. We must dispense with many things that they occupy time upon, must be more quiet, spend the time that they spend in foolish and vain conversation in meditation and prayer, work by the rule of the wise man, "Whatsoever thy hand findeth to do, do it with thy might," remembering also that Jesus has said, [Matt. xii, 36,] "Every idle word that men shall speak shall they give account thereof in the day of Judgment." O, solemn thought! Then let us be careful, and in the language of a minister to me when I first set my heart to seek God, "Place God before us in all that we say."

Dear sisters, have you not purchased enough of the eye-salve to see that the way to eternal life is narrowing up, and that you must lay aside every weight and every sin, though mortifying to the flesh?

E. J. WAGGONER.

CONFESSION OF A SMOKING MINISTER.

I HAVE left off smoking. I could give you in my own experience in this habit, items that I think must be a little troublesome to the conscience of any smoking minister. I indulged in it till I was thoroughly convinced that it was not only opposed to the refined societies of life, but that it was detrimental to health, befogging to the intellect, and stupefying to the sensibilities. I will, however, trouble you with a few details of its moral bearings. They will do to use against the habit, just as well as they would were they your own personal experience. Take this text of the apostle: "If meat make my brother to offend, I will eat no flesh while the world standeth." A very practical text: but I was a smoker, and that habit was opposed to the best Christian sense of my brethren, and even by many who were not Christians, was regarded as a vice. I must waive that subject, lest my people say, "Physician, heal thyself."

I wanted to preach on the duty of self-denial, a duty that needs to be urged. But the idea of a smoker's preaching such a doctrine was simply ridiculous. That must be delayed then.

The subject of temperance came up. I felt called to preach upon it. But I could find no sound premises from which to reason, that were not destructive to my peace as a smoking Christian.

I wished to preach a sermon on benevolence, but my cigar bill faced me. I could not well preach in the face of that. I wished to visit my people; but my clothes and my breath indicated that I had been smoking. I had a little rather they would not know it; because it might be offensive to them. I must stay at home.

I needed two or three hours of bodily exercise; but I sat down and smoked after each meal, and an hour and a half or two hours of the day were gone. A good

smoke requires an hour. I could not spare time for exercise, and I soon got so that vigorous exercise was irksome; in fine, I grew lazy.

But I forbear. I do not know how others get along with these daily experiences, but I could not endure them longer, and I am no longer a smoker. I relate these experiences to you, because I know you have a disposition to trouble people's consciences about this sin so far as you can. But a sinner knows best how a sinner feels, and the above items may help you. Besides, I owe you this confession, as an approval of your efforts and arguments for reform in this matter.—*Sel.*

A FEW WORDS FOR THE REVIEW.

This little weekly messenger is winging its way through the length and breadth of the land from week to week, laden with its precious fruit to the hungry, scattered flock. With what joy we hail its arrival, and with what eagerness we peruse its contents and refresh ourselves with its spiritual food! If it is so rich a treasure to those who have brethren and sisters with them in the truth, how much more so to those who are alone, and have no one to meet with on the Sabbath. O, what a privilege it is to such to have this little sheet to read on the holy Sabbath, especially if their spiritual appetite is good. With this, the Bible, and prayer, the Sabbath passes away pleasantly and profitably.

To me the *Review* is next to the Bible. O what a precious treasure is the word of the Lord! Thank God, we can have both to read. The light that emanates from these, with the books, is sufficient to guide us in the way of the truth, if we never hear a sermon. And it seems to me we should be without excuse if we did not embrace the truth with no other help than these. But I would inquire with Bro. Clarke, Why is it we do not hear more from the brethren and sisters through the *Review*? Perhaps it is with many of them as it is with me: they feel incapable of saying anything to edification, and may be saying with me, Why do not those who are capable of giving instruction and have much of the Spirit write more? O, how I wish they would. How I like to feast on their spiritual food. But I fear there is a fault here; all have not the same gifts, but salvation is free, and one may be as pure and devoted as any other. Many of us know by experience when we love God supremely and our neighbor as ourselves, that though our gifts may be small, this pure love will constrain us to speak out our feelings to each other. And though we cannot be as eloquent as some, nor instruct as a messenger, yet we can talk of the love of Jesus. We can speak of the trial of our faith and the victories we have gained through Christ, and this will encourage others. The love of Christ will enable us to sympathize with each other in all our trials and afflictions. We can weep with those that weep, and rejoice with those that rejoice.

Dear brethren and sisters, let us put on the whole armor, and be found wholly on the Lord's side, that we may be prepared to let our light shine, and others may be led by our holy living to embrace the truth and with us receive a crown of life.

