

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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"WHOM THE LORD LOVETH HE CHASTENETH."

And can it be, my father, God,
A mark of love to feel thy rod?
To have our rising hopes cut down,
And all thy Providences frown?

It must be so! His word declares,
On those he loves he never spares
To lay his chastening hand; yet know,
'Tis love that gives the needed blow.

Then let it be our constant care,
That we each trial rightly bear;
And though the present grievous be,
The righteous fruits we soon shall see.

Cease, then, to heave one murmuring sigh,
And let each bitter tear be dry;
For since our Saviour leads the way,
Our griefs will end in joyous day.

Ye suffering ones, fresh courage take,
The night is short, day soon will break;
And to your raptured souls disclose
An endless day of sweet repose.

Made perfect through our sufferings here,
We, with those saints, their bliss shall share,
Who passed through tribulation's flood,
And washed their robes in Jesus' blood.

Lord, 'tis enough! thy will be done;
And when our life's short journey's run,
We'll strike our golden harps and tell,
"That Jesus has done all things well."

PLAIN TRUTHS.

(Concluded)

X. *Therefore the saints do not obtain their rewards and crowns and glory in heaven at death, but at the coming and kingdom of the Redeemer.*

PROOF. Ps. xvii, 16. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness. I-a. xl, 10. Behold, the Lord God will come with a strong hand, and his arm shall rule for him. . . behold, his reward is with him, and his work before him. Isa. lxii. Say ye to the daughter of Zion, Behold thy salvation cometh; behold; his reward is with him, and his work before him. Luke xvi, 13, 14. When thou makest a feast, call the poor, the maimed, the lame, the blind: for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just. Matt. xxv, 31, 34. When the Son of man shall come in his glory. . . Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. John xiii, 33; xiv, 1-3; iii, 13. "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. . . Let not your heart be troubled; ye believe in God, believe also

in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven. Acts ii, 3, 4. For David is not yet ascended into the heavens. Col. iii, 34. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. 2 Tim. iv, 7, 8. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing. 1 Pet. i, 6, 7. Though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ. 1 Pet. iv, 12, 13. Beloved, think it not strange concerning the fiery trial which is to try you, a though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. 1 Pet. v, 4. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Rev. xxii, 12. And behold I come quickly; and my reward is with me, to give to every man according as his work shall be.

PROOF FROM THE FAITH OF THE CHURCH.

Said Justin Martyr, A. D. 150: "Some indeed are called Christians, but in reality are atheists and wicked heretics, because that in all things they teach what is blasphemous, ungodly, and unsound. If therefore you meet with some that are called Christians who confess not this truth, but even dare to blaspheme the God of Abraham, the God of Isaac, and the God of Jacob, and say that there is no resurrection of the dead, but that immediately when they die their souls are received up into heaven, take care that you do not look upon these as Christians; as no one that rightly considers would say that the Sadducees or the like sects of Genists, Merists, and Pharisees are Jews, . . but that they only seem to be Jews, and the children of Abraham, and to confess God with their lips as God himself hath said, but their heart is far from him."

Said Bishop Jeremy Taylor: "That is a plain departure from antiquity, which was determined by the Council of Florence, 'That the souls of the pious being purified, are immediately at death received into heaven, and behold clearly the triune God just as he is:' for those who please to try, may see it dogmatically resolved to the contrary, by Justin Martyr, Irenæus, Origen Chrysostom, Theodoret," &c.

Said Calvin: "Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before their head, the order of things would be inverted and preposterous: but we shall follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty." The Scripture uniformly commands us to look forward with eager expectation to

the coming of Christ, and defers the crown of glory that awaits till that period.

Said Tyndale, the translator of the Bible, to More the Papist: Ye in putting departed souls in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. If the souls be in heaven, tell me why they be not in as good a case as the angels be! and then what cause is there of a resurrection.

Said John Wesley in a sermon on Luke xvi, 31. It is indeed very generally supposed that the souls of good men, as soon as they are dislodged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God: on the contrary, our Lord says to Mary, after the resurrection, Touch me not, for I am not yet ascended to my Father in heaven.

XI. *The coming of Christ in glory and the resurrection is therefore the hope of the church, and should ever be looked for and desired by the people of God.*

PROOF. 1 Cor. xv, 16-18. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished. Rom. viii, 22-23. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Phil. iii, 20-21. For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself. Acts xxiv, 14, 15. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts xxvi, 6-8. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come: For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? Acts xxiii, 6. Of the hope and resurrection of the dead, I am called in question. 2 Cor. v, 4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Heb. ix, 27-28. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. 1 Thess. i, 9-10. Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 1 Thess. ii, 19. For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? 1 Thess. iv, 13-18. But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep

in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. John iii, 2-3. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as He is pure. Luke xii, 35-40. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not. Titus ii, 11-15. For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority.

PROOF FROM THE FAITH OF THE CHURCH.

Said *Clement*, A. D. 96. Wherefore let us every hour expect the kingdom of God in love and righteousness, because we know not the day of our Lord's appearing.

Said *Cyprian*, A. D. 220. It were a self-contradictory and incompatible thing for us, who pray that the kingdom of God may quickly come, to be looking for long life here below. . . . Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord.

Said *Cyril*, A. D. 350. Do thou look for the true Christ, the Son of God, the only Begotten, who is henceforth to come not from earth but from heaven, appearing to all more bright than any lighting, or any other brilliance, with angels for his guards, that he may judge the quick and dead. . . . Venture not to declare when these things shall be, nor on the other hand abandon thyself to slumber; for he saith watch &c. . . . but it behooveth us to know the signs of the end,—and we are looking for Christ.

Said *Augustine* concerning the virgins in Matt. xxv, But men continually say to themselves, Lo, the Day of Judgment is coming now, so many evils are happening, so many tribulations thicken; behold all things which the prophets have spoken have well nigh fulfilled—the day of judgment is already at hand. They who speak thus speak in faith, go on, as it were, with such thoughts to meet the bridegroom.

Said *Tyndale*, Christ and his apostles . . . warned to look for Christ's coming again every hour.

Said *John Bradford*, Covet not the things that are in this world, but long for the coming of the Lord Jesus.

Said *John Piscator*, The Advent of the Lord is to be looked for with perpetual vigilance,—especially by ministers of the word.

Said *Latimer*, Let us therefore have a desire that this day may come quickly; let us hasten God forward; let us cry unto him, day and night, Most Merciful Father, thy kingdom come.

Said *Ridley*, The world, without doubt,—this I do believe, and therefore I say it,—draws towards an end. Let us, with John, the servant of God, cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come.

Said *Calvin*, We must hunger after Christ, we must seek and contemplate till the dawning of that great day, when our Lord will fully manifest the glory of his kingdom.

Said *Luther*, I ardently hope, that amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming, and that he will crumble the whole universe into dust.

Said *Baxter*, This is the day that all believers should long, and hope, and wait for, as the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls. Hasten, O Lord, this blessed day.

Said *Joseph Alleine*, writing from the Ilchester jail to his flock, This is the day I look for, and wait for, and have laid up all my hopes in. If the Lord return not, I profess myself undone—my preaching is vain, and my suffering is vain, and the bottom in which I have entrusted all my hopes is forever miscarried.

Said the seraphic *Rutherford*, The Lord hath told you what ye should be doing till he come; wait and hasten, saith Peter, for the coming of your Lord. All is night that is here, in respect to ignorance and daily ensuing troubles. . . . therefore sigh and long for the dawning of that morning, and the breaking of that day of the Son of man, when the shadows shall flee away. Persuade yourself that the King is coming. Read his letter sent before him,—Rev. xxii, 20. Behold I come quickly. Wait with the wearied night-watch, for the breaking of the eastern sky.

Said *Mathew Henry*, As Christians, we profess not only to believe and look for, but love and long for the appearing of Christ, and to act in our whole conversation with regard to it. The second coming of Christ is the centre in which all the lines of our religion meet, and to which the whole of the divine life hath a constant reference and tendency.

Said *Increase Sather*, You must not only look for, not only believe that such a day will come, but you must hasten to it—that is, by earnest desires and longing wishes.

