

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

"TRY DEAD MEN SHALL LIVE."

Out of the dust they will come forth, the armies of the
dead,
They who are marshaled at the trumpet, who by God's voice
are led,
Methinks the dust of Palestine will earliest be stirred,
For there the trumpet's notes perchance will earliest be
heard.

Then Abel slain for offering accepted of the Lord,
Will triumph o'er his martyred bed, at last to have re-
ward;
The hoary patriarchal race forth from their long sleep
come,
And find at last the promised "rest," in New Jerusalem.

(Doth some one say, "Oh, who shall find each hidden
saint's low bed?"
The 'min'string spirits' faithful keep the mem'ry of the
dead,
When each salvation's heir retires to sleep in mouldering
dust,
His angel marks his hallowed place, the dwelling of the
just.

Since "wary" Noah, "warned of God, of things not seen
as yet,"
Prepared an ark, the faithful Lord will not his faith forget,
Up from the dead the patriarch—the "heir of righteous-
ness,"
Will rise at earliest call of trump, and his Creator bless.

For he that sailed across the flood, from old world to the
new,
Shall see again a world restored, more glorious far to view.
The God of Abraham doth call, as erst he doth obey.
And in his robe of righteousness from earth he's caught
away.

He trusted that His promise sure, would Israel's God per-
form,
To him the covenant was bright—the rainbow of life's
storm.
The father of the faithful, he to whom the plan was given,
Saw all its promises fulfilled—afar in earth made heaven.

So from Machpelah's cave they'll come, who safe were
laid away,
To wait until the heirs awake on heaven's festal day;
And Rachel, too, who lone was laid not far from Bethle-
hem,
She will be summoned from her grave—be gathered too
with them.

Yes, all the sacred throng will come from ancient Pales-
tine,
The "dry bones" all then raised to life, an army will be
seen!
Melchisedec, mysterious king, and priest of the Most
High,
Will rise to meet his Antitype descending in the sky.

And Job's dry bones will then revive, that he his Lord
may see,
With his "Redeemer" then to "reign" when comes the
Jubilee,—
For well the resurrection hope, it bore his faint soul up,
When he had rung the bitter dregs of sorrow's bitter
cup.

And David, gifted shepherd bard—who hath not yet as-
cended,
He then will tune his harp anew, its silence ever ended.

And then Isaiah's lofty soul, how loftily 'twill soar,
When his bright vision is fulfilled upon the Eden shore!

Yea, sawn asunder though he were, and like a felon slain,
Yet he'll be made like to his God, when he shall live
again.
Methinks he'll tune some royal lyre in seraph melody,
While listening angels hush their strings so rapturous
'twill be!

Tuned to its strains anew they'll burst in heavenly har-
mony,
And swelling anthems loud resound beneath Life's sac-
red tree.
The Hebrew captive, Daniel, will share a happy lot—;
Will have his part as king and priest, the "former things"
forgot.

O, what a holy company from Judea's hill will rise,
To meet the King of glory descending in the skies!
And every nation hath some names, now written with the
just,
And every kindred, every tongue, hath yet some hallow-
ed dust,

That waits to hear the startling trump, to joyful life to
wake,
And rise victorious over death, immortal bodies take.
The martyred ones, O what a host, who're crying now
"how long,"
From vale and mountain, and from main, will join the
gathered throng.

The precious dust that long hath been the sport of wind
and wave,
Will be remembered then, as though 'twere treasured in
the grave.
A Wickliff's ashes borne away and scattered by the storm,
Will all be gathered at the trump, and take a glorious
form.

The dead shall hear the voice of God, and startle from
their sleep,
For o'er the fragments of their dust bright angels vigils
keep.
Methinks e'en now, in death's dark vale, upon the bones
that lie
Scattered, disjointed, marrowless, the Spirit breathes the
sigh—
Methinks the breath commissioned now is breathing on
the slain,
And quickly when King Jesus comes they all will live
again.—Sel.

FLAVEL'S TOUCHSTONE.

CHAPTER VII.

*Disclosing the trial which is made of men's hearts by the
manner in which they perform the duties of religion.*

The following observations will illustrate this to-
pic and show the difference between saints and sin-
ners, between those who perform their religious du-
ties acceptably, and those who do not.

1. The designs and desires of men, when they
attempt to discharge their religious duties, show
what they are at heart. The designs and expecta-
tions of hypocrites, self-deceivers, and other unsan-
ctified men, are ever low and contracted, adapted to
answer their worldly ends, or merely to quiet their
consciences; but those of God's people, on the con-
trary, are liberal and elevated, suited to glorify God
and procure important blessing to themselves.

2. The objects which occupy men's hearts when
they attempt to engage in the duties of religion, will
lead to a discovery of their character. Those who
are destitute of real holiness take little heed to their
hearts, being comparatively indifferent whether they
are wholly unaffected or employed upon earthly
objects; but it is the earnest wish and endeavor of
the saints to have their hearts fully occupied with
divine things, to have their attention fixed, their
affections elevated, and their motives pure.

3. The conscientiousness of men in the discharge
of their private as well as public duties, must not be
overlooked in estimating their characters. Unsanc-
tified men may be driven by their consciences to
the closet and the sanctuary, but they are not con-
scientious either in steadily repairing to them or in
performing their appropriate duties; a thousand
worldly motives may, indeed, influence them to af-
fect religion in public, which will not allure them
into retirement for the purposes of piety; but to a
scrupulous attention to either public or private du-
ties of religion, from such motives as the Gospel in-
culcates, they are utter strangers. The truly gra-
cious soul, on the contrary, cannot long subsist with-
out secret prayer. It is true, there is not always an
equal freedom and delight, a like enlargement and
comfort in this duty; but yet he cannot be without
it. He finds the want of his secret in his public
duties. If he has not met God in secret and had
some communion with him in the morning, he sen-
sibly perceives it in the deadness and unprofitable-
ness of his heart and life all the day.*

4. The spirituality of our duties is an important
test of our sincerity. It is not enough that our em-
ployments and calling pertain to spiritual things,
that our duties respect a holy God, or that we are
conversant with holy things; but the frame of our
heart must be spiritual. The most heavenly exter-
nal duties will avail us nothing without a heavenly
temper of soul. The end we aim at must be spir-
itual—the enjoyment of God and a growing con-
formity to him in holiness. There are times when
God comes nigh to men in duty and sensibly fills
their souls; when their minds are drawn away from
earth and swallowed up in God and heavenly
things. These are foretastes of glory which no man
can describe to others as he himself feels them.
Probably some real Christians are not conscious of
joys to so high a degree; but they have no satisfac-
tion in duties wherein there is no intercourse be-
tween God and their souls.

5. If we would know whether men are Christians
or mere pretenders to religion, we must inquire
whether they are assiduous and persevering in the
practice of piety. They whose religion is false, may
at times make a show of engagedness and zeal—
when danger threatens, they may pray vehemently;
when religion is popular, they may be amongst the
foremost to countenance it; but let danger disap-
pear and their praying will cease; let persecution
arise, and they will leave those to endure it who love
religion for its own sake; they attend to the forms
of religion only when impelled by slavish fear, al-
lured by deception, or incited by worldly interest.
True religion, on the contrary, affords a permanent
foundation in the saints, and furnishes powerful mo-
tives for assiduous constancy in the discharge of the
various duties of piety. Whether dangers are ap-
prehended or not, whether religion is popular or
otherwise, whether their worldly interests are pro-
moted or retarded by it, whether it procure favor or
reproach, the saints will be holy still. They em-
braced religion for reasons which can be little af-
fected by such things as these; they counted the cost

* "It is the nature of true grace, that however it loves
Christian society in its place, yet it in a peculiar manner
delights in retirement and secret converse with God. So
that if persons appear greatly engaged in social religion,
and but little in the religion of the closet, and are often
highly affected when with others, and but little moved
when they have none but God and Christ to converse
with, it looks very dark in respect to their religion."—
Edwards on Affections.

and are not disappointed; they have gained by religion what they can never lose; they still find in it sufficient to render the happiness it confers, and the exercise of the duties it enjoins, their highest privilege and glory; they love religion now, and choose "always to abound in the work of the Lord;" the ways of piety are to them ways of pleasantness, and all her paths are peace; and they joyfully anticipate the entrance for which they are preparing to the world above, where they will be free from the obstructions by which they are here surrounded, and where religion will fully and eternally employ all their powers.*

6. The humility and self-denial of men's hearts when engaged in duty is closely connected with their true character. He who has Christian humility and self-denial will exercise it, especially when he approaches the presence of Almighty God. It will occasion in him the most reverential apprehensions of the Divine Majesty, the deepest self-abasement, and most hearty renunciation of all dependence on himself or his doings, and entire reliance on the blessed Mediator for acceptance.