C. LAWTON.

W. Winfield, N. N.

LETTERS.

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

From Bro. Decker.

BRO. SMITH: An invitation was given in some of the back numbers of the *Review* for the brethren to write a few words for publication, that the readers thereof might know how the good cause was prospering in the length and breadth of the land. I was early in life impressed with the importance of a change of heart and an interest in the blessed Saviour: and I trust that I gave my whole heart to him, when in the vigor of youth. But I fear that my course has been wayward, and not always up to my privilege. I am now getting somewhat advanced in life, and realize that my probation must soon end. Honest or dishonest, I must soon go down to the grave. And here let me tell you that a great change has come over me within the last year, touching the doctrines of God's holy book. I vainly thought I was gliding along toward the haven of that

rest that "remains for the people of God," but I fear I was, following a phantom instead of a reality. I had always regarded "The Millerites" or Second Adventists as a deluded people, and was ever ready to believe anything that was said against them. I knew nothing, or next to nothing about them, until beloved Bro. Ross, sometime during last winter gave us a series of lectures on the Second Advent of the Saviour, the Commandments of God, and the *strange doctrine* that men have no immortality until after the resurrection. And in the course of the last summer a Bro. Barr and Bro. Wheeler came among us, and faithfully held forth the same doctrine. By this time the good seed began to manifest itself, and Brn. Barr and Wheeler were attentively and eagerly heard, at least, by some who have openly espoused these great truths, that should engage the attention of the whole human race. And still there are many more in this vicinity whose judgments are convinced of the importance of coming out and acknowledging their faith in the doctrine.

The great tendency of the preaching here by Brn. Ross, Barr and Wheeler has been to make men and women "search the Scriptures," to see if these things were so. Our great want here now, is for some good man to come and labor a while with us, to strengthen the weak and confirm the wavering. Can we have it? We wait for a reply.

Yours in faith,
West Monroe, N. Y.

HIRAM DECKER.

From Sister Susan Elmer.

BRO. SMITH: I would say to the brethren and sisters scattered abroad, that I am striving to make my way through this dark world of sin and sorrow to that better land, where the care-worn pilgrims ere long will rest.

Brn. Bean and Sperry have been laboring with us, and we trust their labors have not been in vain. The little church here was refreshed. Six were baptized, mostly youth, and others are waiting the first opportunity. We have reason to take courage.

"Jesus now is passing by,
Calling mourners to him."

Surely his condescension, infinite compassion, and untiring love are enough to soften the hardest heart. Many there are who feel that they would have rejoiced to see this Saviour at his first advent; and if so, why not get ready and rejoice to hail his return? If in the days of his humiliation he could command such curiosity and draw such crowds together; if when he took upon himself the form of a servant, and came to suffer and die, he was gazed upon by thousands with admiration, and hailed by them as their great Deliverer; if then it was such a theme of rejoicing to behold him, what will be the grandeur and sublimity of that scene when he shall come in the glory of his Father and of the holy angels? Glorious will be those angels! spotless their robes, brilliant their crowns, enrapturing their music!

But what sound bursts upon the astonished world? It is the voice of Him that once called Lazarus from the grave; that voice now reverberating through earth, reaches the lowest caverns of the deep, and wakes the countless millions of the just. They come forth blooming with health and immortal beauty, and join in the triumphant shout, O grave, where is thy victory?

May the Lord help us to so live that we may be ready to witness the solemn and glorious scenes that are so soon to transpire. Let us renew our covenant with the Lord, gird up the loins of our minds, and hope unto the end for the glory that shall be revealed at the appearing of our Saviour.

Ashfield, Mass.

From Sister A. M. Lindsley.

BRO. SMITH: When I consider the privilege we as a people enjoy, who are living under the blazing light of present truth, my heart swells with gratitude to God for his mercy and longsuffering, who is not willing that any should perish, but that they should come to a knowledge of the truth, and be saved. O it is a blessed privilege to leave all for God and his cause, a rich consolation to know that we may lay up a treasure in heaven, that there is a way possible for our escape from the blight of sin and the curse, a rest for the

faithful in the kingdom of our Father. I look forward with a ray of hope to this blessed fruition. I feel like striving earnestly to die to self, and be in a position where I can honor the Lord by humble obedience.

The pathway that lies before the remnant is truly a narrow and rugged one, and were it not that Israel's God is able to save and deliver unto the uttermost, our hearts would indeed fail us as we view the gathering storm of coming events, marked out by prophecy, and already hasting to fulfillment. As we see the mass of minds turning from the truth, and satisfied with fables, and all buried up in the cares and pleasures of this world, we cannot fail to pity them.