Said *Doddridge*, He comes quickly, and I trust you can answer with a glad Amen that the warning is not troublesome or unpleasant to your ears; but rather that his coming—his certain, his speedy coming—is the object of your delightful hope, and of your longing expectation. For with regard to his final appearance to judgment, our Lord says, Surely I come quickly. And will you not here also sing your part of the joyful Anthem? Amen; even so come, Lord Jesus.

Said *John Wesley*:

"The church in her militant state,
Is weary and cannot forbear;
The saints in an agony wait
To see Him again in the air:
The news of his coming I hear
And join in the catholic cry—
O Jesus in triumph appear,
Appear in the clouds of the sky."

And *Watts* exclaims:

"How bright the vision! O how long
Shall this glad hour delay,
Fly swifter round, ye wheels of time,
And bring the welcome day!"

The above are a few of the plain truths taught in the word of God. Let us, like the Bereans of old, search the Scriptures daily and see if these things are so. Let us give heed to the words of the Lord and seek for eternal life through Jesus Christ at his coming.

The preservation of the Bible.

With what wonder should we gaze upon a fortress that had withstood the assaults of successive generations for thousands of years! And with what strange interest should we look at a man who, during a life of many centuries, had often been cast into the sea without being drowned, and drugged with prussic acid without being poisoned, and riddled with bullets without being numbered with the slain! Thus has it been with the Word of God during all its history. Men have made it their enemy by their bad lives, and then have become its enemies, and hated it, and sought to destroy it.

Jehoiakim, as we read, cut to pieces the Divine Roll, and threw it into the fire. About 170 years before Christ, Antiochus caused all the copies of the Jewish Scripture to be burnt. Three hundred and three years after, Dioclesian, by an edict, ordered all the Scriptures to be committed to the

flames; and Eusebius the historian tells us he saw large heaps of them burning in the market-place. Nor has this spirit ever failed to show itself. The Bible has, all along its course, had to struggle against opposition, visible and latent, artful and violent. It has had to contend with the prevalence of error, the tyranny of passion, and the cruelty of persecution. Numerous foes have risen up against it—pagans who have aimed to destroy it, and Papists who have striven to monopolize it, and ungodly men who have hated it for its purity and penalties.

But from all these assaults it has been preserved. Though cast into the fire, it has risen triumphantly from its ashes; though crushed, yet, like the diamond, every part of which when broken exhibits the beauty and perfection of the whole, it has proved its indestructibility, and though sunk in the waters, it has come up again studded with the costliest pearls. It has survived the shocks of all its enemies, and withstood the ravages of time. Like the fabled pillars of Seth, which are said to have bid defiance to the deluge, it has stood unmoved in the midst of that flood which sweeps away men, with their labors, into oblivion.

Oh what wreck and ruin meet the eye as it glances at the past! Thrones have crumbled, empires have fallen, and philosophies and their systems have vanished away. The very monuments of man's power have been converted into the mockery of his weakness. His eternal cities moulder in their ruins, and the serpent hisses in the cabinet where he planned his empire, and echo itself is startled by the foot which breaks the silence that has reigned for ages in the hall of feast and song. Yet notwithstanding all this desolation, the stream which first bubbled up at the foot of the Eternal Throne has continued to roll on with silent majesty and might, bearing down each opposing barrier, and declaring to perishing multitudes on its brink, that while "all flesh is grass, and all the glory of man as the flower of grass, the word of the Lord endureth forever."

No weapon that has ever been formed against the Bible has prospered. It has survived the power of secret treachery and open violence. The time has been when to read it was death. Infidelity has fought against it with relentless malignity, but it has successfully resisted all its potency, passing unhurt through the hands of Julians, and Celsuses, and Porphyrys, and defying all the sophistries of Hume, and the eloquence of Gibbon, and the innuendoes of Rousseau, and the blasphemy of Paine, and the vituperations of Voltaire. The identical press, indeed, which was employed by Voltaire and the French Institute to disseminate their attacks upon the Bible, has since been used to print the very volume they so vainly sought to destroy.

Nor is this all. Not only has the Bible not been destroyed, it has not been diluted by the lapse of ages. It has not been ruined by the sapping of its foundations, nor by the incorporation of any new element with it, which has marred its integrity, or vitiated its purity. With it, like God its author, there has been no variableness or shadow of a change. The world has suffered its boasted classics to be contaminated and blurred, but the church can rejoice over the fair page of her precious books, assured that the far descent of these venerable treasures has neither altered their character nor changed their identity. "Those Oracles, written amidst such strange diversity of time, place, and condition—among the sands and cliffs of Arabia, the fields and hills of Palestine, in the palaces of Babylon, and in the dungeons of Rome, have come down to us in such unimpaired fullness and accuracy that we are placed as advantageously towards them as the generation which gazed upon that book of the law to which Moses had been adding chronicles and statutes for forty years; or those crowds which hung on the lips of Jesus as he recited a parable on the shore of the Galilean lake; or those churches which received from Paul or Peter one of their epistles of warning or exhortation."

A. N.—[Sabbath Recorder.]

THE SANCTUARY DESERTED.—Rev. W. W. Patton now of Chicago, says that on a pleasant Sab-

bath last October, a simultaneous count was made in all the Protestant congregations in that city, and the number found to be a little short of ten thousand. Making suitable allowance for the very young, the infirm and the aged, these remain at least 50,000 who did not attend any Protestant evangelic worship. Of these, from ten to twenty thousand may sometimes attend service with Catholics, Universalists, and other sects not Evangelic—leaving a fearfully large balance to go nowhere. This is a deplorable state of things. Can it be that half enough is done to evangelize and save our cities?—*Oberlin Evan.*

The Great Day.

"Even thus shall it be in the day when the Son of man is revealed." Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering, like butterflies in a summer's day, about the perishing flowers of a perishing world,—steeping all their senses in the earthly business of the passing hour—making everything a business, pleasure, daily avocation, necessary labor, natural appetites, even "eating and drinking," everything made a business of, and the soul absorbed and quenched therein—"whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things!" Phil. iii, 19. The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveller at his feast! the gambler at his cards! the rake at his brothel! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier at his blood! the laborer at his toil! the idler at his folly! the drunkard at his drink! the glutton at his meat! Each at his sin! Each in his day dream! Each in his soul's poison! The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing, and busy, and *knows not*. One moment's pause—the preachers are preaching—peradventure the sinner may repent. One moment's pause—hark! believers, the pause is for you—hark! "A great sound of a trumpet."—Angels are sent with it.—The Lord can do nothing till you are in refuge, being merciful unto you. See, O, see!—They are gathering together the Son's elect, from the four winds, from one end of heaven to the other. Matt. xxiv, 31. The gathering is over—all are in safety—not one is forgotten.—O! dreadful! The storm is bursting—thousands who began to be gathered have fallen back—the last trump sounds louder and louder—the "seventh angel pours out his vial faster and faster," Rev. xvi, 17. O! dreadful! "voices, and thunders, and lightnings," Rev. xvi, 18, in the heavens—"weeping and wailing, and gnashing of teeth," on earth. The storm is burst upon the poor guilty world! Every living soul has drank it! And—O! the omnipotence of my God, the Son of man—the heavens are passing away with a great noise, and the elements are melting with fervent heat, and the earth, and all the works that are therein, are burning up! "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"—*Sel.*

How Can You Do It.

Editors of truth, whom we love, it is marvelous in our eyes. You believe, you know, that romance, this "light bread of the day," is doing a sweeping work, a death work, undermining your own foundations. Bunyan, good old Bunyan, is cast into the shade; Doddridge, Baxter, Martin, Gurney, Fletcher, Brainerd, also—the Bible dusted over; your own labors cramped and crippled; still you puff folly, fashion, sickly, sentimental, heart-sickening love ditties, and some things positively infidel! How can you do it? We beseech you, on our bended

knee, stop this thing. Why speed the car of Satan? why lash his steeds? The very heavens are darkened, centre-tables are loaded with poison! Beloved, we still hope better things of you, though we thus speak. Are you willing that your little ones, those precious gifts of God, should sip at these sickly, poisonous fountains? Where the golden rule?