7. Another consideration by which men's hearts may be tried is, whether in the discharge of duty they have communion with God. It is beyond contradiction that unsanctified men never have communion with God, they never have what in Scripture is so termed; and it is undeniable that the saints do realize what is meant by this phrase when they are engaged in the exercises of religion. This holy fellowship or communion is founded in real union to the Lord Jesus Christ; it is enjoyed by those who have been brought nigh to God by reconciliation, and who draw near to him in duty; and if it cannot be adequately described to others, its reality, its present effects, and its blessedness are known to the people of God.

8. Growth of grace in duties is another distinguishing mark of sincerity. All the duties in the world will never make the hypocrite more holy, humble, or heavenly, than he is. What was Judas the better for all the sermons, prayers, and discourses of Christ which he heard? But as the saints have real communion with God in duties, so they make improvements answerable thereto. In their converse with God in the ways of his appointment, they grow more humble and heavenly.

9. The assistance of the Holy Spirit in duties evinces true grace. No vital sanctifying influences fall upon carnal men in duty. The Spirit helps not their infirmities, nor makes intercession for them with groanings that cannot be uttered, as he does for the people of God.

Let it be observed, that if some of these remarks, like such considerations as respect the spirituality of saints and their growth in grace, are true of some in a higher degree than of others, yet their universal application is safe, and they are as definite as the case requires.

* "Almost all that is said in the New Testament of men's watching, giving earnest heed to themselves, running the race that is set before them, striving and agonizing, wrestling not with flesh and blood but with principalities and powers, fighting, putting on the whole armor of God, and standing, having done all, to stand, pressing forward, reaching forth, continuing instant in prayer, crying to God day and night; I say, almost all that is said in the New Testament of these things, is spoken of and directed to the saints. But, doubtless, there are some hypocrites that have only false affections; who will think they are able to stand this trial, and will readily say that they desire not to rest satisfied with past attainments, but to be pressing forward; that they do long after God and Christ, and desire more holiness, and do seek it. But the truth is, their desires are not properly the desires of appetite after holiness for its own sake, or for the moral excellency and holy sweetness that is in it, but only for mean and selfish ends. They long after clearer discoveries, that they may be better satisfied about the state of their souls, or because in great discoveries self is gratified in being made so much of by God, and so much exalted above others; they long to taste the love of God, (as they call it,) more than to have more love to God. Or, it may be, they have a kind of forced, fancied or made longings, because they think they must long for more grace, otherwise it will be a dark sign upon them. But such things as these are far different from the natural, and as it were necessary appetite and thirsting of the new man after God and holiness. There is an inward burning desire that a saint has after holiness; as natural to the new creature as vital heat is to the body."—*Edwards on Affections.*

CHAPTER VIII.

Exhibiting the trials occasioned by sufferings on account of religion.

SECTION I.—We are come to the last class of trials which was proposed for consideration. Thousands embark on the profession of religion in a calm, who, when the winds rise and the sea rages, and they see a storm gathering which threatens destruction, unless their carnal goods are thrown overboard, and their worldly expectations abandoned, forget the destined port, and desire to be landed as soon as may be upon the shore whence they departed. Thousands rank themselves with the saints, who, when tribulation or persecution arise, turn back and shrink from duty.

But since every degree of suffering for religion's sake is not sufficient to cause a separation of the vile from the precious, I shall show what trials of this nature may be deemed sufficient; why such must necessarily discover who has false religion, and what advantages true holiness has to endure them.

SECTION II.—The following instances are selected as being sufficiently severe to separate the dross from the gold:

1. When the dearest interests of men, which have relation to this world, their lives, liberties, or fortunes, are put to imminent hazard on account of religion, few, except the genuine children of God, will maintain their steadfastness; and glory in the loss of all things else, rather than dishonor the name by which they are called, and incur the guilt of allowing anything to have competition in their regard with the glory of God and their own eternal interests. In cases like this, false hearts will show themselves.

2. When there remains no hope of deliverance from such trials, nor any visible encouragement that the scene will vary, then the hands of the false-hearted hang down and their hearts faint.

3. When an unsanctified man is subjected to sufferings alone, it is a thousand to one but he quits religion to serve himself. Good company may encourage the irresolute and false-hearted, but they will faint and fail if called to sustain the fight single-handed; they lack those inward and invisible supports which uphold the saints in such circumstances.

4. When powerful temptations are combined with sufferings, with the desertion of friends and the opposition of relatives, then hypocrites and self-deceivers will leave religion and heaven to be maintained and enjoyed by the saints.

SECTION III.—That these trials will distinguish true Christians from mere pretenders to religion may be easily made evident.

1. During such trials the predominant interest and attachment of men will be made manifest. No man can serve two masters whose injunctions clash with each other; he will in ordinary times secretly hold to the one and despise the other; and when his obedience and fidelity are put to the proof, he will openly show whom he serves. In these trials the two great interests of men, this world and heaven, the flesh and Christ, stand opposed; one must be adhered to, the other abandoned. Christ saith, "Be thou faithful unto death; he that loveth father or mother, wife or children, lands or inheritance, bodily ease, temporal safety, or life itself, more than me, is not worthy of me." The flesh saith, "Spare thyself; he that will grieve and break the hearts of these dear relatives, forsake these earthly accommodations, exchange ease for sufferings, and hazard life, is not worthy of them." Those, therefore, who love Christ supremely, will follow him wherever he leads, while the unholy will cleave to the world and the flesh.*

When brought to suffer for the kingdom of heaven's sake, the saints derive their supports, not from any visible or sensible objects, which would be utterly insufficient, but from an invisible source, from their covenant God, their Saviour, their Sanctifier;

* "He that closes with religion only to serve a turn, will close with no more of it than he imagines will serve that turn; but he that closes with religion for its own excellent and lovely nature, closes with all that has that nature; he that embraces religion for its own sake, embraces the whole of religion. This shows why gracious affections will cause men to practice religion perseveringly and at all times."—*Edwards on Affections.*

which method of preservation the saints only have, and therefore they only can live through such trials.

3. In such times men's notions and speculations about religion, their visionary hopes and self-comforting imaginations vanish away, and those only who are rooted and grounded in the truth will remain steadfast.

4. These trials reach the foundations of men's faith and hope, and will demolish such as are laid in the sand, while such only as are built upon the Rock of Ages will abide their vehemence and pressure.*

SECTION IV.—I proceed to show the advantages of true holiness, when sufferings on account of religion are to be endured.

1. Holiness takes the throne in the hearts of God's people, and destroys the dominion of selfishness; supreme love to God predominates and renders those interests which have the supreme regard of sinners subordinate; and thus they love that for which they suffer, while their sufferings tend to subdue propensities and attachments to which they are opposed.

2. By true holiness the affections of the saints are placed on heavenly and divine objects, they become heirs to an eternal and glorious inheritance, and are disposed to look, not at things which are seen and temporal, but at those which are unseen and eternal; hence they esteem the sufferings and tribulations with which they meet in the way to heaven, as light and unworthy to be compared with the end they have in view.

3. By holiness man's will is brought into cordial subjection to the will of God; and in the exercise of Christian submission the saints can patiently endure whatever sufferings, trials, or privations are allotted to them.

4. Holiness has all good beings and all goodness on its side; it has the support of the Redeemer's intercession, the prayers of the saints, the assistances of the Holy Spirit, the promises of God's word; therefore, 'neither tribulation, nor distress, nor persecution, nor famine, nor peril, nor sword,' shall be able to separate the saints from the love of Christ.

* "The holy Scriptures do abundantly place sincerity and soundness in religion in making a full choice of God as our only Lord and portion, forsaking all for him, and in a full determination of the will for God and Christ on counting the cost; in our hearts closing and complying with the religion of Jesus Christ, with all that belongs to it; embracing it with all its difficulties; as it were, hating our dearest earthly enjoyments, and even our own lives, for Christ; giving up ourselves, with all that we have, wholly and forever unto Christ, without keeping back any thing, or making any reserve; or, in one word, in the great duty of self denial for Christ, as it were, disowning and renouncing ourselves for him, making ourselves nothing, that he may be all."

AMERICAN TRACT SOCIETY.

The Annual meeting of this Society was held in the Reformed Dutch Church, Lafayette Place, Wednesday, May 12, 1858. A very deep interest was felt in relation to this meeting, and before the day of its gathering, it had been determined to admit only Life Directors, Life Members, and Officers of the Society into the house, and these only on the presentation of tickets previously obtained.

