

# Advent Review,

## AND SABBATH HERALD.

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

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### THE REVIEW AND HERALD

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#### "O THAT I HAD WINGS LIKE A DOVE."

O that to me were given  
Wings upon which my gladsome soul might flee,  
And rise with joy, a bird unchained and free,  
Up to the azure heaven;  
How soon would I, in all my wishes blest,  
Leave the dull things of earth and be at rest.

At rest! O blissful word!  
To rest from sin, from tumult, and from care,  
To breathe the freshness of a purer air,  
And hear the tones they heard  
Who talked with angels upon earthly sod,  
And among men did daily walk with God.

It is a tiresome way  
That we must tread adown life's shadowy vale,  
When footsteps falter and our spirits fail  
With fainter hope each day,  
When the loved ones at morning by our side  
Have with the fading hours grown pale and died.

Lo! faith is sad and faint,  
Like a caged dove that in her prison sighs  
For the free light and beautiful blue skies,  
And breatheth her complaint  
Sadly in song, while up to heaven she fain  
Would rise harmonious with that mournful strain.

Grant dove-like wings to me;  
No more should earthly things beguile my sight,  
The spirit on its upward, homeward flight,  
Swift in its course should be;  
Till it might dwell amid the angel throng,  
And wear their wings and sing their raptured song.

I know not what I ask!  
The dove from its dear resting place might fly  
And seek a home 'neath the fair southern sky,  
In its sunshine might bask;  
Or flit with gay birds 'mid the dark leaved trees,  
Whose laden boughs sway softly in the breeze.

But I, like thee, O dove,  
Though I were free and had the wings to roam,  
Will still remain within my earthly home,  
Still cling to earthly love—  
Faith powerful in weakness still shall be.  
And as my days will strength be given me.—Sel.

#### THE DANGER OF SELF-DECEPTION.

In the former chapter we pointed out some of the innumerable methods of self-deception; in the present we purpose to show our extreme liability to the evil.

1. We are liable to self-deception from the state of our own hearts.

These are "deceitful above all things." There is no knowledge of more importance, and yet none more difficult to acquire, than the knowledge of ourselves. The greatest obstacle to its attainment lies in the natural pride and treachery of the heart. We are prone to think more highly of ourselves than we ought to think, to regard our character with complacency, and to put the most favorable construction upon our conduct. The very idea of being under the wrath of God is so exceedingly repulsive to all our feelings, that it is admitted with extreme reluctance, and not until the evidence of

the fact can no longer be resisted. If we own that our condition is bad, we suppose it might be worse. Whatever may be our blemishes, we fancy they are more than made up by our virtues.

The depravity of the heart blinds the understanding so that we call evil good, and good evil, light darkness, and darkness light. We are naturally averse to self-examination, and when we attempt it we are disposed to judge ourselves by a wrong standard. Many things are taken for evidences of piety which are not such in reality. While we carefully seize upon every thing which presents itself in our favor, our deficiencies are overlooked, or regarded as of little moment. "The way of the wicked is as darkness, they know not at what they stumble."

2 We are not only liable to self-deception from the depravity of the heart, Satan, too, exerts a powerful influence in promoting the same object.

"As a roaring lion he walketh about seeking whom he may devour." And it is evident that the means which he employs to accomplish his designs are characterized by the profoundest artifice. Hence we read of his "wiles"—his "snare"—his "devices." He "blinds the minds of them which believe not, lest the light of the gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv, 4. He even "transforms himself into an angel of light," representing truth as error, and error as truth, holiness as sin, and sin as holiness. He has temptations adapted to every mind, and to every condition. If one means fail, he can employ another. If one form of self-deception will not answer his purpose, a thousand more are at hand.

First of all, perhaps, he diverts the attention of the sinner altogether from the subject of religion, prejudices him against its claims, occupies him with the world, or tempts him to presume on future repentance. But if, in spite of such efforts, conscience becomes alarmed, the next step may be to lead the inquirer to the indulgence of a false hope. By suggesting some promise of the Bible, by misrepresenting the character of God, or by counterfeiting the evidences of piety, the great adversary often succeeds in quieting every fear, and lulling the soul into a sleep more profound than that from which it had been aroused. He "taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Matt. xii, 45.