Booksellers, also termed theological, one word, if you please, in meekness. Why circulate, for ready cash, froth, the scummings of the pit? Why scatter damnation in the path of the just? A single spark of the infidel and impure may kindle a flame that will burn to the lowest hell! even "seven times hotter than is wont." "Don't! don't!" *False*—you do! We can single out, and single out, on those shelves, books positively baneful, deleterious, which should be committed to the flames. For every book issued, God holds you responsible;—at his flaming bar the fearful harvest will be reaped!

Make a bonfire—consume the trash—burn every shade, every lineament satanic; scatter the ashes to the four winds. Pious booksellers, would you suffer a child of yours to drink in those dregs? And still you denounce the rum-seller, the man of blood. Where is consistency?—*Golden Rule.*

Spirit Rappers.

Keep away from them. Keep your children away from them. Do you ask why? Because,—

1. They certainly do no good. They teach nothing worth knowing, they forgive no sin, they sanctify no heart, they save no soul. If they rap on tables, they do not supply them with food; if they shake and lift them, they do not servants' hire in moving them nor washing dishes. A man might have forty thousand such spirits in his house, yet be no better off, either in soul, body, or estate.

2. They have done much mischief. Many have become insane by running after these spirit rappers. The young have been led to trifle with serious and sacred things. The Bible has been brought into contempt. Some who professed to be disciples of Christ have avowed infidel sentiments, by the influence of these rappings. Their tendency is to turn the mind from God, the concerns of the soul and eternity.

3. Let them alone, because it is wicked and dangerous to meddle with them. God has forbidden us to "seek unto familiar spirits that peep and mutter," or to have any thing to do with witches, necromancers and devils. He has, in all ages, allowed devils to do some strange and wonderful things, to try and prove men. He has forewarned us of this. If he has given "lying spirits" leave to tempt this generation, will you run into temptation? No. Let all who value their own peace and safety keep away. Do not invite the Devil to ruin you.—*Western Watchman.*

GROWTH IN GRACE. Grace is usually at first small and weak. The Holy Spirit is the great efficient cause of growth in grace. It is usually effected by the diligent use of means. Christians do not always grow in grace. When grace grows, its effects are always visible—it is generally imperceptible to the individual;—it is usually most discernable in the early stages of the Christian life;—we may grow in some graces and not in others;—its rapidity is exceedingly various, but is usually proportioned to our diligence. It is a blessing which is promised, and after which every christian is both commanded and inclined to aspire.

HINDERANCE TO GROWTH IN GRACE. The influence of worldly relatives and companions;—embarking too deeply in business;—approximations to fraud for the sake of gain;—devoting too much time to amusements;—immoderate attachments to an earthly object;—acrimonious controversies, whether religious or political; attendance on an unbelieving or unfaithful minister;—languid and formal observance of religious duties;—frequent omission of religious duties;—shunning the society and religious converse of christian friends;—relapse into known sin;—oversight, and of course non-improvement of graces already attained.

A Child's Thought of Burial.

In the South Sea Islands, the child of one of the missionaries died. Its little brothers and sisters saw it buried, and wept bitterly when it was hid from their sight in the dark grave. Not long after, one more of their number sickened and died, and as the friends were about to take it away to the grave, one of the youngest, more used to the language of the islanders than to the English, cried out, "O, don't plant it—don't plant it!" She had seen them planting seeds, and she had seen her little brother covered up in the earth; and it was natural for her to speak of burying as planting, though she did not know how much beauty and force there were in the expression. It is the very language of inspiration. The resurrection of the dead is not even revealed or illustrated by any sweeter or more appropriate figure than the springing from the earth of the seed that was buried. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." As the sower goeth forth and scatters the precious seed, he is cheered with the hope that it will soon spring up in beauty, and reward him abundantly for his toil. So the parent who commits to the dust the precious form that he has loved, is cheered with the hope that it will spring up again in beauty, and shine in glory.—*Sel.*

Truth Dreads Nothing.

He who worships at the shrine of truth cannot be bigoted. He knows truth can never suffer from investigation. It is error that loves the night, and gloomy caverns. Her dress is dark, and, in short, there is nothing but darkness about her. Darkness is her mother; and she is akin to nothing that is bright and beautiful. But truth courts investigation. Her dwelling place is in the light. Her mild, glowing countenance blushes not at the most scrutinizing gaze. While error lies trembling lest reason should make new discoveries that will weaken her, truth stands and gives man a smile of approbation for his encouragement. If you love truth, be not afraid to investigate.—*Sel.*

BE TRUE.—How stirring these words of old Geo. Herbert. "Lie not," neither to thyself, nor man, nor God. Let mouth and heart be one; beat and speak together; and make both felt in action. It is for cowards to lie. Lies are the offspring of fear, and slaves to it spit them forth amid the stormy workings of the soul in froth. How like a living thing this truth, as in a gem, shines out as George Herbert sang it two centuries ago:—

Lie not, but let thy heart be true to God;
Thy mouth to it, thy actions to them both,
Cowards tell lies, and those that fear the rod;
The stormy working soul spits lies in froth.
DARE TO BE TRUE. Nothing can need a lie.
A fault, which needs it most, grows two thereby.

THE HABIT OF PRAYER. The believer's character, I give myself unto prayer, shows that he is continually in the spirit of prayer. The lifting up of holy desires unto God, will only quicken us in the performance of the daily labors of our life. Such an habitually devout disposition of mind, the expression of which is sometimes called ejaculatory prayer, will make every action of life holy. We shall learn to do nothing without connecting it by prayer with the presence and glory of God. We shall see nothing, and hear nothing, without its raising our hearts unto him. What a spiritual life may the Christian, improving everything by prayer, lead! This will consecrate every field, and every word, and every dwelling-place, and turn an ordinary walk into a morning or evening sacrifice.—*Bickersteth.*

Truth and Error.

A QUIET exposition of truth has a better effect than a violent attack on error. Truth extirpates error as grass extirpates weeds, by working its way into their places, and leaving them no room to grow. *Sel.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. AUGUST 6, 1857.

AN EXALTED PEOPLE.

Who are an exalted people? The servants of the most high God. Is there a higher honor in this state of things, is there a more exalted position, than to be a child of Him who hath "measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," before whom "the nations of the earth are as a drop of a bucket?" Is there a safer position than to lean upon "the arm that bears creation up?" Is there a greater source of joy than to have the first-fruits of the Spirit, the earnest of our eternal inheritance, a foretaste of the glory that is soon to be revealed? There is not. The service of God is calculated to secure our highest good here, and our highest good hereafter.

The people of God are an exalted people. It is an honor to be numbered with them. What if they are here a humble people? What if they do outwardly occupy a low position? What if they are scorned by those who are puffed up in their own conceits, whom the god of this world hath blinded? Remember that this is not the period of their exaltation, but of their humility. This is their warfare, not their victory. This is their toil, not their rest. This is their night of weeping, not their morning of joy. But be assured, the morning cometh. It doth not yet appear what we shall be, but we know that when He shall appear we shall be like him; for we shall see him as he is.

An exalted people! not from what now appears, but from what we shall soon behold; not on account of what now is, but of what soon shall be. We look not at the things which are seen, but at the things which are not seen. The things which are seen are temporal; but the things which are not seen are eternal. We walk by faith, not by sight. Then let not that faith become obscured, lest we stumble. No doubts would bewilder us, no despondency press us down, and no worthless object divert us, did the eye of our faith not first grow dim. Then keep the eye of faith wide open. Bid all objects of time and sense vanish from the prospect. Let its bright-winged messengers transport you beyond the few remaining days of time. Let them point you to the gilded battlements of the New Jerusalem, blazing in the light of glory. Let them open before you the pearly gates and bid you enter. Behold the city of transparent gold. Pass up its broad and gorgeous street. Look upon the river of the water of life clear as crystal. Behold the tree of life on either side of it, yielding twelve manner of fruits, and granting its leaves for the healing of the nations. Descend with this glorious capitol of the celestial empire, as it descends from God out of heaven, to an earth purified and renewed. Behold there a landscape with no curse upon it—flowers that fade not, trees that wither not, fair plains of living green that change not. Feast your eyes upon all sights of bliss, and your ears upon all the harmonies of the blest, the songs of the redeemed. Behold the glistening robes, the palms of victory, and the crowns of joy of the victorious followers of the Son of God.