Preparatory meetings were held Monday evening and Tuesday morning, to decide upon a course of action to be pursued by those who regarded as wrong and revolutionary, the refusal of the Officers and Managers of the Society to comply with the instructions given them at the last Annual Meeting. The feeling of these meetings—that the refusal of the Committee to obey these instructions was blameworthy, and the reasons assigned by them for the refusal unsatisfactory—was nearly if not quite unanimous. But on the question of future measures there was a marked difference of opinion. A large majority of those present were united in the belief that it was best to ask nothing more than that the Society should reaffirm the vote of last year, and instruct anew the Committee about to be chosen, to carry out the views of the Society as then expressed. Some contended that this was all that was wanted, others that with this issue they could be successful, while the asking of more would cer-

tainly secure defeat. A minority of the meeting insisted earnestly that as slavery was a sin against God, and a crime against man, it was the duty of the Society to treat it as they did other sins, and that the Executive and Publishing Committees should be required so to deal with it. At the meeting of Monday evening, Chief Justice Hornblower, of New Jersey, made an earnest christian anti-slavery speech showing clearly where his sympathies lay, and that he could be in favor of no compromise with those who professed to be good christians, and yet held their fellow men in slavery. Mr. Lewis Tappan also regarded slavery as a sin, and insisted we had no warrant for instructing men relative to duties arising out of a sinful relation, and to be performed by them while continuing in that relation. Their first duty, is to break off from theirs in righteousness; and we had no right to turn their attention from this, by pointing out to them other duties supposed to arise out of their continuing to sustain a sinful relation. The Tract which the Committee had in print last year, and afterwards suppressed, was one that never ought to be published. In it, Bishop Meade, it is thought, assumes the rightfulness of slaveholding; he bases some of his appeals to masters on the assumption that they have the right to claim, as their own, all the time of the slave, not only for six days, but for seven, and argues in favor of their giving their servants religious instruction, on the ground that it will add to the market value of the slave. Such a Tract never ought to be issued by any religious Society. We are glad to see that the National Era proposes to publish a somewhat full report of the remarks made by Mr. Tappan.

A Committee had been appointed to propose a plan of action for the next day, who reported in favor of resolutions substantially like those introduced at the Tract Meeting by Judge Jessup. Mr. Tappan proposed to amend this report by introducing the words "Whereas American Slavery is a sin," &c. Rev. Dr. Cheever said the only ground on which the Tract Society had any right to meddle with the subject of slavery was that it was a sin against God, and argued in favor of demanding that it should be treated as such. Rev. Mr. Clarke, Rev. Mr. Thurston and others sustained this view.

Rev. Dr. Bacon said he thought he might say with certainty that there was no mind so degraded as not to know that this "great institution (slavery) was a gigantic wrong and sin," but he was opposed to the amendment asking the Society to declare it to be such. Dr. Hawes, Dr. Ide, Dr. Palmer, Rev. Mr. Patton, Bartlett, and others, also opposed the amendment, some on the ground that the sinfulness of slavery was sufficiently expressed in the resolutions of last year, others because they thought it better to say nothing about it.

The amendment was rejected, and the report of the Committee adopted. The resolutions offered at the meeting of the Society the next day, by Dr. Tyng, Judge Jessup, Dr. Thompson, and John Jay, were in accordance with this report.

The proceedings of the Tract Society's meeting on Wednesday have been published and widely circulated in the daily and weekly papers of this city and others, but we want to lay before our readers the resolutions passed, and those rejected, showing both what the Society did do, and what it refused to do.

The Report of the Publishing and Executive Committees gave a statement of the reasons of these Committees for withholding action on the resolutions of the previous year. These reasons, and the arguments to sustain them are substantially the same as those which they have before sown broadcast over the land.

Bishop McIlvaine was present by invitation, and moved that the action of the Committee as just reported be approved.

After a speech by Dr. Tyng in favor of a substitute to Bishop McIlvaine's resolution, he moved that the Bishop's resolution be laid on the table to take up his substitute. The question was called for amidst great confusion, and put to vote. It was lost by a large majority.

Judge Jessup then offered the following amendment to Bishop McIlvaine's resolution:

Whereas, at the annual meeting of this Society

in 1857, the following resolution was unanimously adopted, namely, "That the political aspects of slavery lie entirely without the proper sphere of this Society, and cannot be discussed in its publications, but that those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture and so much deplored by evangelical christians, undoubtedly do fall within the province of this Society, and can and ought to be discussed in a fraternal spirit;" and

Whereas, the precise intention and meaning of the Society in the provisions of the said resolutions is deemed doubtful by the Executive Committee and others; therefore,

Resolved, that the said resolution be hereby re-affirmed, and that the Committee now to be elected are instructed to carry the same into effect.

The amendment was voted down by a large majority. A scene of great confusion followed in which attempts were evidently made to prevent the minority from being heard. Dr. Bacon, however, got the floor, and opposed the resolution of approval. He was followed by Dr. Bethune in behalf of the Tract Management, and by Dr. Thompson in opposition. Dr. Thompson read passages from the Tract Sambo & Toney, and offered the following amendment which was laid on the table:

Resolved, That while the Society accept without question the statement of the Publishing Committee, and their reasons for delaying to publish any new tracts, in accordance with the fourth resolution adopted last year; yet, inasmuch as there is now issued by the Society a tract instructing servants in their duties, the Committee be directed to publish a tract on the duties of masters, according to the New Testament.

After several short speeches Prof. Crosby offered the following amendment, which was laid on the table:

Resolved, That it is expedient that no tract bearing upon the relation of master and slave be issued at present, and that the circulation of the tract Sambo and Toney be therefore stopped.

Bishop McIlvaine's motion was then passed by a very large majority.

John Jay then offered the following resolution:

Resolved, That nothing issued by the Publishing Committee should express or imply the Christian lawfulness of the system of American Slavery.

This was also laid upon the table, and it now became evident that anything the minority might offer would be rejected.

When the President announced that they would now go into the election of an Executive Committee, Dr. Bacon mentioned that action had been taken by the Boston Tract Society, which might have a bearing upon this election. The following letter was then read:

To the Board of Directors of the American Tract Society in New York:

GENTLEMEN: It has become my duty to communicate to you the following resolution:

At the forty-third annual meeting of the American Tract Society in Boston, holden on the 25th day of May, 1757, the following resolution was adopted:

Whereas, It was understood by those who were active in effecting the union between this Society and the American Tract Society in New York, as happily set forth in a brief history of this Society and its relations to the Society in New York, recently published by this Society, page 41, that the wishes of the Society in Boston would be duly regarded in the election of their Publishing Committee:

Therefore, we would respectfully suggest to the New York Society, that it would meet our wishes should they elect annually one of the members of their Publishing Committee from the Executive Committee of this Society; and that a copy of this vote be forwarded to the Board of Directors of this Society in New York. A true copy from the records.

SETH BLISS, Secretary.

Boston, Sept. 2, 1857.

Dr. Bacon said that, in accordance with the above request, he would nominate, as a member of the Publishing Committee, Rev. Mark Hopkins, D. D., President of Williams College and a member of the Boston Publishing Committee, in place of Rev. Nehemiah Adams, who was not a member of that Committee. The ballot then proceeded, and resulted in the choice of the old officers. The whole vote for the ticket was 419. Dr. Nehemiah Adams received 367; the other 52 were cast for President Hopkins.

The mass of the Assembly then retired, and the Annual Report was presented and approved.

We do not apprehend any evil result from this action of the Tract meeting; although by it the Society seems to have receded from its position of last year. Indeed we think it better that this result should have been reached, than that the Society should give circulation and apparent approval, to the pernicious sentiments of Bishop Meade's pamphlet, above alluded to. Another year, we hope higher ground will be taken and the Society be asked to treat this "gigantic wrong and sin," as they treat intemperance and other sins. Were the officers or members of the Tract Society themselves, or their children, in the condition of the victims of this stupendous wrong, we think there would be little difficulty in the way of their reaching such a conclusion. Can they carry out the great law of love to their neighbor, while they neglect to take it in his behalf.—*Am. Missionary.*

HOW TO SPEND THE SABBATH.

In a recent work by the distinguished Professor of Surgery in the university of Edinburgh, we find the following paragraphs on Sabbath occupations.

Rest assured that the more the physiologist advances in the exact knowledge of his science, the more will he be convinced that the physiology of the Sabbath, as contained by manifest implication in God's revealed word, is not only true, but imbedded there, and embodied in corresponding enactments, alike in wisdom and in mercy. And the more faithfully man observes the Sabbath according to God's law, the purer pleasure and the higher happiness will be his. Let him *walk* on the Sabbath; but let it be, Enoch-like, with God—walking to or in the sanctuary, whether that be roofed by mortal hand, or canopied by the spacious firmament. Let him *read* on the Sabbath; but let it be of God and godliness—not concerning the things of time which are seen, but touching the great things which are not seen, and are eternal. Let him *talk* on the Sabbath; but let his conversation be as "becometh the gospel of Christ." Let him *meditate*; but let it be on the law of God, "day and night," that he may observe to do according to all that is written therein; for then he shall make his way prosperous, and then he shall have good success. Let him *eat* on the Sabbath; but while the sustenance of the body is not neglected, let his soul's feeding be upon the "bread of life." Let him *drink* on the Sabbath; but let it be of the "water of life," and that freely.