And will not this lead us to deny self, that we may do others good for whom Christ died. O I feel that we need to get more of the spirit of the last message in our hearts. Is it not high time that we were all aroused to a becoming zeal in this precious cause? Can those who are dead to sin live any longer therein? May the Lord help us to rally around the standard that bears the motto, "The commandments of God and the faith of Jesus."

And while this is our watchword, let us exemplify it in all our acts and conversation. I rejoice that there is a company that will go through, and it is among this company that I have resolved to enlist, hoping and expecting, if I comply with the conditions, that I shall overcome. It is also a matter of rejoicing that there are others, who are not fully with us, that are investigating the great truths of the Bible, so important at this time. May God bless the candid inquirer.

Martville, N. Y.

Extracts from Letters.

BRO. TOWN writes from Reedsburgh, Wis., Dec. 11th: "We number six here, heads of families, who meet on the Sabbath for worship. Two of the number are Bro. and Sr. Hunter, who are over seventy years of age. They received the present truth a year and a half since. They had both been members of the M. E. church for over forty-five years. It is seldom that we have any preaching except through the *Review*. It is a welcome messenger, and its columns are read with interest. Our meetings are more interesting than they have been. Some of our neighbors have come in of late, and they think we have the truth in the main. We feel that we are not what we should be, but hope to overcome through grace."

BRO. J. PONTRET writes from Orion, Mich.: "I begin to see the necessity of giving up the world and the things of the world, and making ready for the soon coming of our Lord and Saviour. It is about seventeen months since I heard, for the first time, the sound of the third angel's message; and since then I have not walked with my Jesus as closely as I might, but have followed at too great a distance. I know it is our privilege to walk perfect before God, and I pray that he would sanctify me wholly—through his truth."

BRO. GEO. ADAIR writes from Monroe, Wis., Dec. 11th, 1859: "The third angel's message found me a stranger to Jesus; but, blessed be God, I heard his voice, and have of late been trying to live in accordance with his teachings. O that my friends and relatives might see the beauty and harmony of the present truth! I think all must see that our position is correct, who investigate it with an impartial mind. I can say I love the truth more and more every day, and I am determined to obey it, that I may have right to the tree of life, and enter in through the gates into the city."

Saints are appointed to afflictions as a means of their sanctification.

OBITUARY.

Died of typhoid fever, in Jamaica, Vt., September 26th, Clarke Wilder, son of Bro. James Wilder, in the 17th year of his age.

This young man gave his heart to the Lord a few weeks before his death, and left good evidence that he would have a part in the first resurrection. The funeral sermon was preached last Sabbath by Bro. Sperry.
D. T. BOURDEAU.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 5, 1880.

In the *Advent Herald* of Dec. 17th, 1859, we notice an extract from Gerritt Smith's discourse on hell, embracing that portion in which he claims that a thorough belief in an eternal hell is sufficient to make a man insane, to which the *Herald* appends the following note:

"The above is from a discourse given a short time since by Gerritt Smith on hell. He did not believe it and yet has gone crazy. His steps have brought up at the mad-house—showing that a disbelief of it is not a sure preventive of insanity."

It will be seen that the *Herald* has here raised a false issue. No one claims that the Bible doctrine of the destiny of the wicked is a preventive of insanity. It is only claimed that the popular view, when sincerely believed, tends to that result. There are many other causes also calculated to produce insanity. To say then that the belief of eternal misery is one of these, is altogether different from saying that a different belief on this question is a preventive. The latter does not follow from the former. This is what Whately would call the "fallacy of irrelevant conclusion."

Publications.

Much good have they done! Brethren, let us keep them moving. Those preachers who are the best book-sellers have the best success. Now lay aside your delicate feelings about urging your books into the market, and take hold of the work like a successful peddler. If anything can be recommended, it is our publications. If anything should be urged upon people, it is our books.

Come, brethren, East and West, send in your orders and your one hundred and two hundred dollar drafts on New York, or Boston, and we will send you books by Railroad at 40 per cent discount from published prices. Your books will cost you a little more than one-half what they do sent by Mail, and much less than when sent by Express. Every State should have a repository so that preachers can often fill up their trunks with a good assortment.

J. W.

"Every Sabbath."

"AND he reasoned in the synagogue every Sabbath, and preached to the Jews and the Greeks." Acts xviii, 4.

The no-Sabbath man can find his theory abundantly refuted by reading the Acts of the Apostles. The inspired writer repeatedly declares that certain things were done upon the Sabbath. This could not be true if no Sabbath existed at the time. Hence, the Sabbath had not ceased at the cross, but still existed when the labors and travels of Paul were recorded.

