

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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Battle Creek, Mich.

CAST THY CARE ON HIM.

WEARY traveler, cast thy care
On the Saviour:
Quickly to his throne repair,
He will hear thy humble prayer,
Always—ever.

True and faithful is thy Friend,
Ever near.
He will watch thee, and defend,
He'll be with thee to the end,
And wipe thy tear.

Or is thy soul by sorrow riven,
'Mid sin and care?
Hope on—this promise sure is given:
The pure on earth shall meet in heaven:
No sorrow there.

There is beyond a happier land,
Far, far from this;
Martyrs next the throne will stand,
Saints will meet a glorious band—
A world of bliss.

As on life's rugged path we go,
We'll trust thy love.
Whate'er our lot on earth—we know
We soon shall part with all below,
And meet above.

Then cast thy load of doubt away,
And never roam:
He'll lead thee to the realms of day,
He'll guard and lend a beauteous ray,
To guide thee home.—*Sol.*

SIGNS OF THE END.

A LETTER FROM M. S. AVERY TO HER SISTER.

MY DEAR SISTER:—I have long wished to write but have hesitated, knowing that I must speak the true sentiments of my heart in regard to some points; and this I have feared would grieve you. I know that as far as religion is concerned, I am very unpopular; and I have feared that if I should speak to my sister concerning this, I should be called an enthusiast or a fanatic; but I will try to overcome this, and talk with you in love, and without fear, lest your blood be required at my hands in the great day of accounts, which is not far distant. Very bitter indeed would be the reproaches of a dear brother or sister in that solemn day, such as these: "O you had the truth, you knew the way, you saw danger approaching and thickening around, and you warned us not!" I mean by the grace of God assisting, to clear my skirts, and have a conscience void of offense that my heart condemn me not.

I am well aware of the position you occupy, and if I rightly understand Bible truth, I much fear you are in a dangerous place, and have embraced errors that are fatal in the extreme; errors which have no doubt a flattering and pleasing appearance, but will in the end plunge their victims into everlasting ruin.

Dear L., I believe the Bible in whole, not in part, to be the sacred and divine revelation of God, and therefore cannot do violence to that word of truth, the christian's guide, by wresting from its pages any part that might not please the carnal propensities of my nature. O that I loved it more, that its heaven-born precepts were more deeply stamped upon my heart! Dear sister, do you not read enough of this book to show you that we are living in the last days, in the closing up of time? Do not the signs of the times speak as with "trumpet tones," that soon He that shall come *will come*, and will not tarry? Heb. x, 37. Even him whose coming is after the working of Satan, with all power, any signs, and lying wonders. See 2 Thess. ii, 9. This working of Satan is nothing more nor less than "Spirit Manifestations." What are they, but lying signs and wonders, wrought by the adversary of souls to deceive, and lead them captive at his will?

We read in 1 Tim. vi, 16, that *God only* hath immortality, and in another place, "This mortal must put on immortality," which we cannot do if we have it already on. Also in Ps. cxlvi, 4, "His breath goeth forth, he returneth to his earth, in that very day his *thoughts perish*." Again, Ps. vi, 5, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"

Thus the Bible affords ample proof that "the dead know not anything." But the seducing spirits and doctrines of devils spoken of, [1 Tim. 4,] contradict all these repeated truths which God who cannot lie hath spoken, and by them Satan would, with his seductive wiles, have us believe that our dead friends are *alive*, (immortal,) and holding converse with us, notwithstanding their thoughts perished at death.

The word of inspiration is so positive and plain on this subject, that those who read and believe the testimony, cannot be deceived. Yes, 'tis a precious truth, that those who have immortality must seek for it, and obtain it alone through Jesus Christ. Otherwise his death and sufferings are all in vain.

My dear sister, when I see that yourself, with millions of others, are caught in the Deceiver's snare. I tremble at the dreadful prospect before you. O be entreated of one who loves you dearly, to make your escape while there is hope. You may be astonished at my alarm, and perhaps think my fears are groundless; but I would point you to the prophet Isaiah, chap. viii: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? For the living to the dead! To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The testimony of the "rappers" does not accord with the word, and I therefore conclude that we might well be alarmed at the rapid progress of Spiritualism. O that you could see as plainly as I see it, that we are in the close of this world's history! Read for my sake, dear sister, 2 Tim. iii, and then judge candidly if we are not in the last days—in the perilous times there brought to view. Are not men lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, and despisers of those that are good? Are they not high-minded, and lovers of pleasure more than lovers of God? Have they not also the *form* of godliness, denying the power thereof!

Now I beg you to seriously consider this scripture, and deny if you can, that we are seeing its complete fulfillment daily? Yes, methinks we need not go beyond the limits of our own households, to discover those that are disobedient to parents; and you and I well know that children are not now as they were when we were named among them. Where, O where, is that becoming bashfulness or modesty, together with the regard for old age, that characterized the children of "by-gone-days?" Where is the respect for parents, although their hairs are silvered with age, among the youth of the present generation? And why is all this? Because we are living in the very eve of time, when we are pointed to these signs, and, as a matter of course, they have come.

We are also informed in 2 Pet. iii, that there shall be scoffers, walking after their own lusts, and saying, Where is the promise of his coming? and 2 Tim. iii, says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived;" and it is even so—it is Bible truth.

I take the following extract from a Universalist paper, the *Star in the West*, Vol. xix, No. 44:

"Our country seems to be rapidly degenerating. There is no limit to the follies and vices of thousands in our large cities. The present generation bids fair to exceed in frivolity and extravagance anything that has ever preceded it since the foundation of the Republic. Let it not be forgotten that the effeminacy of a people is the surest forerunner of the decay of a nation."

These are startling truths, and the world is in a fearful condition. Many it seems know this; but understand not the meaning. Our land of boasted liberty and freedom is polluted with deeds of the blackest dye; and yet they do not see that destruction is coming.

I would now ask you to take a view of the professed churches of Christ. Do not they join hands with the world? Do not they dress and act like the world? Do they not love pleasure more than God? Are they merciful to the poor? Are they not ornamented with gold, (which is forbidden by the Word,) and costly apparel, while the widow and fatherless are perhaps famishing for the necessities of life within their call? Such poor souls realize not that there is a fearful retribution hastening on. Terrible indeed will be the reckoning! They profess to love God, but in works they deny him. If by chance they hear the Second Advent mentioned, they will deridingly sneer and scoff, and perhaps get angry, and say, "If the Lord *ever comes*, it won't be in my day." Thus they are giving the "peace and safety" cry, spoken of in 1 Thess. v. But we are there told that "sudden destruction" cometh upon them, and they shall not escape.

Who, I ask, can feel perfect love for the Saviour, and at the same time dread his appearing and tremble at the thought? When we contrast the meekness and purity of the Saviour, the life of humility and suffering that he led, together with his tender acts of benevolence and mercy—when we contrast them with the selfishness, the pride, the extravagance and worldly-mindedness of the popular churches, no marvel that the cry should be heard "Babylon is fallen, and is become the hold of every foul spirit, and the cage of every unclean and hateful bird."

Jesus was "despised and rejected of men, a man of sorrows and acquainted with grief," yet O how fearful are we poor mortals, lest men should despise or reject us! O how careful are we of the outward

man, that appearances may be kept up, and thereby court the applause and admiration of the world! O how much pains, how much time and money, are thus spent to please the eyes of others, while the soul is neglected, and what concerns us most deeply, even our eternal interests, are left unthought of, uncared for? O that man might study more to be approved of God, and to be approved less of the world! The one great aim and object should be to please him. We read that "whosoever will be a friend of the world is the enemy of God." And again: "All that will live godly in Christ Jesus shall suffer persecution," and when he suffered so much for us, why should we shrink from suffering a little too, when we have for our comfort the cheering promise, that if we suffer we shall also reign with him. We read in Heb. xi, of those who were tortured, and had trial of cruel mockings; they were stoned, sawn asunder, were tempted and slain with the sword; they were clothed with sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy; they also wandered in deserts and mountains, and in dens and caves of the earth; they meekly endured all this suffering "that they might obtain a better resurrection."

O what a blessed promise still awaits those faithful martyrs, for they have not yet received it. See verse 39. And in the glorious morning, when the sleeping dust of millions shall arise by the power of God, and put on immortality, they too will be remembered, and will then receive a full reward. Yes the day is very near, when those that have lost their lives for the witness of Jesus, shall come forth. Looking forward to that day of joy, all the prophets of old died in faith, not having yet received the promise; but they are soon to realize all their hopes. The solemn splendors of that morning will soon open before us, when lo! they shall arise and shout victory over the grave. At the sound of the last trump, every saint will be awakened, not one left or forgotten. But I fear that I am wearying your patience, and you are beginning to think me a "Millerite" in good earnest; but bear with me a little longer, and I will try to be brief.

Although I have shown you a few of the prominent signs of the Lord's soon coming, undoubtedly, you think me foolish for believing it, when Wm. Miller taught the same in 1844, and he did not come. But my dear L., if I expect you on a visit next Spring, and you fail to come at the time looked for, shall I rashly give it up forever, and say you will never come? How absurd this course would be; but if on the other hand I love you with true affection, with what almost impatient anxiety, would I wait, and even watch for your coming?