3. The danger of self-deception will also appear from the frequent distinction which the Bible makes between true and false religion.

Is there a "love which is the fulfilling of the law?" there is also a love entirely selfish, and which in times of temptation "waxes cold." Is there a "godly sorrow which worketh repentance unto salvation?" there is also a "sorrow of the world, which worketh death." Is there a faith which "worketh by love" and "overcometh the world?" there is also a faith dead and unoperative. Is there a filial fear which is "the beginning of wisdom?" there is also a slavish fear, which often agitates the wicked on earth. It is said of the Samaritans that "they feared the Lord and served their own gods." 2 Kings xvii, 33; Zeph. i, 5. Is there a submission which results from enlightened views of the divine government and a cordial approbation of the divine dispensations? there is also a submission feigned and forced. "Through the greatness of thy power," says the Psalmist, "shall

thine enemies submit themselves unto thee." Ps. lxxvi, 3. Is there a good hope through grace which purifieth the heart, and proves as an anchor of the soul, both sure and steadfast? there is also a hope which maketh ashamed—the hope of the hypocrite, which shall be as the giving up of the ghost. Is there a joy which is sown for the righteous, and which is the fruit of the Spirit? there is also the joy of the story-ground hearers, who having no root in them, soon wither under the influence of persecution and trial.

Thus it appears that every christian grace has its counterfeits. The question, then, is not simply whether we have love to God, sorrow for sin, faith in Christ, submission, fear, hope and joy—but what is the nature of these exercises? Are they such as God requires—such as are peculiar to the saints—such as will be approved in the great day of final retribution?

The admonitions and warnings of the Bible afford another evidence of the danger of self-deception.

"Let no man deceive himself." 1 Cor. iii, 18. "Let every man prove his own work." Gal. vi, 4. "Examine yourselves whether ye be in the faith; prove your own selves." 2 Cor. xiii, 5. "Be ye doers of the word, and not hearers only, deceiving your own selves." James i, 22. "Let us fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. iv, 1. "Looking diligently, lest any man fail of the grace of God." Heb. xii, 15.

Now consider to whom these injunctions were originally directed. They were addressed to professors of religion, who had exhibited credible evidence of piety, and who had endured the severest trials in their adherence to the truth. And if such needed to be cautioned against self-delusion, then let none, at the present day, flatter themselves that they are secure. The highest attainments in the divine life are consistent with the closest self-examination, and the most incessant watchfulness over our own hearts. While we stand we have need to take heed lest we fall. "Search me," said the Psalmist, "O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Ps. cxxxix, 23, 24. "I keep under my body," says Paul, "and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. ix, 27.

5. The Scriptures not only teach us that men may be deceived, but that many actually are deceived.

Instances of this kind abound in the word of God for the instruction and warning of others in every subsequent age. We read of those, who, when they hear the words of the curse, bless themselves in their heart, saying, "I shall have peace though I walk in the imagination of mine heart;" Deut. xxix, 19; of those who "flatter themselves in their own eyes until their iniquity be found to be hateful"; Ps. xxxvi, 2; of those who are "pure in their own eyes, and yet are not washed from their filthiness;" Prov. xxx, 12; of those who cry "Peace and safety" when "sudden destruction" awaits them; 1 Thess; v, 3; of those who say that they are "rich and increased with goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked." Rev. iii, 17. As a nation, the Jews in the days of Christ were under the influence of the most fatal

self-delusion. While they boasted of their pious ancestry, and of their distinguished privileges, and regarded themselves as the exclusive objects of divine favor, the Saviour, who saw through every disguise, declared that the love of God was not in them. John v. 42.