But do you ask what of all this? Am I not gazing upon a foreign land—scenes that no mortal ever can arrive at? No; for if ye are Christ's then are ye Abraham's seed and heirs according to the promise; and upon the authority of God's book, you may exclaim as you behold them, I'm looking home; the gorgeous palaces of the heavenly city are my abode; those broad plains redeemed in Eden beauty are my inheritance; the hosts of the glorified throng are my companions; God is my Father; the robe, the palm, and the crown are the trophies of my light affliction; and life eternal, joy unutterable, my infinite reward.

But shall I ever indeed realize this? Yes; for "blessed are they that do his commandments, that

they may have right to the tree of life, and enter through the gates into the city." "Blessed are the meek; for they shall inherit the earth and delight themselves in the abundance of peace." Glory to God! Let no harp that can sing the songs of Zion, be unstrung! Let no tongue that can speak of a hope like this, be silent!

Such is our hope, such the prospect before us, such the state of being and of bliss which we are taught to contemplate and prepare for. Then we ought to be a people, above all others, least affected by the little petty perplexities and trials that, since the fall, have been appointed to swarm the pathway of human life. We ought to be far above them all, not moved by what we do meet, nor liable to be by ten times more. We ought to lift our heads far above the dirt, and dust, and mist, and moonshine of this lower world, into the clear light of heaven, and maintain that calm serenity which a heaven-born hope, a full assurance of truth, and a consciousness of our own heart's rectitude cannot fail to inspire.

We have enough thus to elevate our minds. The storm of wrath before us, the events of the judgment, our great salvation, and final condition, are described to us in strains as lofty and sublime as language can embody, or the mind of man conceive. Read the following: "I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. vii. 9, 10. Can any one let his mind go forward to scenes so awfully grand as this, and be occupied at the same time with small thoughts, and perplexed with trifles? And is there nothing calculated to eclipse all minor considerations in the thoughts of the great white throne, and One sitting thereon before whose face the heavens and the earth flee away; of that promiscuous and universal prayer which the great and proud and mighty of earth shall soon raise, to be hid from the presence of the wrathful Lamb; of the melting of the elements with fervent heat, and the springing therefrom of a new earth, the abode of righteousness; of the taking of the kingdom under the whole heaven by the saints; of their entering upon an eternal respite from all their toil and sorrow and shining as the stars of the firmament of heaven for ever and ever? There are no themes more ennobling and elevating upon which the mind can dwell.

Then above all people we ought to be least moved and troubled by the circumstances that surround us, being blinded to the present by the earnest of our future inheritance. But is it so? Too often the reverse. Too often because a light breeze of trial blows a straw upon our pathway, we stop and pick at it, and fix our mind upon it, and lose sight of everything else. We stop traveling towards Mt. Zion, stand still, lose ground, grow dark and barren, and all for a straw, which we might not even have noticed, should not much less have stopped for. This is incompatible with the position we occupy in the purposes of our heavenly Father. What matters it what little commotions play about our feet, if our head rises above all obstructions to our vision. It is only when we get to going on all fours that we lose sight of the dignity of our position, and the glory of our hope; and even then more likely than not the dust that surrounds us, is something of our own raising.

Look aloft! Our citizenship is in heaven. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. "Heirs of immortal crowns divine," it is meet that for joy we should sing. The truest honor, the highest privileges that can attend this mortal state are conferred upon us.

"Why do they then appear so mean
And why so much despised?
Because of their rich robes unseen
The world is not apprised."

REVIEW

Of a Series of Lectures on the Sabbath Question, delivered in Battle Creek, March 31st-April 4th. 1857.

Why do ye also transgress the commandment of God by your traditions? is a question asked by our Saviour, and which applies with peculiar force to those who oppose the Sabbath of the Lord. Tradition in its thousand forms, envelops the theological world as the smoke of Sodom did the plain of Jordan. Unpopular only by its name, man blindly clings to it, as a refuge from the reproofs of conscience and the dictates of God's word. Its position has ever been the same—opposed to the commandments of God; hence its origin is apparent—it comes from the enemy of righteousness. The Scriptures represent him as a roaring lion, seeking whom he may devour. He opposed the truth of God by introducing a falsehood in Paradise; (Gen. ii. 3-5;) he endeavored to destroy the upright man of the land of Uz without cause; (Job i. 8; ii. 3;) he accuses the saints day and night, and moves his agents to make war on them that keep the Commandments of God and have the testimony of Jesus Christ; (Rev. xii. 10, 17.)

The times in which we live are perilous indeed; for the mass of those who have the form of godliness deny the power thereof, and are lovers of pleasures, yes, and of their own selves, more than lovers of God; (2 Tim. iii. 1-5.) Pride, the first sin of Satan, (Eze. xxviii. 14-17.) and his chosen means of carrying on his last great deception, (1 Tim. iv. 1.) sits like an incubus upon the churches of this day, whereby they are led to follow the fashions of the world, to substitute grandeur and display for spiritual worship, and to erect temples as gorgeous as those of paganism, wherein too often worship is offered as destitute of the Spirit of God as is the service in the temples of heathen lands. At altars consecrated to the service of God, the proud are called happy, and the rich are honored, while the poor, the meek, and the lowly are thrust out, unable to support such costly systems of worship, and meet the cash demands of modern ways of salvation. Teachers are in every place heaped together to preach smooth things, who turn from the truth unto fables. (2 Tim. iv. 3, 4; Isa. xxx. 8-11.) The broad road is crowded with those who profess to know God, while the narrow way is yet an unfrequented track. And why unfrequented? It is unpopular! pride cannot enter there! but cross-bearing and self-denial mark the steps of its travelers. With the many the love of the world and a strong desire to treasure up unrighteous mammon have taken the place of the love of the Father; (Matt. vi. 24; 1 John ii. 15;) and while the world feels safe because it is so nearly in the track of them that profess to be the light of the world, (as they should be, Matt. v. 14-16,) both the popular church and the world are in moral darkness, each by the other blinded, and eventually must both alike fall into the ditch; (Matt. xv. 14.) In such a time as this it is not matter of surprise that the righteous (as was Elijah) are accused of being troublemakers of Israel; (1 Kings xviii. 17, 18;) and as the spirit of persecution is engendered by blind guides and slothful shepherds that feed themselves and care not for the wants of the flock, we know that God looks upon these things, and has spoken of them by the prophets; (2 Tim. iii. 12; Eze. xxxiv. 2-10;) and that soon he will cause their dispersions to cease, and smite the shepherds with the principal of the flock; (Jer. xxv. 34-37.)

Never were these scriptures more forcibly impressed upon our minds than while listening to a series of discourses by one who professes to be a watchman in Israel, who "strengthened the hands of the wicked that he should not turn from his wickedness, by promising him life," while transgressing the commandment of God. (Eze. xiii. 22.)

The subject of this review is a series of five discourses delivered in the Methodist House in Battle Creek, on the evenings of March 31st to April 4th, 1857, by N. FILLIO, of the Baptist denomination. His text

was Col. ii, 16, 17, which will be examined in its place.

His opening remarks were on the nature of law, showing the difference between moral and positive law. On this point he endorsed the views advanced by the generality of theological writers. His expressions were: "Moral law is holy, just, and good—unchangeable and perpetual as the eternal throne. It exists in the fitness of things. What it claimed of our first parents it claims of us, and will claim of all in all ages. It cannot be altered nor suspended. Positive law is neither good nor bad in itself; its virtue is in the enactment—it is a special enactment, and may be amended, abolished, suspended, or annulled. When its purpose is accomplished it ceases to be binding."

Thus far we find no reason to dissent; but from this point we must disagree, as his conclusions are not based on these facts, but are at variance with the Scriptures. That all may see without difficulty what the positions are that are being reviewed we shall put his remarks in smaller type, and prefix his initial, F., to them.