It may be well here to mention the great disappointment experienced in '44 by those who were animated by the blessed hope of soon seeing Jesus. This doctrine as taught by Mr. Miller, was, I believe, the gospel of the kingdom, that should be preached to every nation, tongue and people, for it went to the remotest parts of the earth. To the United States, or North America alone, this cry, "The hour of his judgment is come," was not confined. The far-off isles of the ocean heard it; and it aroused the people of the eastern continent. Thousands and millions feared it was too true. Yes, the very world stood in awe, at the expected coming of the King of heaven. But the time of trial came, and the hopes of many an honest soul were seemingly crushed at once. The world, and even those professing godliness, looked on in mockery and derision. The time of danger had passed; their fears were quelled; and they could now scoff and sneer with impunity. Do not think, dear sister, that all those persecuted souls called Millerites, gave up the ship when the storm arose. O no! Many faithful souls endured the trial of their faith, although severely tested. Their position was carefully examined again and again: it was all right. Their reckoning was true: figures would not lie. But the mistake, how, or where was it? It was so to be; but time and study have since revealed it. You will find the foundation of this doctrine in Dan. viii, 14. "Unto two thousand three hundred days, then shall the Sanctuary be cleansed."

They supposed the earth to be the Sanctuary, and that Jesus was coming then, at the end of the 2300

days, to cleanse it; but although he came not to earth, he entered the Most Holy of the heavenly Sanctuary then, and is now offering his blood for the blotting out of the sins of the people. This I understand to be the judgment spoken of, which begins at the house of God. 1 Pet. iv, 17. Should you scruple the idea of a Sanctuary being in heaven, consult the following scriptures: Ps. cii, 19; xvi, 6; Heb. viii, 1, 2.

Thus we see that the hour of his judgment came, and the proclamation was not an untruth, as we often hear it called. I believe we are now, and have been since 1844, in the waiting time. See Hab. ii, 3. If the Lord had come when nearly all expected him, the scriptures would not have been fulfilled; for we read that he shall come as a snare, and a thief in the night. But how few are now looking for "this same Jesus that went away into heaven," although we are assured he shall come again in many places in the Word. And we are also informed of the destruction of the antediluvian world by water; of the overthrow of Sodom and Gomorrah; of the first advent of the Saviour, and also his death, resurrection and ascension.

All these truths are readily admitted and generally believed by the world, and yet by the same word we are told that the heavens shall pass away with a great noise, that Jesus shall come in the glory of his Father, that the dead know not anything, that the soul that sinneth it shall die. But who regards these truths? A very few believe them. O what inconsistency! Does not the very fulfillment of the prophecy of the first advent prove that of the second to be true? Says Jesus, "As it was in the days of Noah so also shall the coming of the Son of man be." They were eating and drinking, and knew not until the flood came and took them all away. 'Tis sad indeed now-a-days to see the reflections that are cast on the Bible. But says Solomon, [Prov. xiii, 13,] Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded.

And now before I close, a word on the Sabbath. Christ says, "I came not to destroy the law or the prophets." And again, "I have kept my Father's commandments." John xv, 10. Now if he did not destroy but kept the law, why too should we not keep it? We read that God is unchangeable; that he gave the commandments to men, and yet poor, imperfect, erring man, has dared to alter God's law, that Paul calls holy, just and good, by keeping the first day of the week in place of the seventh. Some blindly think this will do just as well, or the observance of any day that will make a seventh part of the week, but this is making void the law of God.

I could produce much proof in favor of the true Sabbath, if it were necessary. I think you have some good testimony in the little pamphlets I once sent you, and were I assured that they were read, and proved interesting, I would send more, and such as might give entire satisfaction on other subjects that I have briefly touched, more justly than it is in my power to do. I will now close this subject by referring you to the language of Solomon: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." Eccl. xii, 13.

And now, my dear sister, nearly all the signs of the end are in the past. The darkening of the sun and moon took place May 19, 1780, immediately after the tribulation of the Papal persecution; and the next sign in order, the falling of the stars, occurred Nov. 13, 1833; and the next we are to expect, the powers of the heavens will be shaken, and the sign of the Son of man appear in heaven. Then all the tribes of the earth shall mourn, and those that are not prepared, and have not the seal of the living God, will then join in the awful prayer, "Rocks and mountains, fall on us!" Not having done the will of God, they will pass away with the world. Whether we are ready or not, sure it is that the scenes of earth will soon close. Surely "destruction cometh; and they shall seek peace, and there shall be none."

And now I hope you will not take all that I have said as my say so. I have endeavored to produce some scripture proof; for I would not that you should think the foundations of my faith are to be found in man-made creeds, or aught but the Bible. I could

yet write pages on these subjects so interesting to me, could I know you are also interested.

Now, my dear sister, I bid you farewell, sincerely hoping you may be led to investigate; search the Bible for yourself, and see the truth as it is.

Affectionately yours.

M. S. AVERY.

Locke, Mich.

Babylon's End Approacheth!

It is apparent that the Lord in his instruction to his people, employs things animate and inanimate, beasts, nations, trees, cities, &c., to instruct and forewarn them of their whereabouts on the stream of time, and their entrance into the vast ocean of eternity. Dan. vii; Isa. xiv, 8; xxi, 13; Rev. xviii, 5; Isa. xxvi, 1, 2.

In examining and comparing Rev. xviii and Isa. xlvii, we find a striking similarity. The boast of Babylon's exaltation, of being no widow, and the enchantments and sorceries of one, which are the works of the other, by foul spirits of devils, and also the gradation, but precipitance of her judgments, ending alike, in her being burned, show that the same symbol is used in both places.

We feel warranted in the fear of the Lord, for the sake of giving light to the remnant, and warning honest souls that are deceived by fallen Babylon, to apply the instructions of those chapters to the popular fallen churches of this day.

The boast of sitting a queen, and "I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children," is thus answered by the scriptures: "But these two things shall come to thee in a moment, in one day, the loss of children, and widowhood: they shall come upon thee in their perfection." Isa. xlvii, 8, 9.

The rejection of the nominal churches came when they had acted out their hate fully, towards the proclamation of Christ's second coming, and towards them who loved and proclaimed it, in 1844. There was the "year day" of her divorce and loss of children. It is believed that fifty thousand lovers of the coming of Christ left the churches in that year. They have borne testimony to the same in the amplest manner in their reports. For sufficient evidence see their admissions noted in the "Signs of the Times, a pamphlet printed at the *Advent Review* Office, Battle Creek, Mich., pp. 86-90.

And after their fall mentioned in Rev. xiv, 8, which was proclaimed throughout the land in 1844, Rev. xviii, announces that "Babylon is become the habitation of devils, and the hold of every foul spirit," which is fulfilling by the spirits of devils working miracles through members of the churches, by spirit developments since 1844.

Notwithstanding the awful fall of Babylon, we hear the voice of long-suffering mercy, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This is a moral fall; and of an organization that encircles the people of God, and is of importance sufficient to intoxicate all nations and kings of the earth with the wine of the wrath of her fornication, and make rich through the abundance of her delicacies the merchants of the earth.

Who is this Babylon? She is not the nations, nor kings, nor the merchants, of the earth; as in their sphere of organization, they are of the masculine gender, and of one party; but Babylon is the boasting queen, feminine, on the other hand.

Her widowhood has come, and loss of children, in spite of her boast, sufficient to warrant the application of the symbol. But we expect that this will be to a greater degree; and then "a voice of the cry of the shepherds, and an howling of the principals of the flock, shall be heard; for the Lord hath spoiled their pasture." Jer. xxv, 36.

Here I would state what I witnessed on First-day, Feb. 22d. The circumstances were, that some of the most humble members of a Wesleyan church who had become anxious to hear on our faith, induced me to go to the W. house to solicit an opportunity for Bro. J. N. L. to preach in their house. Soon after I was seated, the minister of the day, who was not the incumbent in charge, but the teacher of the seminary, who I soon concluded was not preaching for "bread and butter," took for his text, Neh.

ii, 17. It reads thus: "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come and let us build up the walls of Jerusalem that we be no more a reproach."

I must say, such a description which their best members admitted was true, I never heard of the professed followers of Jesus; urged home as it was, with much command of language, and apparent feeling. He said that it was literally true throughout christendom, applied to W. and E. Methodists, to, Baptists and Congregationalists, and all Protestant christendom.

He charged them with neglect of attendance at church. Said he, "Here are no more than four fifths of the church to-day, and last Sabbath but five out beside himself; and two of them were children: and that they were full of variance, malice and quarrels; and if a difference was distinguishable between them and the world, it could only be seen in the house of worship; for, at the hotel, store or grocery and elections they are alike."

Then he compared them to the worldling, not the moral, but the immoral.

"Do they attend trotting and shooting-matches? So do you.

"Do they pitch quoits, throw dice and play at checkers? So do you.

"Do they vend and drink ardent spirits? So do you.

"Do they spend some \$15 for tobacco and cigars each year? So do you.

"Do they attend parties, balls and cotillion parties? So do you.

"Are they guilty of fraud, trickery and dishonesty? So are you.