Let him *sing*. Aye, let him sing. For the Sabbath is no day of sadness; the sanctuary is no place of gloom; religion is no creed of melancholy. There are times for saddened thought, and true "affliction of soul on that day: for who has not many sins and shortcomings over which to mourn? But the dark cloud has a very bright and silver lining; the very sorrow of sin brings to mind the great and glorious gospel, the good news of pardon and peace, of which the Sabbath is as it were the perpetual token and pledge. And that day has ever been associated with singing and gladness. It is commemorative of creation, when "the morning-stars sang together, and all the sons of God shouted for joy."—*Am. Messenger.*

It is not great wealth, nor high station, which makes a man happy. Many of the most wretched beings on earth have both. But it is a radiant, sunny spirit, which knows how to bear little trials and to enjoy little comforts, and which thus extracts happiness from every incident of life.

Grace in exercise always leads to God's throne.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JULY 1, 1858.

TRUTH is developed as it is needed. As the enemy is about to spring upon the world some gross delusion, the Lord lets another ray of truth shine forth to enlighten the minds of men and thus counteract the error; and it takes the dark back ground of the error to bring out the truth in bold relief, and show it in all its force and beauty. Thus it happens that we sometimes at first but faintly understand the importance of any given truth and the essential part it is to act in the regulation of our belief. The time is not beyond our memory when the doctrine of the unconscious state of the dead was by some regarded as comparatively unimportant, since they could not see the practical bearing it was to have upon them, or how it could be anything more than an abstract item of their belief.

A few years pass away, and a stupendous delusion begins to work its way among men. The enemy of all truth springs one of his most artful schemes. What is it? A huge deception intimately connected with this very question. A doctrine which a correct view of the state of the dead will alone enable us to withstand. A firm belief once established among men that their dead friends are conscious and can communicate with them, is sufficient for the Arch-deceiver's diabolical purposes. He can then send forth his agents to personate them, and an unbounded flood gate is opened for every delusive doctrine, which the Devil may see to be to his advantage to foster in the orcs of men. The error is black enough, and it brings out this truth of man's unconsciousness in death in bold relief, in all its force and beauty. We now see its vast importance. Nothing else could shield us from the seductions of this great modern heresy. There is nothing in the creeds of the popular churches, upon which Spiritualism is founded, by which they can consistently reject its claims. But raise once the Bible standard that "the dead know not anything," till their re-animation at the resurrection, and the fraud is at once exposed—the fair schemes of Satan are nipped in the bud. Thus the truth is brought out in all its power and distinctness by the darkness of the error which it is designed to expose and counteract.

KNOW ye not that the friendship of the world is enmity with God? is the declaration of the apostle James, [chap. iv, 4,] and he continues, "Whosoever therefore will be a friend of the world is the enemy of God." Thus are we taught in the word of God, neither to cultivate nor maintain any friendship with the world, or fellowship with its votaries. "Love not the world, neither the things that are in the world," [1 John ii, 15,] "Be not conformed to the world," [Rom. xii, 2,] "Come out from among them and be ye separate," [2 Cor. vi, 17,] "If ye were of the world, the world would love its own," [John xv, 19,] "Marvel not, my brethren, if the world hate you," [1 John iii, 13,] are some of the expressions of Holy Writ, which describe to us the position which the Christian should occupy and maintain in this present life. Such is the teaching by which they are to regulate their daily walk. Now let us see to how different emotions from the sinners they are led when the judgments of God are descending on the earth. This is described in Rev. xviii. When great Babylon (divided, degenerate and world-loving christendom) is receiving of her plagues, death, mourning and famine; when the kings of the earth are bewailing and lamenting for her; when the merchants of the earth are weeping and mourning over her; when those who have been made rich through the abundance of her delicacies, and the multitudinous articles of her merchandise, not excepting slaves and souls of men, are lamenting her judgments, and casting dust on their heads and crying alas! in view of her burning; what is the emotion of the saints? They are on no terms of friendship with her, their interest is not connected

with her, they are unenriched by her merchandise, unpampered by her delicacies, undazzled by her gold, and purple and precious stones, and unstained by the blood of her slaves and souls of men. Do they join the general lamentation? Far from it. "Rejoice over her," is the injunction they receive, "ye holy apostles and prophets, for God hath avenged you on her." The judgment of the enemies of Christ and his cross, is the period of the church's triumph. While worldlings lament and bewail, the saints shall rejoice. So God decrees, and so be it.

THE LAW.—We find the following question and answer, among others, in the *Advent Herald* of June 12th, 1858:

Question. "Was not Moses' law composed of three parts, one part purely national, calculated to regulate the affairs of the nation, done away when the nation ceased to exist; for example, Ex. xxi, xxii; another part ecclesiastical, regulating the affairs of the church, of circumcision, and sacrifices, typical, fulfilled when the antitype come, or comes. First and last part that which was written upon two tables of stone, which was and is the foundation of all law, both Jewish and Gentile, until this day, composed of greater (the 2d part) and lesser, and is it not these, which a man was not to break? Matt. v, 19.

EAU CLAIRE.

Answer. "The Jewish law may be thus classified, and it is the law written on the two tables of stone, which continues in force now, and which we are not to break."

We have italicised the last declaration, to give it the emphasis which it deserves. We of course discard the application of the term, "Jewish law," to the ten commandments in any sense whatever, but we are glad to see the acknowledgment in the *Herald* that it is the ten commandments written on the two tables of stone, which we are not to break. At the same time we could wish that its practice was consistent with its profession. How are we to keep these commandments? as they are written, or in some other manner? How shall we keep the fourth commandment, which enjoins upon us a day of rest, except by observing the very day therein specified? The *Herald* keeps the first day of the week; the commandment enjoins the seventh day. Now can the fourth commandment be kept in any such manner? Or, in other words, can we, by the observance of the first day, keep a commandment which enjoins the seventh day? The whole question resolves itself into this simple query. If we can, we would be glad to have it shown, as it would be very convenient for us sometimes in a worldly point of view, to be somewhat loose in its observance. But if it cannot, and the commandment is still in force, how fearful is the position of the *Herald* and all those whose consciences are quieted by its, in such case, pernicious teaching. It may be urged that there has been a change; but if so, it is not the law written on the two tables of stone. We believe that when God enjoins obedience, he means that it shall be rendered in the way he has prescribed. If any think otherwise we would recommend to them a perusal of the case of Nadab and Abihu, in Lev. x, and Clarke's concluding note thereon as follows:

"God has here given us full proof that he will not suffer human institutions to take the place of his own prescribed worship. It is true this is frequently done, for, by many, what is called natural religion, is put in the place of divine revelation; and God seems not to regard it; but though vengeance is not speedily executed on an evil work, and therefore the hearts of the children of men are set to do wickedness, yet God ceases not to be just; and those who have taken from or added to his words, or put their own inventions in their place, shall be reproved and found flars in the great day. His long-suffering leads to repentance, but if men will harden their hearts, and put their own ceremonies, rites and creeds in the place of divine ordinances, and eternal truths, they must expect to give an awful account to Him who is shortly to judge the quick and the dead."

"Well may we say of human inventions in divine worship what one said of the paintings on old cathedral windows, Their principal tendency is to prevent the light from coming in. Nabab and Abihu would perform the worship of God, not according to his commands, but in their own way; and God not only would not receive the sacrifice from their hands, but, while encompassing themselves with their own sparks, and warming themselves with their own fire, this had they from the hand of the Lord—they lay down in sorrow; for there went out a fire from the Lord and devoured them."

THE GATHERING CALL.

THE last merciful warning, the Third Angel's Message, is now sounding in our ears. It is the gathering message, which God has sent to gather his people into unity of faith; and it will accomplish the object for which it is sent. God has long foretold, by his prophets, that in the time of the end the wise should understand, that the watchmen shall see eye to eye when the Lord shall bring again Zion. And he has laid the plan, and ordained the means to bring out this result. His settled purpose and the means of its accomplishment being clearly revealed in his word, it is folly and infidelity to think that it will fail. And since the last message of the three has come in its order, and is to be followed by unmingled wrath upon the disobedient, we may know of a surety that this glorious result will be consummated by the present message. The word of God is infallible; and the Third Message consequently cannot fail. And it must be fulfilled harmoniously. It cannot be superseded by another message, or revolutionized in its course. The work is onward, onward, because it is the work of God. Men may fail; they may turn away from the truth and be lost, but God's purposes cannot be thwarted, his work cannot be overthrown or impeded in its course.

I have reason to-day to thank God that I learned this lesson a few years since, just in season to save me from the influence of those who attempted to take the work of the Third Message into their own hands and mend it up to suit their own taste. I then saw clearly that their work must fail; and God has signally set them aside from his work, and fixed as it were a great gulf between them and his Sabbath-keeping children.