Even in the christian church there were some, who, while they professed to know God, "in works denied him"—who called themselves the friends of Christ, but walked as the enemies of his cross—who maintained the form of godliness but denied its power. What characters are denoted by the five foolish virgins but members of the visible church, bearing indeed the lamp of profession but utterly void of divine grace. Who is the man without a "wedding garment," but one who finds his way within the pale of the church, and takes his place at the communion-table, and yet, instead of being clothed with the "garment of salvation," appears in the "filthy rags" of his own righteousness. Among the twelve apostles there was a traitor. Among the thousands numbered as converts during the great revival which commenced on the day of Pentecost, there were an Ananias and a Sapphira.

And if cases of self-deception existed in the primitive church, to which none were admitted who did not afford credible evidence of evangelical repentance and faith, what must be the state of the church where a profession of vital godliness is not regarded as essential to membership? If the tares grew among the wheat when special pains were taken to prevent their introduction, what may we not look for where the two are knowingly mingled together? Notwithstanding the utmost precaution in the reception of persons to sealing ordinances, individuals will still creep in unawares, who, instead of belonging to the household of faith, belong to the world.

In almost every church, however pure, are perhaps some whom a deceived heart hath turned aside. Such professors may maintain a good and regular standing for years; their attendance on the ordinances of God's house may be constant and punctual, and their piety beyond all suspicion, and yet when weighed in the balances they may be found wanting. Legh Richmond, according to his own testimony, had not only been a member of the church, but had also entered upon the christian ministry before he became savingly acquainted with the truth as it is in Jesus.

Religious biography furnishes us with numerous instances in which persons have experienced great changes in their views and feelings, while they have remained ignorant of that one great change which the Scriptures declare to be essential to salvation.

"President Edwards, when a small boy, was greatly excited about his salvation; had very clear views of his lost and guilty state; wept and prayed much with deep feeling; obtained, as he thought, pardon for his sins, and felt very happy and joyful afterwards. For a time he loved to pray and talk about religion, and he united with other boys and held a youth's prayer-meeting. After a while all these feelings left him, and he became a thoughtless, stupid young man. Again he was awakened, deeply convicted for sin, and again obtained peace and joy; but he describes this second experience as essentially different from the first, in that he obtained scriptural views of Christ and his justifying righteousness, and his views of God and holiness were entirely different. This double conversion, so to speak, qualified him with double light in the Scriptures to write with uncommon discrimination upon religious experience. "*Edwards on the Affections*" is a book that should be read carefully and frequently by professors of religion.

David Brainerd passed through a similar false experience, and really thought he had religion; but afterwards learned his mistake, and became truly converted, and lived a life of eminent piety and spirituality till his death.

The late Andrew Fuller, one of the most distinguished theological writers of the age, was the subject of conviction of sin from childhood. He was often much affected while thinking upon the doctrines of christianity. At the age of thirteen years he rested upon a false hope, from having these

words suddenly impressed upon his mind: "Sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. vi. 15. This filled him with joy and transport; and he seemed, to use his own language, "as in a new world. It appeared to me I hated all my sins and was resolved to forsake them." But notwithstanding all this, in a few days he cast off serious impressions and went headlong into sin, and for a time he used to think himself a backsliding christian, though in a little time, as he says, his conscience almost became seared. He was afterwards truly converted.

Here is the spot where hundreds fail. They take up with a conversion that falls infinitely short of saving faith in Jesus Christ, and when they lose their religious impressions, and live habitually in the neglect of secret and family prayer and other religious duties, they lay the flattering unction to their consciences that they are backsliding saints, and that God will bring them back in his own good time.

6. What must tend to impress our minds still more deeply with the danger of self-deception, is the fact that multitudes not only live but die deceived.

A death-bed has indeed been called a detector of the heart. Thus it has no doubt proved in numerous instances. The confidence which the deceived have cherished in health, has utterly failed on the near approach of eternity. "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" Job xxvii. 8.