"Are they extravagant in dress? So are you. For instance, (said he,) one lady in N. Y. City went to a ware-house, and purchased a diamond at \$500, and placed it in a neck collar that cost fourteen thousand dollars. What think you cost the remainder of the dress? And this lady was a christian!

"Do they expend \$200,000 for a palace or dwelling-house? So do you.

"Even ministers must drive the best horse, have a silver-mounted, covered carriage, at the cost of \$1500, or \$2000. Nothing short of a silver-plated harness will do; and a gold fob chain, at the cost of \$25.00, when a steel one that cost fifteen cents would answer just as well. Then attached to the gold fob, is a gold watch that cost at least \$75.00, when a \$15.00 watch would be just as good for two generations, at least. Thus the desolations of ruined old Jerusalem, were spiritually applied to christendom.

Then he recited the catalogue of the "gold and silver vessels, and all the rich treasures that were carried as spoil to Babylon; and then the captives, the priests, the Levites and singers, the ancients and honorable, the young men and maidens, all were in captivity."

Then over this death he raised his moan and wail, and exclaimed, Where are the fathers and mothers in Israel, who once poured forth their melting prayers and soul-stirring exhortations, with outstretched arms of a Saviour's love, with cheeks bedewed with tears for poor sinners? Where are the young men and maidens, who with the strength of young giants filled with new wine, or as a strong man rejoiceth to run a race, that made the closets, out-buildings and groves vocal with their prayer, and shouts of praise?

"And where are the Marys and Elizabeths? Where are the Annas and Marthas, who attend constantly at the house of the Lord?

"Where are the graces of the church? Gone! gone! like the vessels of gold and silver, and rich treasures of Jerusalem, into the enemies' land.

"Where are the cheering hearty amens; and loud shouts of praise, giving glory to God in the highest? Gone!

"O that my head was waters, and my eyes were fountains of tears, that I might weep day and night for the slain of the daughter of my people."

The mourning minister closed by declaring that he feared and believed that their conformity to the world had absorbed all their energies or love for Zion, so that they would grudge the devoting of a few days in a protracted effort to revive the church,

and save sinners for fear they could not make money so fast. He exclaimed with deep emotions, What I say is applicable to all christendom. You have not so much as a form of godliness.

When the foregoing discourse was ended, one of their officials, who is a professed believer in the speedy second coming of Christ, introduced me to the congregation as being present to solicit their house to hold some meetings in, and granted me privilege to speak; which I did gladly; for my bones burned with the fire of truth, and through pity for the honest ones. I was very far from dissenting from the truthfulness of the discourse. I told them that I thanked God that there was a balm in Gilead, and a Physician there, for honest, penitent souls.

This official said that he for one wished us to come; for, said he, "I feel like a drowning man, will-in to catch at even a straw." The house was offered us for the next first day. The next day, the foremost member of the Congregational church, told me, that their minister preached just such a discourse the evening following, in their house.

The next first day the W. preacher returned, and occupied the day, as one of their best members told me at the close of their long half day exercises, (for we were to occupy at 3 o'clock) in whipping them so, that when he closed, he requested the congregation to be seated and they would talk. "He said that the minister was procured to be an example to the flock, but that he was worse than any of the church; and that he was displeased because they had not paid him more, which was \$150.00, for about four months, which he thought was enough. Their distraction prevented our meeting.

I would add one remark of their *pro tem.* preacher which was in his moan. He said, "The time has been, when Methodists were slain by the power of the Spirit, but it is in the past, and I have not heard a shout, from a happy soul for years, giving glory to God, but once, and that was my father." "Ichabod."

I sigh for the abominations that are done in the land. Judgment is come. Lord help.

E. EVERTS.

Round Grove Ills. Mar. 5 1857.

SELECTIONS

The Pure in Heart.

IN a discourse on the words, "Blessed are the pure in heart," Mr. Caughey once remarked that it was impossible to sully a sunbeam. "And while that sunbeam," said he, "may dart down into the darkest hole of filth and illuminate it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love, existing in the perfect believer's heart, goes into and comes out into contact with the dark dwelling-places of iniquity and filth, and cheers, and enlivens, and encourages by its presence but is always kept unspotted from the stains of the world. It is God that gives to the pure in heart this great gift and distinction. It is He who can keep the heart in perfect peace. Suppose a white-robed female were walking along some turnpike road where the mud was flying, and where horses and wagons, as they hurried and splash along, at every turn and step increased the confusion, hemmed up the foot-path, and threw the water and dirt. Suppose that white-robed female should find at her journey's end, her white dress as spotless as when she first robed, would not this be a miracle? Most surely it would. But a miracle it is that the Christian, in waging his course through this world, in fighting through trials and temptations, and in struggling with the fiery adversary, does not at the close of his pilgrimage, have some indelible stain or mark of the conflict on his garments. It is a miracle of grace; of the grace of our Lord and Saviour, Jesus Christ. Praise be unto his precious name.

No Favoritism With God.

As we see Israel coming out of Egypt, under the protection and by the special hand of God, we mourn to remember that multitudes of that rejoicing people failed to reach Canaan. It is not enough to leave Egypt; it is not enough to be numbered with

the people of God. "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them: that believed not." No token of Divine favor, no privileges, no high standard among the people of God, give us any exemption from punishment if we wilfully sin. There is no favoritism with God towards the most distinguished of his servants, if they commit iniquity. For "He spared not the angels which sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." We serve a jealous God. If we make Christ a minister of sin, by continuing in sin that grace may abound, all his unutterable work of suffering and death will be a stone to fall upon us; we shall go from the Lord's Table from Communion Sabbaths, to a deep and intolerable place, in misery and despair.

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.—N. Adams, D. D.

It is a sign of advanced grace when opinion is swallowed up of religion.

A Christian's life is nothing else but a short trial of his graces.

The preaching that is plain, pure, powerful and practical, men are apt to dislike.

Religion begins with knowledge of a man's self, and is perfected with the knowledge of God.

Without established principles, our feelings contend against evil, as an army without a leader, and are far oftener vanquished than victorious.

The almost Christian is a most unhappy man, having religion enough to make the world hate him, and not enough to make God love him.—Countess of Werwick.

We should consider integrity as of more weight than oaths; or observe the purport of what thou hast promised, more strictly than an oath.

Time Is Short.

HAVE you ever considered the truth of this solemn declaration? Time is progressive and passes away imperceptibly. Time is made up of moments which, when once gone, improved or not, can never be recovered.

Time is given us for the great purpose of seeking those things which make for our peace and salvation in the eternal world. If these things have never engaged your serious attention, O no longer trifle away your time, but improve it by thinking on your latter end.

Hitherto you have been spared from year to year, through the protection of your heavenly Father; but you know not how long his providential mercy will be extended towards you. The present moment is all you can call your own. To-day you may be in health, to-morrow in the grave. O then come to Christ now for salvation.

It is in this world and not the next that you will have the opportunity of fleeing from the wrath to come. Jesus is not only able but willing to receive you, if you come unto him with a contrite heart. He says, "Behold, now is the accepted time; behold, now is the day of salvation." Christ does not say that salvation may be obtained to-morrow, for that is uncertain. Therefore from this time forward, *redeem your time.*

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Live in the recollection of your mortality, and in all your engagements remember that *time is short.*—Am. Tract Society.

The Pronouns of the Bible.

LUTHER pronounced pronouns to be the sweetest and most consolatory expressions to be found in the word of God. What, in fact, is more tenderly elevating than where the prophet Isaiah heralds peace and refreshing to the people of Israel? "Comfort ye, comfort ye, my people, saith your God." No longer the "Lord God, the Lord strong and mighty," but "your God," and "my people." And how marked the difference between saying, The Lord is a shepherd, and, "The Lord is my Shepherd;" be-

tween the heathen who acknowledges God as the Father of all things, and the ransomed of his well beloved, who behold in the Lord, "Our Father, which art in heaven;" between "the Lord will hear me when I call upon him," and "lo, I am with you always, even unto the end of the world."

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. APRIL 2, 1857.

THE SACRED PRECIOUS STONES.

IN the twenty-first chapter of Revelation we find a glowing description of the city of God, the New Jerusalem. If we look upon the description as exclusively metaphorical, as is done by the great mass of professed Bible teachers, and spiritualize away this city into aerial nothingness, how unmeaning, yea, even bordering upon folly, do these minute descriptions appear. But if we take it as it is evidently designed to be understood in its natural and obvious signification, and look upon the city, as the Revelator evidently designed we should look upon it, as a literal and tangible abode, our glorious inheritance, whose beauties we are to look upon with our own eyes, how is the glory of the scene enhanced!

It is in this light, though it is not for mortal man to conceive of the grandeur of those things that God has prepared for those that love him, that we delight to contemplate the glimpses that he has given us in his word of our future abode. We love to dwell upon those descriptions which convey to our minds as well as language can do it, an idea of the loveliness and beauty which shall characterize our eternal home. And as we become absorbed in the contemplation of an inheritance tangible and sure, our courage springs up anew, hope revives, faith plumes her wings, and with a feeling of thanksgiving to God that he has placed it in our power to gain an entrance to the mansions of the redeemed, we resolve again that we will, in spite of the world and its obstacles, be among the sharers of the proffered joy.