F. "Positive law forbade the eating of the tree of knowledge, and enjoined sprinkling of blood on the doorposts."

The sprinkling of the blood was typical, and the law enjoining it was limited and local, and from these facts known respecting it we readily and justly conclude that it was positive; (see 1 Cor. v, 7.) But in regard to the prohibition of the tree of knowledge we have not the like facts recorded. Of the nature of the tree we can know nothing, save by the very brief declarations in Genesis. But of its effects we can speak more understandingly, as we see the fruit of that action in the depraved dying nature conferred on the entire race by that transgression. We further know that the consequences of the transgression of certain moral laws descend to the posterity of the transgressor, but not so of positive laws. Positive law is founded on the transgression of moral law, and is constituted the means of averting the penalty of the violation of moral law. But positive law has no penalty. Hence, the evil accruing to the posterity of the sinner is solely the result of the violation of moral law. This position is confirmed by a reference to the Scriptures. The positive enactments of the past dispensation are denominated shadows. Col. ii, 17; Heb. viii, 5; x, 1. They are efficacious only as they are founded on the transgression of moral law; for in them is a remembrance of sin. Heb. x, 3. And they are significant only as they point to "the seed of the woman" in bruising the serpent's head, or the great work of human redemption; for the body is of Christ. Col. ii, 17. From this we remark, (1.) The consequences of eating the forbidden tree extend to the whole human family, and no transgression preceded it. (2.) The violation of the first and eighth commandments are involved in the act. (3.) Another duty, (dressing the garden,) is incorporated in the decalogue which contains a command to work; and slothfulness is assuredly a moral evil. Every consideration shows that principles of morality were involved in the paradisaical laws. These remarks are necessary to remove the fog that is so often raised by the opponents of God's law when they examine the early history of our race.

F. "My first position is that the seventh-day Sabbath is a positive institution."

Let this be borne in mind. We shall watch the argument closely to see if it is sustained by proof.

F. There is no light from nature—nothing in the fitness of things showing duty to observe seventh day or any other."

We are not entirely dependent on nature for a knowledge of our whole duty. Those who reject revelation, or deny the Bible, often turn away from the Sabbath and from many other plain duties. In this manner of reasoning the lecturer, though professedly a teacher of the Bible, lays a foundation for infidelity. Who shall judge what is fitting and right without consulting revelation? If it can be done we have no need of revelation, and the Bible is thus made

a useless instrument. Let lovers of the Bible note this position. "To the law and to the testimony," is our watchword.

F. "It signifies rest and nothing more."

Sabbath signifies rest, but the seventh day Sabbath signifies something more than rest. Do not the words "the seventh day" convey some idea more than the simple term rest? They do. And God has attached more than that to the institution. God wrought—he rested—he sanctified—he commanded. These several facts are all urged in the teachings of the Bible on this subject. An observance of the Sabbath, keeping holy the day of God's rest, (see Isa. lviii, 13.) was and is obligatory on all, even though circumstances, such as sickness, &c. rendered it impossible for them to labor the other days. Thus the declaration of Mr. F. is fully disproved.

F. "Gen. i, 14-19. Lights were made for signs and seasons, but they did not mark the return of the seventh day; if they did they could not make its observance obligatory."

True they could not; neither could they make any principle of right obligatory, but the Law of God could. An examination of Psa. xix, might have helped Mr. Filio here. Verse 1 reads: "The heavens declare the glory of God, and the firmament sheweth his handiwork." This all will acknowledge, but this is not sufficient to meet the wants of man. The 7th verse says; "The Law of the Lord is perfect, converting the soul." *Converting is changing or turning* from one thing to another; and if we are ever turned from wrong to right, it will not be by merely observing nature, but by studying the Law of God. Nature may inspire with feelings of devotion, but the law shows how acceptable worship may be rendered. Had Mr. Filio been led by the light of this scripture he would have pursued a course far more wise and consistent than that taken in these lectures.

F. "Time does not possess a moral quality."

This declaration may be considered evasive, better calculated to cover up than to bring out the truth. *Moral* is more properly used in reference to agents, as in the formation of character. Now we do not claim that the Sabbath is a free agent, and would not claim for it precisely what we would claim for free agents, but we do claim sanctity for it, by the will and power of God. The idea of the holiness of the Sabbath is plainly expressed in the Scriptures. Let us consider a few questions. Is it possible for God to impart a quality of holiness to time? The answer must be in the affirmative; certainly we cannot limit his power in any such respect. Second. Should he constitute it holy, could he express that fact in terms that we could understand? He surely could; for every one confesses to a knowledge of the idea who denies the fact. Third. If he could do it, and could reveal it, could language stronger and more definite be used than that used in reference to the sanctity of the seventh day? "And God blessed the seventh day and sanctified it." Gen. ii, 3. "The Lord blessed the Sabbath day and hallowed it." Ex. xx, 11. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. lviii, 13.

F. "We have no means of knowing that any portion of time is better adapted to any purpose than another."

Let him ask his neighbors if the fourth of July is better adapted to commemorate the Independence of this nation than any other. He would not easily persuade them to adopt another in its stead. And we would ask Mr. Filio if he believes what he said, viz., that the first day of the week commemorates the resurrection of the Saviour? and would not any other day commemorate that event just as well? One of two things is certain, if the declaration here quoted is true, then there can be no propriety, as he claimed in observing the first day for any such purpose. But if there be any propriety in observing the first day, then this declaration is not true. But the Bible settles the point by giving us the Sabbath that we may retain the knowledge of the Creator. Ex. xx, 8-11; xxxi, 17; Eze. xx, 12, 19, 20. Let all read

these scriptures, and then judge if all nations would not have "retained God in their knowledge," if they had kept the Sabbath. See Rom. i. J. H. W.

(To be Continued.)

MARK OF THE BEAST.

THE mark of the beast is, in the Third Message, called the mark of his name. And the 144,000 who get the victory over the beast, are said to have the Father's name written in their foreheads. Name is often used in the sense of authority; as, in the name of the king, signifies by the authority of the king; in the name of the people, by the authority of the people. So in the Scriptures, in the name of Jesus Christ, means by the authority of Jesus Christ.

The seal of the living God is a sign or mark of his authority as a law-giver; and the mark of the beast stands in direct opposition to it, and is a mark of the beast's authority or power as a law-giver, or, rather as the changer of God's law. He thinks himself able to change times and laws. Dan. vii, 25. The Third Message will develop two classes; one class will acknowledge the authority of the original Law-giver, by obedience to an institution which is a sign or mark of his authority or right to rule; the other will yield to a rival institution of the beast, which is the sign of his authority, or, "the mark of his name."

Should the president of the United States issue laws or commands to the army and simply sign his name James Buchanan, his commands would not be regarded as having any authority. It would be as powerless as any other name till he added, "President of the United States." These added words would be the sign of his authority—the mark of his name, showing that he had a right to require the obedience of the army.

The Supreme Ruler of the universe has given man a law, the ten commandments. Connected with that law is a sign of his authority, which shows the extent of his dominion, and proves his right to rule. This sign is given in connection with the fourth commandment, in which his authority is set forth as the Maker of all things. Of course he has a right to rule the creatures which he has made. Take away the Sabbath commandment, and there would remain nothing to prove the authority of him who gave the law; for there are lords many and gods many. But by keeping the Sabbath, we acknowledge our Creator as our law-giver. The Sabbath is the sign of his authority—the mark of his name. In confirmation of this, read Ex. xxxi, 13, 17; Eze. xx, 12, 20, where the Sabbath is expressly said to be a sign between God and his people, a perpetual covenant by which they may know the true God, and that they are his people.

The mark of the beast is a rival sabbath. It is a mark by which the Papal church maintains her authority, and claims the right to make or change laws. Catholic writers claim that there is no "scriptural authority" for the change of the Sabbath from the seventh to the first day of the week, and say it is "only authorized by our tradition." The Catholic church sets forth this change of the Sabbath as a mark of her authority to make laws and demand obedience. In proof of this read the following from the "abridgment of Christian Doctrine," an approved Catholic work.

"Q. How prove you that the church hath power to command feasts and holy days?"

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

This is the claim of the beast; this change is the mark of his authority; and if we, having the light, voluntarily submit to this change, we receive "the mark of his name," and shall drink the wine of Jehovah's wrath. R. F. C.

BE not satisfied with merely being on the Lord's side, but be zealous for God and godliness.

HOPING UNTO THE END.

WHENEVER I am led to think
Of God's rich promises to me,
It lengthens with a golden link,
The safety chain I cannot see.
And girded for the pilgrimage,
I tread the intervening way,
To where the promised heritage
Looks over to the endless day.