My heart's desire and prayer to God is, that I may be found in harmony with his work; that I may willingly occupy the humble place which God has assigned me, and that I may be faithful in the discharge of my duty, and thus have a share in the work of the Lord, and finally have a part with the overcomers. The Lord has no need of me to accomplish his work. The work can be accomplished as well without me as with me. But I have great need of him, and earnestly crave a part and a place with his children.

The Lord is gathering his people. Let us gather with him. The great apostasy has done its work of dividing and scattering, and the confusion of sectarianism has been the result. Now the gathering call is sounding. The message has been prepared, the messenger is on his way, and he, who in the beginning spake and it was done, is now addressing his people by the sure word of prophecy, "Gather yourselves together, ye, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

The day of the Lord's anger is just before us, and the Third Angel is warning all to prepare who would be saved from it. And when this work is completed God's people will be one. They will have been gathered from their long captivity in Babylon, and from their bitter bondage in Egypt, and can then be easily distinguished from all the rest of mankind. It can

then be said emphatically, *Here* are they that keep the Commandments of God and the Faith of Jesus.

Dear brethren, let us all be found *there*. It will be enough to repay us for the loss of all things else. I feel to renew my covenant with you, that, by the grace of God, I will go with you to the end of the race.

R. F. C.

PRAYER.

BY A. S. HUTCHINS.

"He shall pray unto God, and he will be favorable unto him." Job xxxiii, 26. From this text and its connection, we learn that prayer is closely connected with the repentance for sin, and the forgiveness of the same.

"He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light." Job xxxiii, 27, 28. It has been well remarked that prayer is the "commencement of the Christian life; the pulse by which its strength and vigor may be known."

"Prayer," says Bishop Taylor, "is the effect and the exercise, the beginning and the promoter, of all graces. A holy life is a continual prayer. Prayer is the peace of our spirit, the stillness of our thoughts, the rest of our cares, the calm of our tempest."

If we would prevail with God in prayer, if we desire to be heard in heaven, and rewarded "openly," we must,

1. Realize our dependence upon God,
2. Possess a desire to enjoy his presence; otherwise, at the best, our prayers will be cold and formal, and our worship that of the lips, and not of the heart.

This fact is strikingly developed in the case of the Pharisee and the publican, who went into the temple to pray: "The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke xviii, 11-14.

"The Lord is far from the wicked: but he heareth the prayer of the righteous." Prov. xv, 29. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii, 9.

We do not, like many at the present time, understand prayer simply to be the desire of the heart. We are aware, however, that this view accommodates itself well to the practice of thousands professedly following the example of the blessed Saviour, whose voices are not heard in prayer from the beginning to the close of the year. From observation while connected with the F. W. Baptists for seven years, I judge, that not more than one fifth or one tenth part of the families professing godliness, were in the practice of attending family devotion; and I have no idea that the fallen churches enjoy more of the love of God in their hearts now, or that they are more obedient to the word of God than they were ten years since. And if not, do they pray more now than formerly?

Prayer is the expression of the heart's desire unto God. It is the language with which the Christian approaches the throne of grace. Said Jesus, "When ye pray, say, Our Father which art in heaven," &c. Luke, xi. He does not say think, Our Father &c. Says Peter, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Peter iv, 7. Does the Apostle design to instruct the church living in the last days, that they should be sober and watch unto desire? Says Paul, "Brethren my heart's desire and prayer to God for Israel is, that they might be saved. Rom. x, 1.

But we may farther remark that without the assistance of the Holy Spirit, prayers will be offered in

vain. They will be but little better than mockery.

"Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. viii, 26, 27. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Jas. iv, 3.

"Suppose the case of a calm at sea. The ship in the midst of the ocean is sometimes arrested in its progress by a dead calm. Every sail is spread to catch the dying breeze, but all in vain. The vessel continues almost motionless on the vast expanse, or only rocked to and fro by the swell of the sea. The mariners look out, day after day, with longing eyes for a favorable gale to carry them forward. And perhaps when they almost despair of attaining it, then, in this hour of need, the sea manifests in the distance a darker hue, some clouds are seen rising in the horizon, a ripple appears upon the water, the sails begin to fill, the wished-for breeze springs up, the sea parts and foams, and the ship darts along towards its destined port.

"Thus it is sometimes with the Christian. He needs the breeze from above, and could not without it advance in his course. Sometimes after using every means of grace, his soul seems motionless in the voyage, and his heart sighs and longs for better days. His sails are spread, he is on his way, longing and waiting for, and yet not immediately receiving the favorable breath of heaven. It is delayed, perhaps, to show him his own inability and weakness, that he is entirely dependent on divine grace, and that the Holy Spirit is the free gift of God. But he is waiting for the breeze, and at length the wind blows, every sail is filled, every faculty, affection and power is engaged; he proceeds rapidly in his course, and is wafted along towards the desired haven."

Thousands at the present day, that think much of the religion they enjoy, and expect to gain the kingdom of heaven because they are praying men, are strangely deceived respecting their condition. God stops not to listen to their prayers. No angels from the city, from glory, hasten to bring them sweet refreshing blessings. Among this class we might note not a few professed lovers of God and his sacred word, that violate and oppose his holy law, and "bite" and seek to devour those who do and teach the commandments of God. We think the prophet Isaiah notices such. "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood." Isa. i, 15.

But it is a blessing graciously bestowed upon the children of God to have his Holy Spirit to bear their infirmities, and make intercession for them while they enter into audience with the Author of every blessing, by prayer. We are exhorted to pray through the aid of the Spirit of God. Says Jude, [verses 20, 21,] "Praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi, 18. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv, 6. "Ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. viii, 15.

"The enlightening and sanctifying influences of the Spirit are of great importance as to prayer, being needful in preparing our hearts for holy intercourse with God, and for desiring those things which will glorify him, and really benefit our own souls."

Says one, "The interposition of the Holy Spirit, like a powerful and able advocate, takes up our sinking cause; urges our necessities, and our pleas, with power, earnestness and perseverance; and places them with strong and irresistible effect in such a light, that it is evident the suit is obtained and the request granted."

The Spirit of God leads us out with strong and ardent confidence in God, and with holy boldness to approach the throne of grace, and claim those promises left on record for the faithful followers of the Saviour.

"There is a distinction, not improperly made, between the *gift* and the *grace* of prayer, though perhaps the more just distinction would be between the talent of elocution and the spirit of prayer. Some have a natural or acquired power of a great command of words, and a full flow of language, which enables them to pray with facility. But men may have this talent, and yet have none of the real feeling of want, desire, resignation, peace, hope, joy, &c., which form the essence of true prayer, and without which the best expressions are of little worth. The right spirit of prayer is not merely to be able to press God with the most proper words and urgent vehemence; this is talent and elocution. True prayer is a higher thing, the special gift of the Holy Ghost; not so much a matter of the lips, as of the heart. He has the most of this gift, who has the most enlightened apprehension of the God to whom he speaks; the deepest sense of his own wants; the most eager longings after grace, the most fervent desires of supplies from heaven; and, in a word, whose heart sends up the strongest cries to the Father of mercies. Hence many may have much of the spirit of prayer who have but a small degree of the power of utterance."

"The Spirit itself maketh intercession for us with groanings which cannot be uttered." Says a writer on prayer, speaking on this point, "But further, he maketh intercession *with groanings which cannot be uttered*. I am sensible that I am here bringing a subject forward which must be in a great measure unintelligible (and may therefore appear absurd) to those who have never experienced it; but since the sacred writings have plainly stated it, we should neither conceal it, nor keep it back. And conceive the case of a mind truly and fully awakened to see the shortness of time, the vanity of worldly things, the unutterable glory of the blessed, the anguish of the condemned, the boundless ages of eternity, the uncertainty of every moment, and the inseparable connection between obtaining grace in this life, and glory in the next. If we realize this state of mind we may easily imagine that there are such ardent thirstings wrought within us, after pardon, grace, Christ, heaven and glory, as no words are great or strong enough to express. The Psalms of David often manifest this state of mind. My soul fainteth, he says, for thy salvation. O Lord, how long! I am weary with my groaning. Here we may observe some of the groanings of him in whom the Spirit intercedes; but yet this intercession is with such importunities of desire, such holy pleading, and holy wrestling with God, such ardor of spirit, such inward laboring and working of the heart towards God, as cannot be expressed by words."

My dear brethren and sisters, it is our privilege in these days of increasing peril and wickedness to enjoy much of the saving sanctifying Spirit of the Lord: that we may not only pray with the Spirit, and with the understanding, but that we may live in the Spirit and also walk in the Spirit. Suffer not your affections to cement to this poor perishing world; but set them on things above, on things imperishable and eternal.

The Lord in tender mercy has done much for us, and kindly waits to do more. With David we may say, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies." Ps. xl, 1-4. O, let this new song, even praise unto God, fill your hearts!