Let us then take a look at the precious foundation stones of that great city, through whose gates of pearl we hope soon to enter. Concerning them we gather from various authorities the following items:

The first foundation, we read, [verse 19,] was a JASPER.

The jasper is described as a "precious stone of various colors, as purple, cerulean, green, &c." *Greenfield*. "Mostly green." *Robinson*. Says Dr. Clarke, "The jasper is usually defined a hard stone, of a beautiful bright green color, sometimes clouded with white and spotted with red or yellow."

THE SECOND, SAPPHIRE. Sapphire is "a precious stone of a blue color in various shades, next in hardness and value to the diamond." *Greenfield*, *Robinson*. The sapphire "is a very bright gem, properly of pure blue." *Cobbin*. "Perfectly transparent." *Clarke*. "Of a beautiful azure or sky-blue color, almost as transparent and glittering as a diamond." *Stuart*.

THE THIRD, A CHALCEDONY. This is a genus of semipellucid gems, of which there are four species. The most common of sort is a bluish white.—*Clarke*. "The name of a gem generally of a whitish, bluish, or smoky-green color, susceptible of a high and beautiful polish." *Greenfield*.

Some editions of the Greek Testament according to both *Greenfield* and *Robinson*, read, carbuncle, instead of a chalcedony. *Chambers* in his "Information," Vol. I, classes this with the sapphire, ruby, &c. He says, "The garnet, another well known mineral, belongs to the same section. . . . The most valuable is the precious garnet, almandine, or carbuncle, which is commonly a transparent, red and beautiful mineral." "The carbuncle, from the Heb. *barak*, to lighten, glitter, or glisten, is a very elegant gem of a deep red color, with an admixture of scar-

let. From its bright lively color, it had the name, *carbunculus*, which signifies a little coal; and among the Greeks, *anthrax*, a coal; because when held before the sun it appears like a bright burning charcoal." *Clarke*.

THE FOURTH, AN EMERALD. A gem of a pure green color. *Greenf*. "It is one of the most beautiful of all the gems, and is of a bright green color, without any other mixture." *Clarke*. "The emerald is one of the most esteemed (gems) being of a beautiful green color, and occurring in prismatic crystals." *Chambers*.

THE FIFTH, SARDONYX. "A gem exhibiting the color of the carnelian, and the white of the chalcedony, intermingled, either in shades or alternate layers." *Greenf*. A precious stone exhibiting a milk white variety of the onyx, or chalcedony, intermingled with shades or stripes of sardian or carnelian." *Rob'n*. Carnelian is of a flesh color.

THE SIXTH, SARDIUS. A sardine or carnelian, a precious stone of blood red, and sometimes flesh color. *Greenf*. "More commonly known as the carnelian." *Rob'n*. The same as the ruby; and when of a size from two to six carats, and of the "fine deep cochineal red, so much prized, it falls little short of the diamond in value." *Chambers*.

THE SEVENTH, CHRYSOLYTE. "The golden stone, a name applied by the ancients to all gems of a golden or yellow color, but probably designating particularly the topaz of the moderns." *Rob'n*. "The chrysolite is of a beautiful yellow color, and is so called by the ancients from its looking like a golden stone." *Cobbin*.

THE EIGHTH, BERYL. "A precious stone of a sea-green color." *Greenf*. "The beryl is of a bluish green, and very brilliant." *Cobbin*. "Beryl differs little from the emerald except in color—the latter name embracing the green varieties, the former all those that are tinged less or more with yellow or blue." *Chambers*.

THE NINTH, A TOPAZ. "A gem of a yellowish green color." *Greenf*. Different authors vary somewhat in their descriptions of this gem. *Robinson's Gr. Lex.* calls it a transparent gem of a golden or orange color; not the green topaz of Pliny, which seems to be the modern chrysolite." "A topaz, a precious stone of a pale dead green, with a mixture of yellow." *Clarke*. "The topaz also presents various shades between yellow and wine color." *Chambers*. "The topaz of the present day seems to be reckoned as yellow, but that of the ancients appears to have been green." *Stuart*.

THE TENTH, A CHRYSOPRASUS. "A chrysoprasus, a species of gem of a golden green color, like that of a leek." *Greenf*. "Greenish yellow." *Cobbin*. "Its color is commonly apple green, and often extremely beautiful." *Cleveland*.

THE ELEVENTH, A JACINTH. "A gem of the color of the hyacinth flower, which is a deep purple or reddish blue." *Rob'n*. "A precious stone of a dead red with a mixture of yellow. It is the same as the hyacinet, or cinnaumon stone." *Clarke*.

THE TWELFTH, AN AMETHYST. "A gem of a deep purple or violet color." *Greenf*. "Amethyst is a pure rock-crystal, of a purplish-violet color, and of great brilliancy." *Chambers*.

"In looking over these various classes," says *Stuart*, "we find the first four to be of a green or bluish cast; the fifth and sixth of a red or scarlet; the seventh, yellow; the eighth, ninth and tenth, of different shades of the lighter green; the eleventh and twelfth of a scarlet or splendid red. There is classification therefore in the arrangement; a mixture not dissimilar to the rainbow, with the exception that it is more complex."

Of what scene is it possible for man to conceive more magnificently grand and beautiful. In view of our heirship to such a mansion as this, all the charms of earth, "the boasted trophies that man doth rear," even the world itself, could we possess it all, vanish as nothing from our view.

We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed;
But what must it be to be there?"

To Correspondents.

We have long designed to say a word to our contributors, and having come across the following in the *Guide to Holiness* we can heartily adopt it:

"We need hardly to say to our contributors that there are several articles on hand which will appear in due time. Let none infer that delay always implies rejection. We have, however, some communications, intended for publication, which we shall be compelled to decline; not on account of their heterodoxy, but because if published they must be wholly re-written, and in some instances, so remodeled that the author would hardly know them; and, if even this were desirable, we have not time to do it. We trust, in saying this, no one's feelings will be wounded. Indeed we have no right to suspect such a thing, as our friends invariably accord to us the largest liberty. Write on, then, beloved, and trust to our judgment, and, by the grace of God, we will so exercise it in the disposition made of articles received, as shall best conduce to the great interests we are trying to serve."

Let all who write, aim to interest the church at large. We say this more especially with reference to the subject of confessions. A spirit of confession is good, and should be cultivated by all. But where wrongs have been local, the confession of those wrongs need not be more extensive. For instance, if a brother has deviated from the right course, whose influence is felt only in his own and perhaps a few adjoining churches, a confession on his part would not be of special interest to the church at large, who have perhaps known nothing about him or his influence. Let all wrongs be made right; and they may be by this general rule: Let all public wrongs be publicly confessed, and private ones, privately, according to the extent of their influence.

BAPTISM.

BRO SMITH:—I would be glad if you or some one could give me some light on baptism. Who shall administer this ordinance? Shall it be a minister, or brother of like precious faith?

I was baptized when I did not have a correct understanding of the law of God. That is not all: if I am informed right, the minister taught the abolition of the law—the ten commandments. The question in my mind is, Is this baptism valid in the sight of God? We all must know that God is not the God of confusion. See 1 Cor. xv, 33. Then God has not chosen one to teach the abolition of his law, another to teach a change in his law, and a third to teach the perpetuity of it; for this would verily make confusion. Then but one of the three can be right. Therefore shall we not be baptized by those of like precious faith? And what shall be done in case that a minister cannot be had?

Do we not have an example of re-baptism in Acts xix, 1-7? Nothing is said but that those twelve were strictly honest, and lived up to all the light they had, yet they were re-baptized, because they had not knowledge of him that should come after John. I think it will be seen by reading Acts xviii, 24-28, that they were Apollos' disciples. This Apollos is here said to be mighty in the Scriptures, and instructed in the way of the Lord; yet he knew only the baptism of John. But the way of God was expounded unto him more perfectly. Did he receive it? He did; for he mightily convinced the Jews, publicly showing by the Scriptures that Jesus is the Christ.

Will some one that has the light here, give it through the *Review*, or in a private letter, if they choose?
A. G. CARTER.

Rubicon, Wis.

ANSWER.—As these diverse views of the law of God tend to confusion on one of the most important subjects in the Bible, and as God is not the author of confusion, it cannot be his will that these diverse views should be taught. And it must be apparent to all that we countenance the confusion, and of course the error from which it arises, by acknowledging the propagators of the error as ministers of the gospel of Christ, authorized to administer baptism, &c. From the force of this remark no one can escape by asserting his call from God to the work of the ministry;

for even if that be established, we have the evidence of the word that some are called to this work who will be finally cut off for their slothfulness and wickedness. See Matt. xxiv, 45-51. We therefore judge that the fact of any one having been called of God to preach his word, is no more evidence that all is truth and in accordance with the will of God that is declared by the person so called, than the fact that God calls on all to repent, is evidence that all do repent. Acts xvii, 30. He is the minister of Christ who does his will; but he who acts contrary to the will of God will be rejected of him; and a call to the work of God, instead of extenuating, really aggravates the wrong. Our duty to such is indicated in the scriptures. Rom. xvi, 16; 1 Cor. v, 11; 2 John 10.