And with the fragment of a hymn,
I grasp my staff, and journey on,
Even though faint in heart and limb,
And resting ever and anon.
And as the startled music floats
Along to find the answering wires,
I catch the spirit of the notes
In a sweet union of desires.

Then in a sweet forgetfulness
Of all but harps with golden strings,
I stop and listen, none the less
That it is but myself that sings.
And hoping that in God's good time,
My voice shall with the angels blend,
I brave this uncongenial clime
Longing, and hoping, to the end.

[Rural New Yorker.]

An Interesting Letter.

BRO. SMITH: Not long since, I heard a letter read by a sister who is a firm believer in the present truth, which she wrote to a brother of hers living at a distance. And being somewhat acquainted with the circumstances under which she embraced the Bible view of the Second Advent, and the Sabbath of the Lord, the letter was peculiarly interesting to me; and with a view to encourage and strengthen those of like precious faith, I obtained it for the *Review*.

The writer does not enjoy the privilege of meeting with the brethren and sisters, nor of reading the *Review* openly; yet she seems established in the present truth, and is striving to overcome with the remnant. The victory which she obtained over the spirits of devils, which are working their many miracles, when tempted by them, was truly signal. Herein is fulfilled the scripture, "Resist the devil, and he will flee from you." The following is the letter.

A. S. H.

Battle Creek, July 30th, 1857.

"MY DEAR BROTHER: Feeling a great interest in your welfare I feel it my duty to give you a short history of my past experience. When the first loud voice cried, 'Fear God and give glory to him, for the hour of his judgment is come,' I had been married a few years and was so taken up with the cares of the world that I heeded it not. I never heard a sermon on the subject, nor saw a book or paper, and would only keep it in mind long enough to say, 'Go not after them when they say, Lo here, or to there is Christ.' The two messages were given, and I was blinded by the god of this world. Three years ago this Spring I saw a volume written by a Spiritualist, with a name signed to each piece, purporting to be the spirit of some dead friend. In it there were many visions, well calculated to meet the winds of doctrine and creeds of the present day. I was soon caught in this pleasant snare; for I have buried friends with whom I wished to converse. I soon found that I could become a writing and healing medium. At times I thought my house was full of the spirits of friends. I was truly honest, and in hopes I had found something that could arouse me from my stupor and accompany me through this unfriendly world. The first question that I wished to have answered was, What scripture do your manifestations fulfill? Before I could write plainly with my influenced arm, I discovered something that led me to think they were evil spirits. I charged them with being such, and bade them leave me like a serpent. My influenced hand crawled from the table in a snake form. When my hand was influenced again, I told them the same, and when I resisted, they would leave in the same manner.

One time my hand tried to hop from the table. I now believed my house full of evil spirits, and searched the Bible for a fulfillment instead of going to the teachings of Spiritualism. Read Isa. viii, 13, 20;

Rev. xvi, 13, 14; 2 Thess. ii, 9-12. I soon became convinced that this was a deception that was to make its appearance in the last days. I said to myself without ever hearing a sermon, the Advent Messages are true. I began to study the Bible to see if these things were so. I began at Isaiah and read to the end of Revelation. I have read the same through three times, and commenced the fourth. I can hardly open the book now without seeing the perfect harmony of the prophets and the preaching of the apostles, and that time is almost ended.

"I had many hard trials the first time I went through with my search, I was so blinded by the commentators' remarks; but the fourth time I find nothing but perfect harmony, and pearls of great price. I can truly say the darkness is passed and the true light shineth. I now feel that I am wretched, blind and naked. I am daily begging that I may be clothed with a robe of righteousness, that I may purchase the gold tried in the fire, that my eyes may be anointed that I may see the exceeding sinfulness of sin, and that my sins, with those of the whole Israel of God, may be blotted out. I can say with a full soul, Glory to God, that he has called me when entangled in the hedge: glory to his name for the light and love and beauty of the message of the Third Angel, and glory to his name for the light on the passing judgment; how well calculated to arouse our stupor.

I hope, dear brother, that you well understand every word I write. I have looked for your name in the *Review* again and again. I hope that I shall find it by and by. I beg of you to take the paper if you do not already. You will find it laden with the rich treasures of the gospel. It tells us the good Shepherd is searching the hills and woods for his sheep. The false shepherds feed themselves and let the sheep stray; but says Christ, 'My sheep hear my voice and follow me.' I hope you and I may be secure in the fold, for the wolves are nigh.

"I can truly say, When saw I thee hungry and fed thee? or naked and clothed thee? or sick and in prison and visited thee? I will not complain of any trials, for God is good to me, and I am looking forward to the time when every lone captive will be freed from sin and temptation; when the blessed Saviour will appear, and with a voice sweeter than ten thousand instruments of music say, 'Come, ye blessed of my Father;' when with a mighty earthquake he will open the graves of the sleeping saints. Shall we be prepared for such an interview?

"Dear brother, be entreated to keep the commandments of God and the Faith of Jesus: I mean to keep trying to overcome all my besetments, for I shall be awfully ashamed to be overcome by him that the Saviour says was a murderer from the beginning. Remember that my prayers will go with this letter, and will not stop when the letter stops. When you read this remember me, and accept the same from your only sister."

LETTERS.

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

From Bro. Dorcas.

BRO. SMITH: We are now about leaving Green Spring, where we have been for some time, with truly happy results. Many have heard the plain, straight-forward, powerful testimony of the Third Angel's Message during our stay here with the tent, from Brn. Ingraham, Holt and Cornell. And, notwithstanding the Methodist friends made a vigorous effort to maintain their position in this place, by various means to prejudice the minds of the people against our views, there were twenty-two as bright conversions to the truth as I have ever seen, and twenty-four faithful souls followed the Lord down into the watery grave. It is also evident, from many interesting incidents, that the shafts of truth found their way into many an honest heart, that may yet fall in with the offers of mercy, and make a timely escape from the coming storm of wrath.

We cannot refrain from saying here, that the constant, faithful and untiring labors of Bro. Huber and his kind family, to provide for the wants of all, during this meeting, are truly commendable. All have been cheerful in the discharge of their respective duties. We have truly reason to thank God and take courage, and are well satisfied that the labors of Bro. and Sr. Cornell will not be without abundant fruit. We have many loud calls for tent-meetings; but have decided to pitch the tent next at Findlay, of this State.

The brethren and sisters were disappointed in not seeing Bro. and Sr. White at the Green Spring conference, as was generally anticipated; but were made glad to see the care manifested for us, in sending Bro. Ingraham, whose faithful labors will not soon be forgotten.

At the close of our meeting here, the ordinances of the Lord's house were attended to with the manifest approval of the great Head of the church; and lastly, a sweet parting-meeting at the house of Bro. Huber, where the melting Spirit of the Lord rested down upon us all as the gentle dew: an evening, that I trust will never be forgotten.

Yours in hope.

JESSE DORCAS.

Green Spring, Ohio, July 20th, 1857.

From Bro. Ginley.

BRO. SMITH: I wish to say a few words to the saints scattered abroad. I can truly say that I have passed through affliction's fiery furnace. I have been sunken almost out of sight in the slough of despond, and the turbulent waters of discouragement and darkness have rolled over me until I was well nigh washed away by their angry surges. Wave after wave passed over me, and the raging tempest beat upon me, until I cared but little whether I survived the storm or not. But at last in anguish of soul I cried mightily unto God on this wise: O Lord, if I am a child of thine, (thou knowest my heart,) do thou warm up my heart with thy love; but if I am not, then let my heart grow colder and darker, for by this I shall know whether I am to be saved or no.

Sometimes I am led to think that I tempted God in such a prayer; but like Esdras of old, I wished to know the truth of the whole matter. Such was the state of my mind, that I determined to have the scales go up or down, and such was my darkness and discouragement that I cared but little how the scales should turn. Still I had an anxious desire to know my state and standing before Him who rules above. All that day I felt solemn; none can imagine my feelings, save Him who searcheth the hearts of all men.