We cannot, however, determine the safety of a person by the manner of his death. If men may live deceived, no reason can be given why they may not die deceived. It is recorded of the wicked that "there are no bands in their death." The former character of many who have departed this life in peace, furnishes fearful evidence that even in the honest hour of dissolution men may cling to a hope which will at last prove "like the spider's web." While Bunyan represents Christian and Hopeful as entering upon the river of death with hesitation and fear, the case of Ignorance (a character by no means rare) is described in the following affecting language:

"Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side; but he soon got over, and without half the difficulty which the other two men met with. For it happened that there was then in the place one Vain Hope, a ferryman, that with his boat helped him over; so he, as the others I saw, did ascend the hill, to come up to the gate; only he came alone; neither did any meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence came you? and what would you have? He answered, I have ate and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King. So he fumbled in his bosom for one and found none. Then said they, Have you none? but the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining ones, that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gate of heaven as well as from the City of Destruction."—*Heffenstein*.

#### SELECTIONS.

##### Are there Few that be Saved?

As men have lived, so for the most part they die. When a tree is cut down, on what side does it fall? It falls on the side to which it leans. Leaning to the right, it then falls to the right; leaning to the left, it then falls to the left. These evil liv-

ers always incline to the left; and yet, when they are to be cut down, they put in a claim to fall to the right, as good men fall. No measure truly of grace would suffice to accomplish this for them, excepting one, which, like a violent hurricane, should with a miraculous force shove them to the opposite side. But who has ever been made a fit subject to receive such grace? "Scarcely one out of a hundred thousand!" Knowing therefore your present state to be such as to make it far more probable that you belong to the condemned, rather than to the elect, are you not cherishing a presumption, approaching to madness, while you still persist in following the same evil course? Even supposing that in the case of sinners, like yourselves, the majority would be saved and the minority be lost, you ought to be in a constant fear lest your lot should be among the latter. How then will you fare, if the majority shall be lost and the minority be saved?

Arnolphus, Count of Flanders, was once bowed down under the excruciating pain of the stone. His medical men proposed a surgical operation: but he wished that the experiment should be first made on some other subject. Search therefore was made, in order to find all such persons in his dominions, who were suffering from the same complaint. They found twenty such, who were all operated upon by the same surgeons, and then so successfully treated that, out of the whole number of twenty, only one of them died. All the medical men now returned in high spirits to Arnolphus, and recommended him to submit to the same operation. But he, when he heard of its having failed in one single instance, instead of taking heart, turned suddenly pale.

"And who among you," he inquired, "will insure me against the fate of this unhappy man?"

And then more intimidated by the death of one than encouraged by the recovery of nineteen, he would on no account consent to undergo such a risk. Now let us suppose, out of these twenty that were operated upon, instead of nineteen being cured and one only dying, the reverse had happened; that the nineteen had died, and only one been cured. What, under these circumstances, would this prudent prince have said? Would he not have immediately driven from his presence those rash and inconsiderate medical advisers? Could any thing have induced him to run the hazard of the operation, under the hope that he must needs be the one eminently fortunate man? Ah, my dear Christians, that rashness, which seems so unaccountable in matters affecting the body, is precisely that of which you yourselves stand guilty in the care you take of your souls?

St. Jerome asserts that not out of twenty, or out of thirty, but that "out of an hundred thousand habitual sinners scarcely one is saved;" and can you then possibly be more emboldened by the happy escape of the one, than put to fear by the sad end of the ninety-nine thousand nine hundred and ninety-nine? Ten was the number of those brethren who went down to buy food in Egypt; yet, when they heard that one of their company must remain there as a prisoner, a feeling of anxiety pervaded them all. Twelve was the number of those disciples who sat down to supper with our Lord the night before his death; yet, when, they heard that one of their company should prove a traitor, all of them without exception turned pale. But is no such misgiving raised in your minds, when you know that the majority of persons, who, like yourselves, are living in sin, must finally perish? In you is confirmed what Job spake of the ungodly: "God gave him a space for repentance, but he abuses it to the furtherance of his pride."—*Sel.*

A faithful christian practically works out the following sum in Addition. Add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. The answer is, fruitfulness in the Lord Jesus Christ. 2 Pet. i. 5-8. It is a question that requires more labor than any other in Addition; yet every one can get the answer. They who do not are pronounced by the Great Teacher, "blind and cannot see afar off." Chap. v. 9.