The relevancy of these scriptures to the subject now under consideration will be evident when we consider the object and place of baptism.

And first, its object, as declared in the scriptures. It is for, ("in order to the arrival at, or possession of,"—Webster,) *the remission of sin*. But inasmuch as there is no promise of remission without repentance, (which we take to be equivalent to a reformation, or sorrow for, and forsaking of, sin, Matt. iii, 8; margin; 2 Cor. vii, 9-11,) it cannot be proper to administer baptism when the candidate has not, by repentance and obedience, become a subject of remission. The scripture examples of baptism will clearly show this. See Acts ii, 37-47; viii, 5-12, 35-39; ix, 17, 18; comp. with xxii, 14-16; x, 43-48; xvi, 13-15, 29-34; xviii, 7, 8; xix, 1-7; also the expressions of the following texts: Rom. vi, 3-5; Col. ii, 12.

Second, its place in the gospel plan. But these points are intimately connected, since its place can only be determined by a careful examination of the position occupied by the person baptized. This subject is presented in a pamphlet entitled, *The Law of God*, pages 61-67; but as that is designed to show that Paul teaches the perpetuity of the law, which in this article we take as granted, we will examine the testimony of Rom. vi, 1-5.

"Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

In this scripture and its contexts the condition of Christ and the believer is brought to view: they are dead, or rather have died, for Christ is raised from the dead. Christ died to sin, (for, or on account of, sin,) and the believer dies with him. But Christ died literally and in fact, while the believer dies only figuratively, or reckons himself to be dead. Verse 11. And as Christ was raised from the dead immortal, death hath no more dominion over him, so the believer is said to be dead, freed from sin, crucified with Christ, having 'the body of sin destroyed.' Verses 6, 7. Life and death are opposite states; and as the dead are where there is no device, [Eccl. ix, 10,] and of course must have ceased the works of life, so he who dies to sin, or is reckoned dead with Christ, must have ceased to sin. This is the condition indicated by the figure, and declared in the text. By this we do not understand that he will become "perfect" or complete before baptism is administered, for Paul pressed forward towards perfection, and all were exhorted to grow in grace. The idea prominently presented throughout these chapters is, that the sinner must recognize, and yield to, the claims of the law. In this light the subject would be plain to all the world, had they not lost sight of scripture facts, and substituted fancies in their places, and making sin something indefinite and indescribable, instead of the transgression of the law.

But if the claims of the law must be acknowledged and yielded to before the sinner is entitled to the remission of past transgressions, it cannot be right to

administer to him the ordinance which shows forth his death to sin and his union to Christ, before he has died to sin; for as Christ is not the minister of sin but of righteousness, there is no possibility of being joined to him, without first dying to sin, or of being buried with him by baptism into death, while living the same old life of transgression. See especially verse 5: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." This is "that form of doctrine" spoken of in verse 17. The order is found in 1 Cor. xv, 34: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: and that he was buried, and he rose again the third day according to the scriptures."

Now there is no likeness to this in first being buried, then dying, &c. Those who have been baptized while disregarding the claims of the law, and of course under the condemnation of the law, have not obeyed the form of doctrine delivered in the scriptures; and the illustration in Rom. vii, 1-4, bears upon them with all its force. Says the Apostle to his brethren: "Ye are also become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Whiting says, that ye might be married to another.

That being married to another, (to Christ,) here refers to baptism, is evident from Gal. iii, 27: "For as many of you as have been baptized into Christ have put on Christ;" and from the scriptures speaking of being baptized in his name. In this ordinance the believer puts on Christ, becomes a member of his body, and takes his name upon him, even as the woman, in marriage, takes the name of her husband, and becomes one with him. Eph. v, 28-31.

And the question now arises, Can we be married to Christ before we die to sin, or to the law? (for these expressions signify the same thing.) This has already been answered in another form by the scriptures showing that we cannot live unto God, or walk in newness of life, while we continue to transgress the law. But it is further answered in Rom. vii, 2, 3: "For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress."

The conclusion is drawn in verse 4, as before quoted. The believer has "become dead to the law by the body of Christ," or has died to sin, been "crucified with Christ, that the body of sin might be destroyed," and thus freed from the condemnation of the law, that he might be married to another; but without such change in his condition, he might not be married to another; for we may not "take the members of Christ and make them the members of an harlot," or stand as a member of the body of Christ while convicted of adultery. And it must be the imperative duty of all to correct their errors or cease to occupy this offensive position, as soon as the light of the truth brings the knowledge of sin. This can only be done by "being buried with Christ by baptism into death," and thus obey that form of doctrine which has been delivered to us in the sacred word.

Here it is proper to notice the prejudice (we can call it nothing else) that exists against rebaptism. That it was practised by the Apostles, as recorded in Acts xix, there can be no doubt; the question that remains is, What circumstances will justify us in following the example? Of the propriety of baptizing those who have been sprinkled, either in their infancy or at any other time, scarcely a word need be said; as that is not baptism, to such it would not be rebaptism. But as Dr. Clarke's comment has a bearing beyond that point, it should be noticed. In his note on Acts xix, 5, he says: "It is an awful thing to *iterate baptism* when it had been before essentially performed: by essentially performed, I mean admin-

istered by *sprinkling, washing, or plunging*, by or in *water*, in the name of the Father, Son, and Spirit, being invoked at the time."

The position that Dr. Clarke takes on verse 5, is essentially contradicted by his note of verse 2; but of this I have not time now to speak further than to say that the entire wrong rests on those who perform the ceremony contrary to the authority of scripture, either in regard to the mode or subject, whether it be first or second. However others may regard it, I have ever looked upon it as a very serious matter for a man to say to any person, "I baptize thee in the name of the Father," &c., and then *rantize* (sprinkle) them, without any authority from the Lord for so doing. This appears to me to be taking his name in vain; but this *unauthorized ceremony* cannot invalidate or render unnecessary the authorized scripture ordinance; for no error can render its opposite truth useless or inoperative.

This position, so far as it regards sprinkling, has been acknowledged and acted upon by Baptists, and the principle has been acknowledged by all denominations, but of course not applied to this subject. But the mode is not the only essential in the ordinance; and from the argument contained in Rom. vi and vii, it is evidently duty for a person to be baptized in the order and for the purpose specified in the gospel plan, though he may have been baptized twenty times out of that order, and for other purposes.

The order every where observed and taught in the scriptures, as belonging to the Lord's house, would indicate that a person should be authorized before administering baptism. This is necessary to prevent confusion and trials in the church. As the teachers of the present truth are not numerous, and there are but few places as yet where it is possible to have local Elders, we may be subjected to more or less inconvenience in this matter, as we also are in others. In regard to your own circumstances, we can say, there will doubtless be some of the Lord's messengers in that part of the country this Spring. As others have also queried on these points, we have suffered these remarks to extend to such length that it will be impossible at this time to notice the point of the honesty or sincerity of the person unscripturally baptized, but will notice it at another time. J. H. W.

MEETINGS IN OSHTENO, MICH.

BRO. SMITH: Since the 3d inst. I have held a series of meetings in the town of Oshtemo, Kalamazoo Co., Mich. Our meetings were held in a school-house where the Christian and Freewill Baptist societies alternately hold their weekly meetings. From the 3d to the 15th inst. we held thirteen meetings. Two families of Sabbath-keepers were living in the vicinity. Quite a number of others became interested to hear on the blessed hope and glorious appearing of the Lord, and the present position of the remnant that are getting ready for the gathering. We visited a number of families who were convinced we had the truth. Some said, Why, the seventh day is the Sabbath, and thought they should keep it. They are still investigating the subject, and I trust some of them will do so. During our meetings four that were heads of families decided to keep the Sabbath with us. Three others that had been awakened under Bro. Frisbie's preaching some time since, were fully decided to keep all the commandments of the Lord.

One young man who had come to labor there from Ohio, and was about returning, became fully decided to serve the Lord henceforth. I hope our preaching brethren will remember this place. We think a tent-meeting held in or near Kalamazoo would accommodate this neighborhood, and interest many others. We held four meetings also in Alamo. The Lord speed on the work of the Sabbath reform.

JOSEPH BATES.

Battle Creek, March 19th, 1857.

P. S. From the 20th to the 22d, held several meetings in Walden Eaton Co. Notwithstanding the bad going, and part of the time, stormy weather, a good company of candid hearers came to understand our position. Some admitted we had the truth. Some said they should keep the Bible Sabbath. One man, after hearing the first time, requested the paper sent to him. We hope there are four that have decided to keep the Sabbath, and two others that will follow their example. J. B.

DIVINE LOVE

Though knowledge here is power, yet 'tis love subdues the heart,
Subjects the will to heaven, and will endless life impart.
It conquers every passion; and the soul that feels its power
Moves in a world of freedom, within its own loved bower.

'Tis shielded, safely shielded; the interior nought can reach;
No outward condemnation can this inward love impeach.
No weapon formed can prosper; and it fears no outward foe;

While all within is conquered, 'tis a heaven begun below.

The world's applause, its censure too, are both alike received;

If undeserved, 'tis heeded not, though all may be believed.