My friends had noticed my sad condition, inquiring one of another what could be the matter. Prayers were offered up in my behalf, though I knew it not at the time; yet for some reason or other I felt that the case was life or death before me, and that in a short time all must be over. Next morning after my prayer, I began to feel the dawning of a better day. I began to feel the sanctifying influence of the Holy Spirit as I never before had done. As after a stormy morning, the clouds of darkness began to break away from the horizon of my mind, and the bright sunlight of peace and joy came streaming in with all its benign influence.

Then did I feel that I could never again turn back; then did I feel as never before since I first embraced religion some ten years since; and while my hands were busily engaged in the duties of the day, my soul would cry out, Glory to God! glory to God! Then did I feel that there is still a divine reality in religion. And now brethren, I can truly say that I have had a little foretaste of heaven, that blessed place where sorrow never shall invade, or tears dim the eye forevermore. But alas! I know that after these bright scenes darkness may again come rushing in like a mighty flood, and temptations may beset me on every side thicker than ever, yet I do desire to put my whole trust in God alone for support in that trying hour of adversity; for I know that in my own strength

I cannot stand. O for the help of the mighty God of Jacob! May he keep me and all who trust in him from yielding again to the temptations of the evil one. May I with them trust alone in him who rules on high, and through the atoning blood of Christ receive at last a crown of never fading glory.

To all the doubting ones let me say a word or two. Brethren, doubt no more the power and ways of the Lord, for this has well nigh ruined me forever; this has brought me into the sad condition to which I have just adverted; therefore I have concluded to quibble no more with the hidden things of God, but take him at his word. Although some things look dark and mysterious to me, yet will I wait God's time to make all plain. By faith I am determined to trust his promises which are yea and amen forevermore.

Come, arouse thee, get thee up out of the dust and ashes, thou poor desponding soul, where perchance thou hast lain these many years. Awake, awake from thy death-like slumber! Knowest thou not that the morning of life has long since passed away? that the noontide sun is fast receding from this state of probation, and the night of time is fast stretching its long and silent shadows over the face of all creation. Man's probationary day will soon give place to that shadowy night that shall never more be chased away by the light of morn in this state of mortal existence. A thousand years of darkness and desolation is soon to be ushered in upon the earth, and end forever the afflictions, trials, sorrows and temptations of God's chosen race.

Then brother, sister, cheer thee up while over life's tempestuous sea your frail bark is gliding. Stick close to your chart and compass, and grasp with a firm and steady hand the helm, and hope thou on, hope ever! Soon you'll near that heavenly harbor, where no raging surges of sorrow or affliction shall ever again dash over you; where no angry waves will ever again affright you. Then will the evening of life give place to that eternal morning when the Sun of righteousness shall arise to light up forever the land of the blessed.

Brothren, we need much patience to endure the besetments of this inconstant life, and the only way we can succeed in overcoming is to seek for help from the Lord. O let us seek for his guidance in all things. O the depravity of the human heart if left to itself! O the treachery of human wisdom! Let us not rest content until we are sure that all will be well with us at the end of the race.

Who of us can say that we are ready to go, should Jesus come to number up his jewels? Let us watch unto prayer, and be sure we have ourselves in readiness for the reception of the wedding garment.

Yours in hope of the coming kingdom.

J. H. GINLEY.

Doune, Mich., July 19th, 1857.

From Sister Bates.

BRO. SMITH: I read the *Review* with increasing interest, and find satisfaction and comfort in its pages, especially the communications from the dear saints scattered abroad. I have often wished I could express my feelings to them in return, but a sense of my inability to edify has prevented me. But if others should refrain for a similar reason, we should lose much that is interesting to the church, an calculated to do good. It is the duty of every one to do what they can, and not withhold their offering because it is small.

I have read the evidence adduced that we are in the Laodicean state of the church, and it looks very conclusive to me that it is so. If I was at all sceptical on that point, my own experience would have been very convincing. I often felt alarmed that such a listless feeling pervaded my mind, and frequently resolved to rise in the strength of Israel's God; but my resolutions "like the morning cloud and early dew soon passed away." But when the message came, it was accompanied by the Spirit and power of God. I humbly trust that by the assisting grace of God I have felt the rebuke, heeded the chastisement, and by zealous repentance am striving for the gold, the white

raiment, and eye-salve, that I may shun that awful threatening, "I will spue you out of my mouth."

My dear brethren and sisters, let us come up to this last work. It appears to me we have no more time to dally away. God has borne with us until we can reasonably expect it no longer. Let the time past suffice that we have been at ease in Zion; God has pronounced a woe against such. How secure! Knew not that we were *poor, miserable, blind and naked*. How good the Lord is to give us this timely admonition. Truly we may count his long-suffering salvation.

Our position is so clearly defined in the Bible, and the evidence is so conclusive that we have had the first, second, and we are now in the third angel's message, which brings to light our duty to keep the Sabbath, that we have rested too secure—feeling that we were "rich, increased in goods, and had need of nothing." I praise God that he has not taken his holy Spirit from me. I feel daily to renew my covenant with him, and my choice to serve him. I regret that so much of my time has run to waste. It was seven years last January since I commenced to keep the holy Sabbath. Though I have enjoyed much of the presence and Spirit of the Lord, yet I feel that I have not lived up to my high privilege. I cannot rest satisfied without an abiding evidence that my ways please God. Why is it not our privilege as much as it was Enoch's, who walked with God and was not, for God took him? We who are looking for our Lord ought to be ready for translation at any moment. This is a great work, but no more than we have power to perform, because God requires it, and we have the assurance from the blessed Word that he will assist us. "He will give grace and glory and withhold no good thing from those that walk uprightly."

O let us all be awake to this all-absorbing subject. How sad, how deplorable, for any that have been in the Advent movement, passed through the Angels' messages, felt the spirit of consecration that was so universal in 1843-4, now at this late hour to fall back for the want of heeding the counsel of the true Witness. O may we hear his voice while he is knocking, open the door that he may come in and sup with us and we with him. What condescension! Still further, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." O my heart says, Praise the Lord for the prospect of soon seeing Jesus as he is, and the promise of being made like him. Let us faithfully hold fast our confidence, steadfast even unto the end.

Yours in hope.

P. M. BATES.

Fairhaven, Mass., July 19th, 1857

From Sister Richmond.

BRO. SMITH: I feel to rejoice and praise the Lord for what I hear and see of the onward progress of the cause of truth. Truly we have been passing through a dark and trying time, and we have needed much of the patience of the saints; but praise the Lord, the morning begins to dawn. Already have we seen some rays of light, which is an unmistakable evidence of the near approach of day. The Third Angel's Message is waxing louder and louder, and soon will the earth be lightened with its glory. Truth is mighty and will prevail. It is destined to triumph over all the powers of darkness and error. I have felt much encouraged and strengthened since the Lancaster tent-meeting. The truth which was there presented, with the exhortations and admonitions given, was meat in due season to my soul. The impression it there made upon my mind has not as yet passed away, and my prayer to God is that it never may until my whole being is entirely consecrated to the service of God. My soul hungers and thirsts for righteousness, and never can I be satisfied until I am filled with the fullness of God. I believe it is the duty and privilege of the child of God to be even as his Word commands; to live in obedience to every requirement. For this I mean to strive until I attain to that for which I seek, holiness of heart, without

which no man shall see the Lord. I want to be an overcomer. I want to open the door of my heart that Jesus may have full possession there, and by his grace assisting me I will endeavor to clear all the rubbish away from the door of my heart and bid the heavenly guest a welcome in. I desire no higher honor in this world than that of welcoming the Saviour into my heart to sup with me and I with him. Do we realize, my brethren and sisters, that the King of glory is knocking at the door of our hearts for admission, and must he knock in vain? Will you not listen to his entreaties and arise and clear away the rubbish and bid him welcome in? The Lord grant that you may, is the prayer of your unworthy sister.

LOIS J. RICHMOND.

Ashfield, Mass., July 25th, 1857.

From Sister Frisbie.

DEAR BROTHERS AND SISTERS: Are we living in the judgment hour, and must our cases soon peradventure be brought before the Father in review, and must we be judged according to our works, whether they be good or whether they be evil? And for every idle word that men shall speak, must they give account thereof in the day of judgment? Solemn thought! and yet how little heeded, how little realized by many of us! Seeing we are looking for these things what manner of persons ought we to be in all holy conversation and godliness. O that our eyes might be anointed with eye-salve, that we might see our true condition and confess all our sins while Jesus is now pleading for us!