**SUBTRACTION.** Let us lay aside every weight, and the sin that doth so easily beset us. Heb. xii, 1.

**MULTIPLICATION.** Sow thy seed in the morning, and in the evening withhold not thy hand. Eccl. xi, 6. The efforts made in well doing will bring forth fruit, thirty, sixty or an hundred fold.

**DIVISION.** Freely ye have received, freely give. Matt. x, 8. Give a portion to seven and also to eight. Eccl. xi, 2.

**LOSS AND GAIN.** The world—its riches, honors and pleasures lost, and Christ and heaven gained. "For me to live is Christ, and to die is gain." Phil. i, 21. If the world is gained, the soul is lost. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark viii, 36.

**PROPORTION.** If faith in Christ give present peace, what will be the result of a life devoted to the service of Christ? Answer, "The end, everlasting life." Rom. vi, 22.

**INTEREST.** One said, "Lord, thy pound hath gained ten pounds." Another said, "Thy pound hath gained five pounds." The Lord said unto them, Well, good servants, one shall have authority over ten cities, and the other over five. Another returned his pound without any gain. It was taken from him and he condemned. Luke xix, 16-27.

**PERPETUAL ANNUITIES.** And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." Matt. xix, 29.—*Sel.*

#### The Bible.

The Bible is a venerable book. Most venerable. For four thousand years as a part or a whole it has been "a road through the abyss of time," upon which men have walked as if it were a solid pavement. It is the only bridge spanning the gulf, buttressed and upheld by divine veracity. Beneath it hell yawns. Faith goes upon it singing. Rainbows of Hope and Promise hover over it. Everlasting Joy and Blessedness beckon at the end. There always is light when everywhere else is darkness; ever and anon God's smile breaking through; death itself no longer dreadful—

"Only a gray eve 'tween two shining days,"

a comma betwixt this and that, betwixt two existences yet one, betwixt time and eternity, betwixt earth and heaven. Receiving it as God's Gift-Book, Keepsake, Souvenir, how delightful to turn its pages filled with testimonies of His love, odoriferous with His breath, musical with His voice! How the soul leaps up to meet the paternal stoop of divine condescension when imparting to us "the spirit of adoption whereby we cry Abba Father! Apprehensive, trembling, filled with remorse, falling into despair, how sweet to know that there is "forgiveness with God;" that He "can be just and yet the Justifier of him that believeth in Jesus." When tossed, tempted and afflicted, how calm and safe this anchorage! What equanimity and equipoise it gives to the soul! what fortitude; what patience; what moral strength; what elevation; what grandeur; what happiness! How it fills, satisfies and blesses! How adapted every way to the wants of man! Not light is so suited to the eye, nor sound to the ear, nor food to the taste. The evidence of its truth is within. He needs no chemist to tell him that it is sweet, wholesome, beneficent in its operation; for has he not experienced it a thousand times? How can he doubt? When the sun shines does he not know it, having eyes to see? What horror in the thought could he once imagine that the curtain thus lifted between God and man might fall again, and this awful apocalypse and revelation of Divine Mercy be shut out forever. How think you then must he feel when he sees Atheistic men madly wishing and working for this very thing? How melancholy to know that the audacious attempt will not wholly fail. In his last illness, a few days before his death, Sir Walter Scott asked Mr. Lockhart to read to him. Mr. Lockhart inquired what book he would like. "Can you ask?" said Sir Walter; "There is but ONE," and requested him to read a chapter of the gospel of John. One sun, one Bible. The place which the first

holds in the natural world the last holds in the moral; blot either, and what were our state then?

"O dark, dark, dark, irrecoverably dark,  
Total eclipse without all hope of day."

Although no power of malice can do this, yet it can do that which is tantamount to it. There is the sight which, being

"To such a tender ball as the eye confined,  
Is obvious and easy to be quenched."

Who robs me of my faith puts out the eyes of my soul, exiles me from light.