It knows no good but that in God, it bears life's every ill
And moves undauntedly along in heaven's own blessed will.

Though outwardly you see conveyed "a libel in a frown,"
You'll stand unmoved, though they may "wink your reputation down;"

Your deeds of charity assailed, your motives questioned, too—

Reviled, you'll not revile again, nor fear what man can do.

O for the gold tried in the fire—our eyes anointed here—
White raiment that we may be clothed and not in shame appear.

We then should move in harmony; our God would own and bless;

We then should see his works abound in love and righteousness.

The day is near, it hasteth on, when saints will all unite,
When every sin will be confessed, and every wrong made right;

When we shall see as we are seen, and know as we are known,

And sit with Jesus, as he sits upon his Father's throne.

O glory, hallelujah to our high, exalted King.

We'll praise him here, we'll praise him there, and make heaven's arches ring.

Who then can sacrifice too much, too much for him endure?

So may we purify ourselves, as Christ our Lord is pure.

Mas. R. SMITH.

West Wilton, N. H.

Methodists on the Sabbath.

DISCIPLINE.—Art. V. The holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man; that it should be believed as an article of faith or be thought requisite or necessary to salvation.

Art. VI. Although the law given from God by Moses as touching ceremonies and rights, doth not bind Christians, nor ought the civil precepts thereof of necessity be required, yet no Christian whatever is free from the obedience of the commandments which are called moral.

Address of the Philadelphia Conference of the M. E. Church. Lord's day. As this is so expressly enjoined upon us in the Bible and the Discipline of our church, it is unnecessary to argue at length its moral obligation. It was instituted by God, and given man when first created and placed in Eden. If this was given to man in his pure state, how much more needful is it in his fallen state! Accordingly God re-enjoined its sacred observance upon the Jews in their ceremonial, civil and moral laws. Isa. lvi, 4, 5; lviii, 13.

In perfect accordance with the Scriptures on this subject, it is stated in the General Rules of the Discipline of our Church, "It is expected of all who continue in these societies, that they continue to evidence their desire of salvation by doing no harm, avoiding evil of every kind; such as the profaning the day of the Lord, either by doing ordinary work therein, or by buying and selling;"—the habit of shaving, or being shaved, blacking boots and shoes, and performing various other little offices and culinary labors on the Sabbath, which certainly ought not to have been omitted on Saturday, and which conflict with the proper discharge of the sacred duties of this holy day. Thus much we say of the church generally.

ADAM CLARKE, D. D.—The change of the Jewish into the Christian Sabbath, called the Lord's day, [Rev. i, 10,] shows that Christ is not only the Lord,

but also the truth and completion of it. For it seems to have been by especial providence that this change has been made and acknowledged all over the Christian world.—Com. on Matt. xii, 8.

RICHARD WATSON.—Now, though there is not on record any divine command issued to the apostles, to change the Sabbath from the day on which it was held by the Jews, to the first day of the week; yet, when we see that this was done in the apostles' age, and that St. Paul speaks of the Jewish Sabbaths as not being obligatory upon Christians, while he yet contends that the whole moral law is obligatory upon them; the fair inference is, that this change of the day was made by divine direction.—*Theological Institutions.*

TESTIMONY SUMMED UP.—It is fair to judge every denomination by their own writers and standard authors.

1. The discipline teaches "that whatsoever is not read in the Scriptures nor may be proved thereby, is not to be required of any man; that it should be believed," &c.

2. That the moral law of ten commandments are binding, and in that the seventh day, or Saturday, is the Sabbath.

3. And inasmuch as they cannot read Sunday keeping in the Bible, nor prove it thereby, ought not Methodists to keep the Sabbath?

4. It is said in the address that "the day of the Lord" in the general Rules of the Discipline is in perfect accordance with the Scriptures.

5. That labor is done on the Sabbath which certainly ought not to have been omitted on Saturday.

6. Adam Clarke says, "The change of the Jewish into the Christian Sabbath, called the Lord's day," &c.—Rev. i, 10.

7. Richard Watson says, "Now though there is not on record any divine command issued to the apostles, to change the Sabbath from the day on which it was held by the Jews, to the first day of the week, yet the fair inference is, that this change of day was made by divine direction."

8. If Sabbath-keepers had no better authority for keeping the seventh day than Methodists have for keeping the first day, think you they would keep it long? No divine command, and an inference drawn from Roman Catholic traditions and early heathen customs!

J. B. FRISBIE.

COMMUNICATIONS.

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

From Bro. Collins.

BRO. SMITH: I feel to thank God for what he has done, and is still doing, in Watson. The Lord is at work here. When Bro. Cornell left here a year ago, there were but three here that were trying to keep the Sabbath of the Lord. Now there are eleven that have a desire to be counted worthy the name of the people of God. The last two meetings were refreshing to me and others, on account of the Lord's presence. Praise the Lord for his unspeakable goodness!

A spirit of confession is among us, and there appears to be a determination to "be zealous and repent." How unfaithful we have been while Jesus has been knocking at the door of our hearts! There are others that have strongly opposed the truth, that have become willing to investigate the Sabbath truth. One said to me to-day, that he wished to get the truth, and requested me to call on him, and search the Bible on the subject. More are anxious to hear for themselves. We feel determined by the grace of God to overcome, that we may be with him that overcame. I feel the necessity of heeding the counsel of the true Witness; of being dead to the world, dead to sin, and of being buried with Christ by baptism, and arise to newness of life. We need some ministering brother to expound to us the way more perfectly, and to set in order the things that are wanting. Brethren, pray for us, that we may be ready to meet the Lord at his coming.

Yours in hope of eternal life.

C. C. COLLINS.

Watson, Mich, March 12th, 1857.

From Bro. Chase.

BRO. SMITH: I take this opportunity to write, to inform you that I am trying to bolder on the promises of God by faith in his blessed word. I can truly say that I think the *Review* comes to me laden with truth, and I believe it is meat in due season. I believe that the state or condition of the Laodicean church, as brought to view in Rev. iii, 14-18, is applicable to those who profess to be looking for the near coming of Christ, and do not manifest their faith by their works. I feel that I am one of those that are counseled to buy gold tried in the fire, white raiment, &c. This counsel has shown to me my whereabouts. I have felt so little strength, so little faith in God at times previous, that I have been led to cry out within myself, Lord, where am I? What shall I do? I wanted to do right, but did not know what the matter was. But when the subject of the last two churches was brought to view, as written out in the *Review*, and the last of them was applied to the remnant in the last days, to those who profess to keep the Commandments of God and the Faith of Jesus, I could then see the fitness of its application. I could then see in some degree what the trouble was. I was too lukewarm. I must be zealous and repent in order to obtain the gold, white raiment, &c. I said by the grace of God that I will try to live faithful and do my duty.

I am as it were alone, having none of like precious faith to meet with, talk and pray with, on the Sabbath, as many brethren have; but it fills my soul to read the epistles from my brethren and sisters, and long for the time to come to meet them in the kingdom.

I hope the time is not far distant when I shall have the privilege of hearing from some of our lecturing brethren from some quarter, in this part of the great harvest-field.

I felt some encouraged last Spring when there were three in this vicinity that came out to keep the Sabbath of the Lord, and another brother was here from Massachusetts. We had an opportunity of meeting together for worship on the holy Sabbath; but now I have no such privilege at all. My brother has returned home. The others that met with us for a few months on the Sabbath have given it up and gone back to worship an institution of the beast; and I think that we can have but little hope of any one who only comes out and keeps the seventh day, while they reject its kindred doctrines, and hold to their traditions that they have received, and false doctrines of their teachers, instead of the doctrines of the Bible.

JONATHAN CHASE.

Columbus, Wis., Jan. 11th, 1857.

From Sister Rose.

BRO. SMITH: The *Review* is a welcome visitor to me, while it comes richly laden with the truths of God's word, which alone are able to make us wise unto salvation. My prayer is that God will sustain his servants in their arduous labors.

It is a great thing to be a Christian. It is not every one that says, Lord, Lord, that shall enter into the kingdom, but he that doeth the will of my Father that is in heaven. Dear brethren and sisters, let us prove our own selves and see whether we be in the faith. Do we love our neighbor as ourselves? Do we, as we have opportunity, do good unto all men, especially those of the household of faith?

Jesus says, Ye call me Lord, Lord, and do not the things which I say. Has the blessing of the poor, and him that was ready to perish, come upon us? Have we made the widow's heart to sing for joy? Have we dealt our bread to the hungry? Have we brought the poor that was cast out to our house? Have we covered the naked with a garment? Will it be said to us, I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; I was sick, and ye visited me not?

If so, how shall we bear that awful sentence, Depart! forasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me.

Truly, the way to the kingdom is a straight and a

narrow way, and few there be that find it. Let us so strive that we may obtain. Let us keep the testimony of Jesus, which withal says, By this shall all men know that ye are my disciples, if ye love one another. Let us not love in word only, but in deed and in truth. Let us lay aside every weight, and the sin that so easily besets us, and let us run with patience the race that is set before us, looking unto Jesus who is the author and finisher of our faith.

I believe with all my heart that Jesus is coming soon, and I want to be prepared to meet him in peace. Search me, O God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting, is my prayer.