(To be Continued)

"CAN YE NOT DISCERN THE SIGNS OF THE TIMES."

THERE are few who the signs of the times can discern, While the wisdom of earth they do easily learn. Although they're admonished again and again, They heed not the warning, though never so plain.

As they cling to gross error, the truth disbelieve, The enemy lurks in the way to deceive, With signs and great wonders, and various ways, Which proves we are living in perilous days.

One glance o'er the earth will suffice us to see How the times with the prophecies fitly agree, While the mass are in darkness, nor will they confess, Though they see all the signs, and the nations' distress.

The sun has been darkened, the meteors fell, And as fig-trees the summer, so omens foretell That the coming of Jesus in glory is near, And the last solemn message that mortals shall hear,

Is heralded forth both by sea and by land; While the wicked are scoffing, the wise understand; And the Word like a lamp shines so bright on the way, That a child or a wayfaring man need not stray.

If we keep God's commands, and the faith of his Son, This last sealing message unites us in one, While for those that reject, no excuse there will be; For in this both the Word and the Spirit agree.

All things are now ready, why will you not come? O haste thee, poor sinner, while yet there is room. This message must hasten, though thousands oppose, And when it is finished probation will close.

SUSAN ELMER.

Ashfield, Mass.

Peace and Safety.

As the truth spreads, the cry of "peace and safety" among the false prophets grows louder and louder. As well might the contending armies on a field of battle cry and look for peace and safety! The children of God do not look for it until Jesus comes, and says, "Peace be unto you." "There is no peace, saith my God, to the wicked." Then where shall we look for it? In future years on the earth? No; for in the last days evil men and seducers are to wax worse and worse, deceiving and being deceived. Among the 666 nominal churches, how many thousands, think you, are groping in midnight darkness and error under the delusive cry of peace and safety? Then where, amidst the threatened wrath of a sin-avenging God, and the exhibition of sinful passions among men growing worse and worse, can we look for peace? There is but one place here; 'tis in the heart of him who says, "The law of thy mouth is better unto me than thousands of gold and silver." "O how love I thy law; it is my meditation all the day." Can there be peace and safety among those who reject and treat with contempt that law which we are told is holy, just and good? that law which shows us that we are sinners, and drives us to Christ as our only hope? "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." How much peace, and how great an assurance of safety, can such a man have? and how much peace can a man enjoy who is employed in publicly opposing the last message of God to a world of sinners. "Who-so causeth the righteous to go astray in an evil way, he shall fall himself into his own pit."

Fellow travelers to eternity! we had much better possess a knowledge of our frailty, our poverty and ignorance; much better be governed by the meek, humble, child-like Spirit of Jesus, and be taught of him—much better possess a teachable spirit and be willing to prove all things, and hold fast that which is good, than to be puffed up by pride, self-sufficiency and worldliness; much better suffer affliction with the people of God; much better be of those of whom it is said, "In this world ye shall have tribulation," than to enjoy the pleasures of sin for a season, and lose our souls at last!

And christian brother, while we have an assurance that God is about to cut short his work in righteousness, and we see the rapid fulfillment of prophecy, and in the midst of the cry of peace and safety, men's hearts all about us are failing for fear of those things which are coming upon the earth, let us by the grace of God keep our armor bright, and what our hands

find to do, do with our might. May those of us who are poor as to this world's goods, do what we can to help the cause of truth; at least, through grace be rich in faith, and heirs of the kingdom, and the rich see to it that they lay up a treasure in heaven, and all be preachers of the gospel of the kingdom by a holy walk and godly conversation.

I will close by relating an anecdote for the messengers of the truth, if the brethren will pledge themselves to help them to profit by it. "Concealment is not the law of God's word, but manifestation, and in times of danger and treachery, you are compelled to vary the ordinary law of God's word, as rains and gentle showers, and to come down in a perfect cataract, as if all the windows of heaven were opened, and the fountains of the great deep were broken up. During the war of the revolution, it is said that, at a particular point of his lines, Washington found his sentinels, night after night, picked off by a party that could not be detected. At length he committed the care of that point to a sagacious, trusty negro. He told him the nature of the danger, and bade him have all his wits about him, remembering the watch-word, if any suspicious movement was before him, which was, to call out, "Who goes there?" three times and then fire. The faithful, keen-witted negro reflected and made up his mind. Past midnight his watchful ear caught the stealthy advance of an enemy, and just waiting long enough to be sure of his aim, he leveled his gun, and called out in one sentence, at one breath, "Who goes there three times?" and fired. The foe was shot, the alarm given and the post saved. It is sometimes necessary to give the warning and shot at the same moment, and thus concentrate, not here a little and there a little, but all at once, and blow after blow followed up so rapidly that neither compromise nor retreat is possible."

WM. S. FOOTE.

Pendleton, Ohio.

LETTERS.

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

From Bro. Saunders.

BRO. SMITH: BRO. Hull and myself have just returned from a visit to the brethren in Daviess Co., Missouri. We found the brethren all alive to the truths concerning the state of the dead, kingdom, &c.; but the Sabbath question with its various connections had never as yet been presented. BRO. Hull preached four sermons on the law and Sabbath, in his usual effectual way, convincing even those who stand opposed on other topics.

Twenty-six manifested their determination to keep all the commandments. One of that little band is BRO. Morrison, who has labored long and faithfully as an advocate of the truths concerning man's present condition, never having heard the necessity of keeping the commandments before. He says, (concerning the Sabbath truth,) "Here is one that will always stand in the front ranks." And may God help him so to do.

The opposition to the truth does not seem to be so strong in Missouri as in this State. Here our enemies mock, insult, and do not hesitate to "bear false witness" of us. This we will bear willingly, knowing that they are of their father, [John viii, 43-47,] and that they will be mocked when their fear cometh.

The *Review* is well read by even the opposition here, and is the means of much good. I hope that it may yet convince many of Babylon's captives, if it like Paul, will only convert its jailers. The church here is not rising as fast as it ought; but I hope it will, for opposition is strong, and we may yet have to depend upon a higher power than man's. I am glad that we have the same God that Noah, Abraham and Moses worshiped, for he is mighty to deliver. In him will we trust.

Yours in hope.

E. B. SAUNDERS.

Decatur City, Iowa, June 2d, 1858.

From Bro. Martin.

BRO. SMITH: I think the brethren and sisters here are trying to arise and get out of their lukewarm

state; and we think if what we have been doing has not brought us out, we have got to do a greater work. When we have attained a victory, and pitched our tents on higher ground, we have another battle to fight, for the enemy will try every inch of the ground, and get us to settle back if possible; but we must begin to make preparations for further advancement. If we do not, there will be a plot devised that will surely overthrow us. The reason why Bonaparte gained so many battles, was, when he had gained one he never waited for the enemy to organize and prepare to attack him, but he was on the march, and was almost sure to attack them before they were ready.

Brethren and sisters. I want to go through to the kingdom, and have right to the tree of life. I expect to overcome by the blood of the Lamb and the word of my testimony. I am glad to hear such cheering news from the West, and of so much harmony at the Conference. I would like to participate in such a meeting, but we cannot always enjoy all the privileges we would like to in this world, but we shall, if we once get through into God's blessed kingdom. Praise the Lord forever.

JOHN MARTIN.

Bath, N. Y., June, 1858.

From Sister Stacy.

BRO. SMITH: It is but a short time since my companion and myself embraced the Third Angel's Message, under the preaching of BRO. Cornell, at Findlay, Ohio. It was then I thought upon my ways and turned my feet unto the Lord's testimonies. I made haste and delayed not to strive to keep all God's commandments. I love all those who fear the Lord and keep his precepts.

There are seven families here that have embraced the Sabbath within the last few months. BRO. Rhodes and Hardesty spent some time with us last Winter in preaching the Word, and we feel to thank the Lord that they were sent this way; for there has been much good done under their labors. BRO. Loughborough and Butler called here on their way to Green Spring, and gave three lectures, which greatly encouraged the brethren in this place.

The *Review* is a welcome visitor here; for I love to hear from the saints scattered abroad. Dear brethren and sisters, let us live faithful lives, that we may escape all those things that are coming upon the earth, and be among the 144000 that shall stand upon mount Zion.

JANE STACY.

Findlay, O., June 14th, 1858.

From Sister Nelson.

BRO. SMITH: I would say to the dear brethren and sisters through the *Review*, that I am greatly encouraged in striving to do the will of my Master in heaven. And although I am so unworthy, and surrounded with every influence which is calculated to draw me away from God, yet I feel that his grace is sufficient to support in every trial, and I have ever found him to be a present help in time of need. I am led to exclaim with the Psalmist, Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever.