"To live a life half dead, a living death,  
And buried; but, O yet more miserable,  
Myself, my sepulchre, a moving grave."

makes me the dungeon of myself, and reserves me under chains of darkness against the judgment of the great day.—*Medical and Surgical Reporter.*

#### "Don't Forget to Pray."

Do the trials and troubles of this life weigh heavily upon thy soul, and sometimes seem ready to crush it beneath their weight? "Cast your care on Jesus, and don't forget to pray." "Call upon him in the day of trouble and he will answer thee."

Art thou surrounded by temptations, from which thouighest to be free, and which sometimes lead thee from the straight and narrow way into the crooked paths of sin? "Don't forget to pray." He who takes thy humble petition and presents it before the Father's throne, has been tempted, and he knows how to succor those that are tempted.

Has disease prostrated thee upon a bed of suffering, and given thee long and wearisome nights of pain? Then surely thou wilt not forget to pray. Pray that you may be enabled to bear the chastisement which is being inflicted, with Christian resignation, and that it may be sanctified to you for good.

Has some loved friend been snatched away by death, and left thy heart shrouded in gloom and sorrow? Mourning one, "don't forget to pray." Call upon God, for he is now very near thee, and his arms ever open to the mourner's cry.

Art thou persecuted for righteousness' sake? Do the scoffs of thy companions send a chill to thy young heart? Pray for strength to bear it as Christ would have you, and pray that their attention may be arrested, even while they ridicule thee.

Art thou poor and needy; destitute of the comforts and necessities of life? Remember thy Saviour had not where to lay his head; he, too, was poor, that we might become rich in faith and heirs to an immortal kingdom. If thou wouldst be an heir to this kingdom, don't neglect to pray for a title to it.

Dost thou enjoy health and prosperity?—Remember the Giver of these blessings. Do not forget to thank him for them, or to ask him to show thee how to appreciate them.

Christian friend, hast thou an uncovered father or mother, child or friend, out of the ark of safety—a brother or sister who have not given their hearts to the Saviour? Don't forget, or neglect, to present their case before God, and at a throne of grace plead earnestly and long for them. He will hear thy prayer if offered in faith and love. "The prayer of the righteous availeth much."

"Don't forget to pray" at noon. A new day has been given thee; thou needest grace for each and every day; thou needest the Divine Spirit. Do not grieve it by neglecting to ask for its assistance. Thou needest the watchful care of thy Heavenly Father; thou art very needy, therefore, "don't forget to pray."

Pray at noon, when thou art surrounded by the business and cares of life. Temptation and many a snare are set about thee. Strength is needed to resist the tempter, and watchfulness is necessary if thou wouldst escape the snare. Enter into thy closet, and there while on thy bended knee, let thy prayer rise to the mercy seat, where it will be accepted.

When the shades of evening gather o'er earth, and night draws nigh—pray. Another day's labor is ended, and thou hast much to be grateful for; then bring thy thank-offering and present it to him

to whom all honor and praise belong. Pray for the extension of the Redeemer's kingdom in the earth. Ask pardon for thy numerous sins, protection during the night watches, a heart to love God, and a home in heaven.—*Morning Star.*

#### Love, the Prime Grace.

The whole duty of a Christian is nothing but love, varied with the several kind acts and degrees of it, and works of mercy are the most natural and genuine offspring of love; so that from these a good man is denominated. The Scriptures therefore, frequently sum up our duty in charity; and for that reason style it the fulfilling of the law, and the bond of perfectness. Indeed, where charity is, (that is, where the blessed fruits of charity, springing from a true principle of divine love are,) there no other Christian grace or perfection can be totally wanting; and where charity is not, there may be the imperfect resemblances of other Christian graces and virtues, but not those graces and virtues themselves; for they cannot be, unless fed and invigorated and animated by a principle of universal charity. So that our Saviour, by professing to examine us on this head, brings the matter to a short issue, a single point, by which our cause may be decided as effectually as by larger inquiries.—*Bishop Atterbury.*

#### Neglecting the Great Salvation.

Most of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance. By neglect a farm grows up to weeds and briars; by neglect a house goes to decay; by neglect a sowing man will have no harvest; by neglect of reaping the harvest will rot in the field. No worldly interest can prosper where there is neglect; and why may it not be so in religion? There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended to, and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer, he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer his farm will produce a harvest, or that because he is not an adulterer therefore his merchandise will take care of itself. Salvation would be worth nothing if it cost no effort—and there will be no salvation where no effort is put forth.—*Barnes.*

**GIVE GOD HIS DAY.**—Reader, do not be a robber. He that steals breaks God's eighth commandment. Above all, do not rob God. The Sabbath is God's property. Give God His day.