E. ROSE.

Portland, Me., March, 1857.

From Sister Bean.

BRO. SMITH: I want to speak through the *Review* to the brethren and sisters of like precious faith, which are scattered abroad, and say that in 1849 I had the light on the holy Sabbath. I felt I must take up the cross, which then appeared a great one, and follow the Lord. But I could not find one of my family that could see any light on the seventh day as being the Sabbath of the Lord. On the whole, I had no help from husband or children, and being in a poor state of health I struggled long and hard to keep my head above water; but at length fell, and all the waves and billows of temptation went over me. I felt that I was in torment all that flesh and blood could bear, and went into black despair, and frantic with grief, not capable of any business for about a year; then my health improved, and I became calm to outward appearance, and could attend to business the same as ever; but all this time I felt I was lost, and to cut short, not one ray of light or hope ever visited the dungeon which I felt myself to be in for six long weary years. Some of this time I was in N. Y., then went back to Vt., and on a visit to Hardwick to see my children. There was a day of fasting and prayer on my account. The brethren came together and I bowed down with them, and for the first time in six years I cried unto God for mercy. While pleading to be restored to the joys of his salvation, beyond what I dared to expect the light broke into my soul. O that joyful eve, on the 14th of January, I never shall forget. And let me say that my dear husband was let into the liberty at the same time, for how would he be otherwise than in bondage when once we were happy in God, having listened to the first message, and come out of the church together, and had since 1843 moved in harmony, and around the family altar offering prayer together. Then after all this, the family altar was broken down, as I could not, and would not, hear prayer nor any thing of the kind. But my dear companion held on to God like Abraham of old, believing God would again restore me and we should see better days. He said he always felt that if we ever could get where there was faith, the work would be done; and that faith was found with the dear brethren that keep all the Commandments of God. And now let me say that my husband and myself embraced the Sabbath of the Lord on that same evening of our deliverance, and now we are walking in newness of life. Old things have passed away, and all to me is new and glorious. Of late we have attended a conference in Roxbury, and O, how my heart was comforted, strengthened and blessed, it being the first meeting of the kind that we had attended. I feel that God is setting his church in order, and will yet have all the gifts for the perfecting of the saints. My soul goes out in strong desire for all to come and embrace the truth, and know the blessing there is in keeping God's holy day. To me 'tis glorious.

I feel that grace and glory shall be my story
While I in Jesus such beauties see.
While endless ages are onward rolling,
This heavenly treasure mine shall be.

I would say we are now visiting with our children in Randolph, and for the present our place of address will be East Bethel, Vt.

M. BEAN.

Randolph, Vt.

From Sister Seely.

BRO. SMITH: I rejoice and praise God for his goodness to one so weak and unworthy as I am, that the precious truths of his word have been opened to my understanding, and that amidst all the darkness that surrounds me, I still love the present truth, and hope to be sanctified through believing and obeying it.

I was permitted through the blessing of God, while on a visit to Saratoga the past Summer, to hear the message of the third angel explained, and I believe it is the last message of mercy to be given to a perishing world.

Bro. Wheeler came to this place soon after my return home, and laid the truth before the people; but O, how few, I fear, have heard for eternity! I am as yet the only one in the place who keeps the Sabbath of the Lord; and I am determined to keep all the Commandments of God and the Testimony of Jesus.

I feel very lonely at times, seeing no one of like precious faith, but continue to pray that the Lord will open the minds of some at least to see their awful state before it is too late, when there is no more sacrifice for sin to be offered in their behalf. It is truly a solemn thought that we are living under the last message of mercy. Soon the last note of warning will cease. Then he that is holy, will be holy still; and he who is filthy, will be filthy still.

Yours in the hope of the soon appearing of our Lord and Saviour Jesus Christ.

ELVIRA SEELY.

Salisbury Center, N. Y.

From Bro. Case.

BRO. SMITH: I would say that the church here are struggling for freedom, and appear to be rising. There are also signs of the latter rain. Praise God! We have enjoyed some heavenly seasons lately while assembled for the worship of God, and have learned by blessed experience that it is a good thing to serve the Lord. Truly he hath led us in a way that we knew not of. Praise him, O my soul!

It is truly cheering to the hungry soul to read the epistles of the brethren and sisters which have so much of the Spirit of Christ in them; and I can say for one that I thank the Lord for the privilege of conversing with the scattered flock through the *Review*. I find something in every communication that encourages me to persevere in the narrow path. The communication from brother E. L. Barr had, I trust, a good effect upon me, and I rejoice that God is working for Israel. My prayer is that the work may go on until the church stands out in the sunlight of God's truth.

Yours striving to overcome.
Monterey, Mich., March 17th, 1857.

J. F. CASE.

Extracts from Letters.

BRO. T. BRYANT, JR., writes from Jay, Me.: "Feeling that it might not be amiss for me to say a few words to the friends scattered abroad, by whose letters I have been often cheered and encouraged, I embrace the present opportunity, and I feel for one that I do desire to be a disciple of the meek and lowly Saviour, who came into this lower world, lived, our example, and died, our sacrifice, and is now seated at the right hand of the Father, there to appear for us. I also believe that he is soon again to appear to raise the sleeping saints and change the living; and I desire to be among the number who shall be made immortal when Jesus comes. But still I feel that I am too much in the lukewarm state, as has been very clearly shown.

"Our number in this place is small who are trying to heed the Third Angel's Message; but we are trying to be zealous and repent, and endeavor to live more fully for the Lord. We do verily believe that the Lord is at work even in this place; and we know that he can work and none can hinder. Praise be his name! Let us one and all work while the day lasts, while there are those around us who may be saved from ruin, saved from the traditions of men, and sealed with the seal of the living God."

BRO. JNO. CARTER writes from Leonia, Mich., March 12th, 1857: "I am trying to take heed to the counsel of the true Witness to the Laodiceans; for I believe it is the last message to the church. I am trying to keep the Commandments of God and the Faith of Jesus. It has been three years since I commenced keeping the Sabbath. Truly the Lord is good. He is preparing a people for the final work with the powers of darkness. I feel to thank God that I have understood the Third Angel's Message. The *Review* is a welcome paper to me. It has given me light and knowledge on the Bible. Yes, I believe that soon our great High Priest will leave the heavenly Sanctuary, and he will gather his people home. I want to see the end of the race, and be permitted to stand on mount Zion with the 144000 that will be redeemed from the earth."

Sister Margaret Stanton writes from Adams, Wis., March 13th, 1857: I prize the *Review* very highly, for the good instruction and admonitions it contains, likewise for the privilege of hearing from my scattered brethren and sisters. Many of them like myself seem to be alone, deprived of the means of grace and the opportunity of meeting with the brethren. I feel as though I could not do without the paper, and I will do all in my power to sustain it. If any of the brethren from the east come this way, I would like to have them call, and hold a course of lectures in our place. I live on the quarter line road, between Troy and Whitewater, Wis."

Sister Mary Armstrong writes from Waverly, Mich.: "BRO. SMITH, It is with feelings of gratitude to God that I write to you. If he had not opened my heart to receive the truth, I should not have addressed you as a brother, neither should I have loved that poor and, by the world, despised company of Commandment-keepers; but thanks to God that he showed me where I was, and gave me strength to obey his law.

"My heart is sad when I see those who make such high pretensions to religion so opposed to the Commandments of God, as if God had altered the law that is gone out of his mouth. I rejoice and praise God for his goodness to one so weak as I am, that the precious truth of his word has been opened to my understanding, and that amidst all the darkness that surrounds me, I still love the present truth, and hope to be sanctified through believing and obeying it. It is through much tribulation that any will enter the kingdom; yet we have the blessed assurance that if we suffer with Christ we shall be permitted to reign with him in glory. How much grace we need in these last days to keep ourselves unspotted from the world, and live as heirs of the kingdom and joint heirs with Jesus Christ to that glorious inheritance.

"I am thankful that Bro. Bates came and gave us some lectures on the present truth. He was here two Sabbaths. The last Sabbath was a time of great consolation. There were seven baptized, and as many more came out to keep the Sabbath; and some more are investigating. I think there are many more that would come out soon, if they could hear some more lectures.

"We feel to renew our diligence, and strive to come out of the lukewarm state that the church is in. I have thought the Sabbath-keepers were too cold for the time they profess to be living in, looking for their Lord and Saviour. I believe the time is near at hand that he will come. Will he not find many asleep? I have longed, and still long, for a perfect conformity to all the will of my heavenly Father."

Counsels, Comforts, and Cautions.

God is always inviting you to his throne; he says, "Let me hear thy voice; come near unto me, that I may bless thee."

Grace thrives by frequent meditation on portions of God's word: "Let the word of Christ dwell in you richly."

Meditation feeds devotion: it endures Christ: "My meditation of him shall be sweet."

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, APR. 2, 1857

The World Ripening.