Paul was in the habit of preaching on the Sabbath-day. But it is objected by no-Sabbath and first-day Sabbath men, that Paul did not himself observe the "Jewish Sabbath," but only preached to the Jews that day, because he could then find them assembled.

Very well. What day of the week was that?

"All admit that the Jewish Sabbath was the seventh day of the week, or Saturday."

But look at this, friend. Paul abode at Corinth a considerable length of time, laboring at the trade of tent-making on other days, while he reasoned in the synagogue every Sabbath, persuading both the Jews and the Greeks. Mark, The inspired record says, "every Sabbath." Now if these meetings were held on the seventh day, that was the only Sabbath existing at that time; for they were held every Sabbath. But if the first day was the Sabbath at that time, then Paul reasoned in the synagogue every first-day, or Sunday. Hence the Jews must have changed their day of meeting in the synagogue to the (so-called) "Christian Sabbath." No one will pretend that this was the case. Hence, the first day was not the Sabbath at this time.

R. F. C.

Charts.

We have on hand about twenty of the large Pictorial Chart of the prophecies of Daniel and John, which we will send by mail post-paid on the receipt of \$2.00.

J. W.

Bro. D. Stites writes from Ayersville, Ohio: "I would say in behalf of the little church here, that we are striving to overcome by the help of the Lord, and keep all of his commandments blameless. We are in no wise discouraged, but feel encouraged to press our way through, though foes thicken on the way. We want to run all the race that we may obtain the crown that lies at the end. We desire that some one of God's messengers call here as soon as convenient."

APPOINTMENTS.

If providence permit, Bro. and Sr. Byington will meet with the brethren as follows:

Parkville, at Bro. Keeney's, Sabbath, Jan. 7th, at 11 o'clock A. M.

Centerville, as Bro. Pratt may arrange, Tuesday evening, Jan. 10th.

Colon, Sabbath, Jan. 14th.

PROVIDENCE permitting I will meet with the brethren of western Iowa as follows:

Decatur City,	Jan. 5.
Afton,	" 12.
Bro. Decker's,	" 19.
Oceola,	" 23.
Bro. Jones', or where he may appoint,	" 26.

All the above meetings commencing at early candle-lighting. May the Lord give us a good time.

M. HULL.

Providence permitting, we will hold meetings as follows: Kensington, Ct., Jan. 7th and 8th. Dartmouth, Mass., Jan. 21st and 22d, and continue as long as thought best. Princeton, Mass., Feb. 4th and 5th. Washington, N. H., Feb. 11th, 12th.

C. W. SPERRY.

D. T. BOURDEAU.

Business Department.

Business Notes.

J. H. Warren: We have succeeded in obtaining \$2.65 for the beads, which we this week place to your credit for REVIEW, carrying your subscription to Vol. xvii, No. 1.

H. Clough: M. Clough's INSTRUCTOR is paid up to the close of Vol. vii.

H. C. S. Carus: You will find your money receipted in No. 8, Vol. xiv, paying to xv, 8.

H. W. Dodge: You will find the \$2 receipted in No. 23 of last volume.

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.

J. Clarke, H. Decker, D. T. T. V. O. Edson, J. Ayers P. Barrows, E. Goodnow, H. W. L. T. J. Butler, D. T. Bourdeau, D. Howard, A. M. Lindsley, H. Clough, E. C. Foster, E. Wick, J. Lindsey, J. Averill, L. M. Locke, E. Church, Wm. F. Johnson, J. F. Ballenger, E. Wood, M. M. Osgood, A. C. Stone, H. W. Dodge, A. Dewitt, J. Newton, P. Hoffman, G. N. Collins, S. A. Hallock, J. Hebner, H. Olmstead, L. Gerould, J. Harvey, D. J. Shirley, H. Grant, H. C. Crosby, Wm. Lawton, H. C. S. Carus, L. J. Richmond, E. B. Saunders, N. P. Stearns, I. G. Camp, E. S. Huntley, H. W. Lawrence, F. M. Palmiter, E. Hutchins, M. Harlow, J. Marvin, H. C. Crumb, Jno. Clarke.

Receipts.

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

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EIGHT PAGE TRACTS. *Wesley on the Law—Appeal to Men of Reason, on Immortality.* Price 50 cents per 100.

These small Tracts can be sent at the above prices, post-paid, in packages of not less than eight ounces.

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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, 15 cents.

Word for the Sabbath. Price 5 cents.

The Chart.—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches. Price 25 cts. On rollers, post-paid, 75 cts.

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A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

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Works published by H. L. Hastings, for sale at this Office, *The Voice of the Church on the Coming and Kingdom of the Redeemer*, by D. T. Taylor. Price \$1.00.

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