Oftimes while searching my heart and seeing the depravity of my nature, I have been brought to realize somewhat the feelings of the Apostle when he cried out, O wretched man that I am, who shall deliver me from the body of this death! Truly, were we left dependent on the arm of flesh for salvation, we might well despair; but thanks be to God which giveth us the victory through our Lord Jesus Christ. Through his name we may come boldly to a throne of grace and find help in every time of need. Then let us watch and pray, let us take heed to our words for by our words we are to be justified and by our words we are to be condemned. Speak not evil one of another, brethren; for he that speaketh evil of his brother judgeth the law. If any man offend not in word the same is a perfect man. Then let us put away all evil speaking, and may our fruits be the peaceable fruits of righteousness.

Ah, solemn thought, and is it true,
Is now the judgment in review,
Upon each saint that sleeps?
Not one of them hath he forgot—
To Daniel, standing in his lot,
The Lord his promise keeps.

Yes, soon our cases he'll decide;
Who then among us can abide
His scrutinizing eye?
Our thoughts, our words, our actions here
Must all before him soon appear,
Naught then will he pass by.

Then may we, Lord thy favor gain.
Our sins blot out, our names retain.
May grace to us abound.
And when the storm of wrath is come,
When all thy saints are gathered home,
May we with them be found.

D. J. FRISBIE.

Battle Creek, Mich.

Extracts from Letters.

BRO. ABEL TUTTLE writes from Sandy Creek, N. Y., July 26th, 1857: "I love my paper, and think were I compelled to do without it or do more for it, I should try to do the latter; and I think this is the mind of many. Our prayer is that the publishing department may be sustained, both with wisdom from on high, and pecuniary aid from the church. I believe that means will not be wanting when our hearts get fully in the work."

CHRIST will certainly extend his acts of forgiveness, as far as he commanded Peter, even to seventy times seven; this should encourage hope, not feed presumption.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, AUGUST 6, 1857.

The Grand Traverse Hoax.

Our readers will remember that we promised, in No. 4, to lay before them whatever information might be gained concerning the reported wonders of Spiritualism, said to have occurred at Grand Traverse, Mich., namely, bringing the putrid body of a woman seven months dead from her grave &c. Information has come to light, by which it appears that it is an unmitigated hoax. The Editor of one of the papers that aided in giving circulation to the reports in question, received the following letter from the Post Master of that place:

"GRAND TRAVERSE, [Michigan,] June 2.
"Mr. ———— Sir—I now write to inform you the story you sent is false; there are no such persons in or about Grand Traverse as are mentioned in said story. I have received and answered letters on this subject from nearly every State in the Union, and have a large package of letters now for James Taylor, Dr. John Morton, &c. There never have been any such persons here at all, therefore there is no truth in the matter. Report says, the Editor of the Grand Rapids Inquirer wrote and published said story for his own diversion.
H. C. FURMAN, P. M."

Clarke on Spiritualism.

"THAT the spirits of the dead might and did appear, was a doctrine held by the greatest and holiest of men that ever existed; and a doctrine which the cavaliers, free-thinkers and bound-thinkers of different ages have never been able to disprove." *Clarke on Matt. xiv, 26.*

Well, then, we inquire, if this be so, when an agency manifests itself, and claims to be the spirit of some departed friend, have we any reason to deny the claim? Has any one who believes the above testimony any ground for denying that the manifestations of modern Spiritualism are produced by the spirits of the dead? Not an inch. We appeal then to the followers of Clarke to know what they will do. Will they admit the truthfulness of Spiritualism, the legitimate conclusion of their own teaching, or will they reform their theology? The only alternative before professed Christendom, we still contend as we have contended, is to renounce then belief in regard to dead men, or become open Spiritualists.

If our advice would be good for any thing with those of whom the Apostle speaks in 2 Tim. iii & iv, we would advise them not to become Spiritualists. Do we then advise them to remain where they are, and as they are, doggedly resisting a work for which their own teaching has laid a broad foundation? No. This would be more absurd in them still. What then? We say let them retrace the steps they have taken in error, go back to the Bible, acknowledge that a dead man is dead, and knows no more than the Bible says he does. Eccl. ix, 5.

Because a man has taken one step in error which makes necessary another, we do not say that on this account he should take that second step, but let him retrace the first. In this way only can the wrong move be remedied.

Tent Meeting in Barre, Mass.

Our Tent-meeting at Barre closed July 19th, it being the first effort made with the Tent since Bro. White was with us.

Our Tent was pitched on the farm of Otis Grant, about a mile and a half from Barre Center, where we were kindly furnished with whatever we needed by paying for the same. The notice was not so extensively given as we intended, although we were glad to learn on our arrival at the place that the Editor of the public Journal published at Barre had aided us in the work by noticing a handbill posted up in another place.

This was a new place, where the present truth had never been preached, and it soon became evident that the Devil designed that it never should be, excepting to those that he had already secured for himself. A goodly number of the saints were present, having traveled some twenty-five or thirty miles to reach the meeting. Our first prayer-meeting, Sabbath morn, was indeed a time of refreshing to many of the saints. The great Head of the church honored our meeting with his approving smiles.

The gathering was not large, probably not near as large as it would have been had it not been for the lectures of two celebrated Spiritualists on First-day at the village, on the kingdoms of this world, and setting forth the Republic of the U. S. as eventually to become the kingdom of God.

We were blessed with much freedom in presenting the truth, being sustained by the grace of God through the prayers of the faithful, self-sacrificing saints. Some listened attentively to the word spoken, while good order was observed by those in and near the Tent for which we would praise the name of our God who suffered no man to do us harm. After we closed our last 5 o'clock meeting, while we were striking our Tent and preparing to leave, we were a little annoyed by the conversation of a few fellows somewhat of the character of those that vexed the soul of the righteous just previous to the destruction of Sodom.

Bro. Smith from N. H. was with us and helped us on First-day. On the whole we do not believe this effort will be labor lost. We therefore leave it with our heavenly Father with a fixed determination by his grace to toil on in unison with his people until the war is over.
E. L. BARRE.

Tent Meeting in Findlay, Ohio.

BRO. SMITH: Our meeting here is now fairly under way. "The interest is rising every day. They take off the books as fast as we can make change. Our tent is not near large enough to hold the people. The Post Master of the village of Gilboa, sixteen miles from this place, is urging us very hard to go there; says the people are all waked up to hear. This begins to seem like Michigan. Our labors heretofore have been in hard ground, where much hard labor was required to accomplish very little. But here the people are hungry for the truth, and we are much encouraged. Praise the Lord. The subject of the two-horned beast has stirred up the people wonderfully. This evening a Methodist minister undertakes to show that we misapply the prophecy of the two-horned beast. He has heard but one lecture. More anon.
M. E. CORNELL.

Findlay, O., July 27th, 1857.

APPOINTMENTS.

THERE will be a Tent-meeting at West Wilton, N. H. commencing Aug. 29th, and continuing as long as the cause may demand.

Will the churches in Vt. and N. H. send us a large delegation at this meeting, and especially of that class qualified to labor in word and in doctrine. Let as many others come prepared to take care of themselves as can conveniently, and let none stay away who may see it duty to come for fear of being burdensome to others. We hope to see a large gathering here of those that love the blessed cause more than every earthly consideration, and are willing to sacrifice all for eternal life.

E. L. BARRE.

Lancaster, Mass., July 23d, 1857.

P. S. This meeting is designed for a general gathering of the saints to secure united action in carrying forward the work, whether by Tent operation or otherwise.
E. L. B.

Tent Meetings in Wisconsin.

BRO. HART and myself have designed holding a series of Tent-meetings in Wisconsin, to commence Aug. 21st. We expected Bro. Ingraham would join us in these meetings. But we hear that Bro. Loughborough is called to Iowa on account of sickness, so that Bro. Ingraham will join Bro. Hart in the Illinois Tent. And at present, duties connected with the Office, and the prosperity of the church here, forbid our leaving for Wisconsin as soon as we anticipated. When the way opens for us to go to Wisconsin, we shall endeavor to give the brethren timely notice through the Review.
JAMES WHITE.

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