ONE would think that mankind were full prone enough of their own free will to run into strong delusions and believe lies that they might be damned, without receiving any direct and special aid from a foreign source. But matters have not been left to progress in this manner. Spirits of devils by the legion have been let loose upon the world to foist into the dilapidated and unfounded creeds of christendom still darker errors, the more completely to blind men to the approaching destruction. So completely, as the Scriptures assure us, will they be under the fatal spell of the deceiver, that like a person drugged with opiates, we find them reveling in a heaven of their own perverted fancy, and raising the cry of peace and safety, when sudden destruction cometh upon them, which they cannot escape. 1 Thess. v. 3.

The following from a communication in the *Spiritual Telegraph*, purporting to come from the spirit of Cotton Mather, will show their teaching on the great subject about which the world ought now mostly to concern itself—the personal return of our Lord and Saviour. The remark that we are living in an age of no ordinary interest, and that the marked events of the nineteenth century will surpass all others, we do not doubt. On other points we will forbear comments till the reader has perused them:

"Earth's children are living in an age of no ordinary interest. There is no age in the annals of history that will surpass in marked events and interest this nineteenth century. The old world is viewing with jealous eye, America robed in its coat of many colors, the tokens of a heavenly Father's loving favor. The old world cannot fail to see 'how blessed is the nation whose God is the Lord.'"

"In America the ladder of Jacob has been put down, and the millennial age is now. This is the identical time to which the ancient fathers looked forward as the consummation of their hopes and their belief. They looked down through the long, long future, and here upon this age (if I may use the figure) directed their telescope.

"While they beheld he was taken up—and a cloud received him out of their sight." Acts i. 9.

"And then we read that 'this same Jesus which has been taken up into heaven shall so come in like manner as ye have seen him go into heaven.' Now this the world has failed to understand. Divines have supposed, and some still suppose, that Christ's ascension was visible to the world, and that his second coming will be likewise visible; now his ascension was not visible to the world, but only to a chosen few, and they did not behold it with their natural eye, but were in a superior or clairvoyant state. He has come again in like manner as he left. Manasseh corresponds to the material world which had its thousands; Ephraim to the spiritual which shall have its ten thousands. This spiritual age is the stone cut out of the mountain without hands, and it shall fill the whole earth; 'for,' says Jesus, 'I, if I be lifted up, will draw all men unto me.' The spiritual age will draw all unto it."

Such a communication from the hot-house of falsehoods scarcely needs a comment. We can only wonder that any should be found to give it credence; but that there are hosts upon hosts who will hail it as divine truth is a fact which is fearfully certain. Very thoughtless should we be if we did not here recollect the caution of our Saviour: "If any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false christs and false prophets, and shall show great signs and wonders; inasmuch that if it were possible they shall deceive the very elect." We remember, too, how he has said that as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be; that moreover, every eye shall see him; that as it was in the days of Noah so shall it be at his coming; that his disciples would not be in darkness that that day should overtake them as a thief; but that God finally would send those who received not the love of the truth that they might be saved, a strong delusion that they might be damned.

The Enemy of all truth then would have men believe that the millennial age is already commenced, and that Christ has come. Well, many do and will believe it, and harden their faces and stiffen their necks in the delusion. In this we see fulfilling the prediction in Thessalonians already alluded to. Yet the truth is not at fault for all this; it is plain enough, it is easy enough to be understood; all might have understood it if they would; but since they have proved that they do not like to retain God in their knowledge, he has given them over to a reprobate mind and their foolish hearts are darkened. Thus is the world ripening for the harvest sickle.

We call upon all who still acknowledge the light of

the only lamp that God has given us—the word of truth; and who wish to be found taking all legitimate steps towards securing a preparation for the coming crisis, to study well the world in its present aspects, and be wise.

Beware

Of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. vii. 15. As answering to the above description the church should beware of A. N. Seymour, who professes to be a minister of righteousness, but is in reality a minister of unrighteousness, or sin, which is the transgression of the law. At a meeting held by himself and E. Miller Jr., in October last, in Lenawee Co., he declared that thenceforth his work was to overthrow the Sabbath. In January last, referring to our lecturing in different places, he said, "Let them work: I can pull down faster than they can build up," and again stated his determination to direct his whole energies to put down the Sabbath. He is also circulating the most slanderous reports against the brethren. Within a few days after his making the last mentioned statement, he came to the Sabbath evening meeting of the Hillsdale church, and by plausible speeches and fair professions caused some of them to believe that he was an honest inquirer after the truth. Of course they were not aware of his expressed determination to destroy their faith and scatter the flock. Had he appeared among them openly, in his true character—that of a ravening wolf—there would be but little danger of his influence. We hope the brethren in all places will remember his threat against the truth, when he comes to them in sheep's clothing, and "beware." J. H. W.

Bro. Wm. Peabody writes from Scottsville, N. Y., March 25th, 1857: "I see in the *Review* that the brethren are raising money for a Power Press. I feel willing to pledge myself for one hundred dollars, and pay when called for. This is what I am in favor of. I hope there will be enough raised to purchase a Power Press."

There is some promise in your Bible exactly adapted to every trying hour.

APPOINTMENTS.

Conference at Battle Creek.

PROVIDENCE permitting, there will be a Conference at Battle Creek, Mich., to commence April 10th, at 3 o'clock P. M., and hold three or four days. The Church at Battle Creek will make provision for all whose duty it may be to attend.

1. Preachers in this State, and those from other States as far as duty may require, and their means admit. Let the Churches in each State see to the wants and expenses of those preachers who should attend this Conference.

2. The Corresponding Editors of the *Review* should be present if possible.

3. Those Churches who regard it as their duty, should send a delegation of one or more brethren.

4. Those who feel a deep interest in the advancement of the cause of Bible truth, and have means to devote to the cause, should be present.

The Church at Battle Creek would be pleased to entertain a general assembly of brethren and sisters, if it were possible; but their small place of worship, being nearly filled by the regular congregation, would not hold such an assembly, neither could they find room in their dwellings. There will be room enough in the Holy City, where all the saints will meet soon.

J. P. KELLOGG,
JAMES WHITE,
C. SMITH. } Committee.

Business Items.

L. Edmunds:—Vols. VIII and IX are due on the paper sent to Spring Vale, Va., which at half price amounts to \$1.

Simeon P. French:—Your letter of Feb. has not been received.

BOOKS SENT.—Aurelia W. Gould, N. H., J. F. Case Mich., Wm. Bryant, Me., T. Bryant Jr., Me., Wm. Harris, N. Y., N. N. Lunt, M. T. E. W. Bramhall, California, S. W. Rhodes, N. Y.

Pledges for Power Press.

D. R. Palmer	\$100.00.
A. L. Burwell	100.00.
E. Everts	100.00.
R. Godsmark	100.00.
John Byington	100.00.
C. G. Cramer	100.00.
Wm. Peabody	100.00.

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.

M. M. \$1.00, ix.1. L. Mann (1 each for B. Smith, and Mrs. J. Martin) 2.00 each to x.21. R. Moran 1.00, x.1. L. Fogg 2.00, xi.1. R. E. Hancock 1.00, ix.1. H. Page 1.00, x.1. P. D. Lawrence 1.00, xi.1. I. B. Woodcock 0.25, x.8. Danl. Woodcock 0.25, x.8. Saml. Noramore 0.25, x.8. Ezra Brackett 0.25, x.8. Jas. Lane 0.25, x.8. Saml. Kingston 1.00, x.1. Danl. Baker 1.00, x.1. H. Gardner 1.00, xi.1. H. Gardner (for S. H. Gardner) 0.50, xi.1. C. W. Sperry (for J. B. Sperry) 1.00, xi.22. Jas. Harvey 2.00, xi.22. C. S. Hurlbut 2.00, xi.1. C. S. Hurlbut (for Wm. R. Brainard) 0.50, x.21. N. A. Hollis 1.61, x.17.

REVIEW TO POOR.—Wm. Bryant \$0.39. Little i, \$2. H. W. Brown \$1.

FOR GERMAN TRACT.—Wm. Harris \$0.55.

Books for Sale at this Office.

THE price set to each publication includes both the price of the book, and the postage, when sent by Mail.

Hymns for those who keep the Commandments of God and the Faith of Jesus. This Hymn Book is designed to promote not only public worship, but also social and family devotions. It is a selection of Hymns expressing the faith and hope of the Church as set forth in the Scriptures of truth, free from the popular errors of the age. The Book contains 352 Pages, 430 Hymns, and 76 pieces of Music. Price, 60 cents.—In Morocco, 65 cents.

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The Three Angels of Rev. xix, 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.

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.

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 Sabbath. Containing valuable articles on 2 Cor. iii; Col. ii, 14-17, Who is our Lawgiver? The two hills 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.

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

The Atonement. This work opens a wide field of Bible truth, and will be found a valuable assistant in the study of the great theme on which it treats.—196 pp.—18 cents.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism. Without the great truth that man is not immortal, and that the dead know not anything, none are prepared to stand against wicked spirits in high places. We commend this work on the Immortality question, as an able discussion of the subject.—148 pp.—12½ cents.

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

History of the Sabbath.—Price 5 cents.

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

POEMS.

Home Here and Home in Heaven, with other poems. This 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.

A Word for the Sabbath. This work is an exposure of false theories in regard to the Sabbath.—Price 5 cents. Liberal discount on these works where \$5 worth is taken. Address URIAH SMITH, Battle Creek, Mich.