I enjoyed a precious privilege in meeting in conference with the brethren and sisters at Mackford, where the glorious truths of the Third Angel's Message were set forth to that people by BRO. Waggoner and Andrews in the demonstration of the Spirit and in power. The Lord was pleased to hear and answer their prayers in a wonderful manner, in stirring up his people to a renewed consecration to the Lord. The good seed sown is springing up, and I trust will bear fruit to the honor and glory of God. I can truly say that I never enjoyed such great blessings as we did at that time. O that the Lord would still continue to bless, that I may grow in grace and in the knowledge of the Lord and Saviour Jesus Christ. I want to so live that I may have the abiding witness that my ways please God. O what great and exceeding precious promises we have. The word of God and his truth were never so precious to my soul as they

are now. When I look around and see the world going mad after its riches, its fashions and its vanities, and the professed churches so fallen, notwithstanding their professed revivals, and their teachers teaching for doctrines the commandments of men, I am led to praise the Lord that my eyes have ever been opened to see the present truth.

How truly the signs of the times portend that the coming of our blessed Saviour is near. O let us be faithful in living out these glorious truths. Let us get on the whole armor of God, for we need it all to stand in these perilous times, and to overcome every secret fault, and every thing that is unlike Jesus. We read that no unclean thing shall enter there. O that glorious home! Is it not worth all our trials and sufferings here, if we may be permitted to enter in through the gates into the city whose builder and maker is God.

Yours in the bond of love.

M. M. NELSON.

Green Lake, Wis., June 13th, 1858.

From Sister Abbey.

DEAR BRETHREN AND SISTERS: The love which the Lord has manifested towards me of late, especially constrains me to write at this time. I have been passing through sore temptation. It has seemed to me the enemy was making one mighty effort for my overthrow. But thanks to God, he has delivered me from falling into the hands of the enemy.

When I have a glimpse of the goodness, love and long-suffering of our dear Saviour, I am struck with astonishment. O, dear brethren and sisters, could we realize the condescension of our heavenly Father, how would our heart run out towards him! The Lord is not in need of us, poor sinners, to add to his happiness; he is supremely happy without us; but he has pitied us to that degree that none other could, and has given his beloved Son to die for us, that we through his death and suffering might have life, eternal life. How cheering the word! O, I desire to realize what the Lord has done for us, and especially for one so unworthy as myself, the most so of all his children.

I feel as though I must be more in earnest, and give more diligent heed to the faithful and true Witness. I do desire to be zealous and repent, and return to the Lord with all my heart, that I may not be spued out of his mouth. O, I want the tried gold, and the white raiment. O that I may be enabled to make my way strait up the rugged steep, until I shall plant my feet on the top of mount Zion. When I realize how engaged all heaven is for our welfare, I feel like getting into the dust, and remaining before the Lord with weeping, and fasting, and lamentation. Brethren, we must awake. The Lord has done so much for us, how can we be stupid and indifferent? We must awake, or the Lord will come and remove the candlestick out of its place. God himself has condescended to stoop to poor sinful man to save him; Jesus has died; the angels are hovering round to ward off the fiery darts of the enemy; and shall we, my dear brethren and sisters, be negligent about our own salvation? My prayer is, Lord have pity upon us, and save us from our lukewarm condition.

Hoping for redemption through the blood of the dear Redeemer at the morn of the resurrection.

L. B. ABBEY.

Hubbardville, N. Y., June, 1858.

From A. M. Rathbun.

BRO. SMITH: I feel to thank the Lord for the light of the present truth, and I want to see it rise higher and higher until the Third warning Message is sounded through the whole land, and all are made to tremble under its warning voice. When I look around and see the people rushing on almost to madness, to obtain the riches and honor of this world, dreaming not of what is so soon to befall them, I feel to mourn, and to cry, Lord, have mercy upon them, and bring them to see and realize their condition; but while I am thinking of others, I am often led to ask myself, am I prepared for the coming of the Lord? If he

should come to-day in the clouds of heaven, could I look up and say, Lo, this is my God, I have waited for him?

I want to know daily and hourly that my ways please God. I believe that we must live so if we are ever the heirs of the kingdom. My daily prayer is that I may be entirely consecrated to God, that my treasure may be in heaven, that I may truly be a pilgrim and stranger on the earth, looking for the blessed city whose builder and maker is God.

Yours in hope of eternal life.

A. M. RATHBUN.

Markeean, Wis., June 14th, 1858.

From Sister Foreman.

DEAR BRETHREN AND SISTERS: I too am trying to overcome by the blood of the Lamb and the word of my testimony, though I feel lonely, being away from any of like precious faith, and not having the privilege of meeting with God's dear saints very often. I feel thankful to my heavenly Father for the truth. The Third Message is a message that will cut us loose from the world; it will separate the precious from the vile, the clean from the unclean. O that we may heed the call and get deep into the work of God.

Dear brethren and sisters, let us take fresh courage and start anew for the kingdom, putting on the whole armor that we may be able to stand against all the fiery darts of the wicked. God has left upon record precious promises for our encouragement. O how much we need the Holy Spirit in these times of apostasy! We truly are living in perilous times; wicked men and seducers are waxing worse and worse; the love of many has waxed cold; proud professors tell us that the doctrine of a soon coming Saviour will soon fall to the ground; but what saith the scripture? "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light and the children of the day; we are not of the night nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober."

Brethren and sisters, we need not fear, for he that shall come will come, and will not tarry; and to those that look for him will he appear without sin unto salvation. I want to meet you in the kingdom, which we soon expect to see. I want to suffer with Christ that I may also reign with him in glory.

Your unworthy sister, waiting for the glorious appearing of the Saviour.

CATHARINE FOREMAN.

Findlay, O.

The Dead Sea.

This remarkable sea, on the south-east border of the Holy Land, is not named in the New Testament, and is seldom named in the Old Testament. It is there called the Salt sea, the sea of Sodom, and the East sea; and by Josephus and classic writers, Lake Asphaltites, from the asphaltum or bitumen it produces. Its ordinary modern name, The Dead Sea, is highly appropriate for these dreary and acrid waters, in which no fish can live, and which having no outlet, swallow up rivers and living springs on every side.

The Jordan on the north, pours in about 6,000,000 tons of water daily. Midway on the eastern side is the mouth of the ancient Arnon; and north and south of this the Zurka, the outlet of the warm springs of Callirrhoe, and the brook Zered. The brook Kidron and several copious springs and winter torrents enter it on the west; streams from the south also empty in this sea. Of this vast supply of water a part may be absorbed in the earth, but most of it is evaporated by the intense heat that here prevails.

There are many wonderful facts respecting this sea; and these, half-known and superstitiously exaggerated, have made it an object of terror, as if still under the curse of God. It has been little visited in modern times, until our own day. Costigan, an Irish traveller, in 1835, spent eight days upon the sea and died there of a fever. In 1847, Lieut. Molyneux spent a day on the sea, caught the fever, and died soon after at Jaffa. But in the same year Lieut. Lynch of the U. S. Navy, with two metallic boats, descended the Jordan and spent three weeks on the sea, thoroughly exploring it. The "fire and smoke" of ancient annals were traced to natural causes: the

great evaporation covering the sea with a vapor like the smoke of burning sulphur; while the surface was at times "one wide sheet of phosphorescent foam, and the waves as they broke on the shore threw a sepulchral light upon the dead bushes and fragments of rock." Josephus and others speak of "fruits which have a color as if they were fit to be eaten; but if you pluck them they dissolve into smoke and ashes." These famous "apples of Sodom" are found to be osher of the Arabs, resembling a large smooth orange; it is fair to the eye, but being pressed, it explodes with a puff, and is found to have contained nothing but air, and a few shreds and seeds.

The Dead sea lies in a deep caldron more than 1,000 feet below the level of the Mediterranean—the limestone cliffs which enclose it form the verge of a table-land 1,000 or 1,500 feet above the sea, rising still higher towards Jerusalem and Hebron on the west, and towards the mountains of Moab on the east. The shores of the sea are desolate, except where a stream or spring forms an oasis of green canes, low trees, and shrubbery. "The water looks remarkably clear and pure," says one traveller, "but on taking it into my mouth I found it bitter. I think beyond any thing I ever tasted. My clothes were wet by the waves, and as they dried, I found them covered with salt." It produces on evaporation one-fourth its weight of solid salts. It is far more dense and heavy than seawater. Dr. Robinson, though not able to swim elsewhere, could stand, lie, sit, or swim in it. An other traveller could not swim, his feet being thrown high and dry out of the lake at every stroke; while horses driven in, floated upon the surface on their sides, snorting with fear. Lieut. Lynch entered the sea when rough with a high wind, and says, "It seemed as if the bows, so dense was the water, were encountering the sledge-hammers of the Titans rather than the opposing waves of an angry sea."

The sea is divided into two unequal parts by a peninsular reaching two-thirds across from the eastern shore. The part thus shut off at the south is perhaps one-fourth of the whole lake, which is about forty miles long and eight or nine wide. The main sea is 1,000 to 1,300 feet deep, the bottom being sprinkled with rectangular crystals of salt. Carefully sounding across this sea in every direction, Lieut. Lynch reports a deeper ravine in its bed, continuous with the bed of Jordan. The whole chasm, extending from the sea of Galilee to the Red sea 100 miles south of the Dead sea, bears marks of volcanic action, and would seem to have been sunk to its present level by convulsions of the earth, which were most violent at the southern end of the Dead sea.

This portion of the sea is but about thirteen feet deep; its bottom and shores are covered with a deep slime, reminding one of the "slime-pits" of this region in Abraham's day. An occasional earthquake dislodges bitumen from the bottom, and it floats in lumps to the shores, which are also incrustured with salt and sulphur. This part of the sea is supposed to cover the "vale of Siddim" Gen. xiv : 3, the site of the old "cities of the plain" destroyed by fire and brimstone in the time of Lot. Zoar, in which Lot first found refuge, is traced in ruins on the eastern shore. This is the "sea of the plain," in Deut. iii : 17. On its western coast is a lofty and barren summit, on the base of which rises a pillar of salt forty feet high, with an oval pedestal fifty feet above the sea level. The waters of this mountain are strongly saturated with salt; and those of the sea itself, being subjected to a powerful microscope, disclosed no animalculæ nor any vestige of animal-matter Says Lieut. Lynch, "It was a scene of unmitigated desolation. On one side, rugged and worn, was the barren mountain of Usdum, with its conspicuous pillar which reminded us at least of Lot and the catastrophe of the plain. On the other side were the lofty and barren cliffs of Moab, in one of the caves of which the fugitive Lot found a shelter. On the south was an extensive flat, intersected by sluggish drains; with the high hills of Edom semi-girdling the salt plain where the Israelites repeatedly overthrew their enemies. On the south was the calm and motionless sea curtained by a purple mist; while deep in the slimy mud beneath lay embedded the ruins of the ill-fated cities of Sodom and Gomorrah." The judgments which made this scene memorable are often referred to in Scripture as terrible memorials of the wrath of God against sin. Deut. xxvi, 23; 32, 32; Matt. x, 15; Jude 7; Rev. xi 8.—*Am. Messenger.*

READING AND THINKING.—Always have a book within your reach, which you may catch up at your odd minutes. Resolve to edge in a little reading every day, if it is but a single sentence. If you can give fifteen minutes a day, it will be felt at the end of the year. Thoughts take up no room. When they are right, they afford a portable pleasure, with which one may travel or labor without any trouble or incumbrance.

THE REVIEW AND HERALD

BATTLE CREEK, MICH. JULY 1, 1888.

"THE WAY OF LIFE," is the title of a new sheet started in N. Y. city. Its avowed object is to "advocate the interests of Catholic Christianity, leaning towards no particular church, and giving precedence to no sect as such." We understand that the revival movement has given rise to this organ, and that to its interests it will be devoted. But how it will flourish, when the revival spirit shall have subsided, remains to be seen.

We do not recollect of ever having seen a more beautiful comparison on the subject of family worship, than the following:

"Robert Hall said of family prayer, 'It serves as an edge and border, to preserve the web of life from unraveling.'"

Where is the Bible Evidence?

"The immortality of the soul is an acknowledged principle of Christian theology, a cardinal feature of religion, a firmly established truth. This sublime truth is the base and battlement of the stupendous structure of Christianity. Every page of Holy Writ overflows with this great truth, and if there be no immortality of the soul, the Bible becomes a falsity, Jesus Christ an impostor, and God the Father a profound myth. This doctrine of immortality cannot be impeached, and the united thunders of infidel sophistry have ever been powerless to scathe or mar its beauty, lessen its magnitude, or diminish its power."—Cor. Sab. Rec.

The above is a specimen of the arguments by which the theory of natural immortality is sustained. It is a very easy matter for one who has more zeal than regard for the truthfulness of what he says, to "talk big," and make broad assertions which he cannot prove. It is easier to say that a doctrine is "firmly established," than to produce the proofs and evidences by which it is established. It is much easier positively to assert that "every page of Holy Writ overflows" with the doctrine of the natural immortality of the soul, than to specify the particular page where it can be found. Easier for men of this character to talk about the Bible being false, Christ an impostor, &c., if this dogma is not the truth, than to show what declaration of Scripture would prove untrue in that case, or to show why Christ would prove an impostor, if he came to offer immortality to mortals.

What is "infidel sophistry?" I thought that infidelity was unbelief, and that Christians call those infidels who do not believe the Bible. Now some believe that by the decisions of the judgment, God will render to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life—that the gift of God is eternal life through Jesus Christ; and that, at the resurrection, this mortal shall put on immortality, because the Bible says so. Is this infidelity? Does it not look much more like infidelity to say that if the soul is not immortal, the Bible becomes a falsity?

Sophistry is defined by Webster, fallacious reasoning. It needs no such reasoning to support the doctrine of immortality through Christ only; it is as positively taught in the Scriptures as language is capable of expressing it. But the opposing doctrine leans more upon reasoning than Scripture for its support; and, as some of its ablest defenders admit, it is rather inferred or taken for granted than expressly taught in Holy Writ. R. F. C.

"All Things Work Together for Good to Them that Love God." Rom. viii, 28.

If we believed the truth couched in these words, what serenity would possess the mind under trials.

When the Son of righteousness seems, for a time, hid behind the cloud of adversity, if we fully believed and felt the force of the truth here expressed, that whatever betide, whether distressed with poverty, or weakened by sickness and disease, or pressed by foes, to us the darkness would be but the precursor of the dawn of that brighter day, when the Son of Righteousness shall arise with healing in his wings.

The apostle says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Shall we murmur at trials with such a hope, and that too, soon to be realized? Trials by their very nature, are calculated to purify us; therefore they can work for us the greatest possible good. And God has assured us that they are the great means by which he purifies unto himself a peculiar people, without spot

or wrinkle or any such thing. Then let us not frustrate the good work God has begun in us, but rather welcome suffering, if we may be fitted to reign with the King of glory, where there will be no more sin, nor pain, nor sickness and death; for there will be nothing to hurt in all God's holy mountain.

The Lord tells us that whom he loveth he chasteneth. If we have chastening from the Lord we have the surety that we are loved by him. Blessed assurance! We have every reason to rejoice that this God is our God. Rejoice in God. F. M. BRAGG.

Cambridge, Wis.

"Thou Shalt not Bear False Witness."

There are, probably, none of us who would directly tell an untruth of another. But there is another way as effectual, in bearing false witness. A peculiar look or act will give an unfavorable impression, and sometimes will convey to others more than is strictly true. And not unfrequently this course proceeds from the selfish feeling of self-promotion. As there is a lying by looks and acts, so there is bearing false witness in the same way.

Should we not examine our motives lest that while we profess to be keeping the commandments of God we are violating the first principles of them. F. M. B.

Lost wealth may be restored by industry—the wreck of health regained by temperance—forgotten knowledge restored by study—alienated friendship soothed into forgetfulness—even forfeited reputation won by patience and virtue. But who ever again looked upon his vanished hours—recalled his slighted years, stamped with wisdom, and effaced from Heaven's record the fearful blot of wasted time!—Sol.

"A man of kindness to his beast is kind, But brutal actions show a brutal mind; Remember, He, who made thee, made the brute, Who gave thee speech and reason, formed him mute; He can't complain; but God's all-seeing eye Beholds thy cruelty; He hears his cry. He was designed thy servant and thy drudge; But know that his Creator is thy Judge."

BENEFITS OF ADVERSITY.—No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward—God so dresses us for heaven.—Jeremy Taylor.

Business Items.

S. Pierce:—When was sister Bigelow's letter sent? Please give us a clue to the date, and we will try and look the matter up. The edition of "Why Don't you keep the Sabbath?" is exhausted.

I. McCausland:—It was received.

BOOKS SENT SINCE MAY 25TH.—C. M. Chamberlain, N. Y., Wm. Weaver, N. Y., E. Rose, Me., Jno. Newton, Mass., S. A. Allen, N. Y., A. Barnes, Me., I. Larkin, Ohio, P. Gibson, Iowa, W. H. Brinkerhoop, Iowa, J. W. Raymond, N. Y., S. Myers, Ills., Wm. Gould, Ind., M. Butler, Mich., C. A. Chase, Vt., Wm. S. Foote, Ohio, C. L. Palmer, Mich., Chas. Andrews, N. Y. city, P. Scarborough, Ind., M. S. Kellogg, Mich., M. E. Haskell, Mass., H. K. W. Eastman, Mass., C. Holliday, Mich., Geo. T. Collins, N. Y., C. Cooper, Mo., Wm. Camp, Vt., A. Hoffman, Ohio, E. P. Burditt, Mass.

Receipts.

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

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