I do entreat you, for your soul's sake, not to profane the Sabbath, but to keep it holy. Do not buy and sell, or idle your time on the Sabbath. Let not the example of all around you, let not the invitation of companions, let none of these things move you to depart from this settled rule, that God's day shall be given to God.

The Sabbath is one of the greatest blessings which God has given to man. Do not make a bad use of this blessing. He that cannot give God his Sabbath is unfit for heaven. Oh! while you live, give God his day.

Once give over caring for the Sabbath, and in the end you will give over caring for your soul. The steps which lead to this conclusion are easy and regular. Begin with not honoring God's day and you will soon not honor God's house; cease to honor God's house, and you soon cease to honor God's book, and by-and-by you will give God no honor at all. Let a man lay the foundation of no Sabbath, and I am not surprised if he finishes with the top stone of no God. It is a remarkable saying of Judge Hale, "Of all the persons who were convicted of capital crimes while he was upon the bench, he found only a few who would not confess, on inquiry, that they began their career of wickedness by neglect of the Sabbath."

Reader, resolve, by God's help, that you will always remember the Sabbath-day to keep it holy. Honor it by a regular attendance at some place where the gospel is preached. Settle down under a faithful ministry, and once settled, let your place in church never be empty. Give God His day.



## THE REVIEW AND HERALD

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

BATTLE CREEK FIFTH-DAY, SEPT. 9, 1858.

## WESTERN TOUR.

AUGUST 22d, about midnight, we took the cars at Battle Creek for Crane's Grove, Ills., and reached that place the 23d, just before the Sabbath, and were kindly received and entertained by Bro. and Sr. Newton. Sabbath forenoon we met with the few friends of the cause in that place at the house of Bro. Jacob Berry. Here we were happy to meet Bro. Ingraham. He had come to the West to labor, and if the way opened to obtain a sojourner's resting place for sister Ingraham and the children, to remain till duty calls to some other field. Bro. Ingraham does not enter into other men's labors, as the manner of some is; but enters new fields, and raises up firm and warm friends of the cause. Then as the difficulties of a new field are overcome, and he more fully enjoys the fruit of arduous labor, he leaves for a new field. Thus he has torn away from dear friends in Pennsylvania, and has commenced his labors in Southern Wisconsin and Northern Illinois. We have never felt a deeper interest in any mission than in this. In order that Bro. Ingraham might enter at once upon the work to which God has called him, we furnish him with \$300, which we have borrowed, to purchase a humble home, and take his notes. These notes we shall present to the friends of the cause, and give them an opportunity to make payments on them as they may esteem it a pleasure to do.

At Crane's Grove we spoke to the people in the school-house several times; but our meetings were interrupted by a few unruly spirits who call themselves Adventists. While speaking for the first time in the place, we were broken in upon by two men and one woman, all at once. These disorderly spirits seem to pattern after one Eld. Collings who holds meetings with them. We think his lack of candor, fairness, truthfulness and good manners has hardly a parallel among professed ministers at this day. At least we never before met his equal. We venture to say that no man can present views differing from his, where he is, without being disturbed and abused. He seems to be as uneasy as a fish out of water unless he can get up an unhappy debate, and jangle with those who differ from him. And what seems to place him beyond hope of reformation is that he glories in his shameful course.

We told Mr. Collings that we would not suffer him and his friends to break in upon us while speaking, and throw our meetings into confusion. It was evident also that the people of that vicinity, with few dishonorable exceptions, were opposed to the nervous rallery of these disorderly persons. And we hoped to enjoy the privilege of worshipping God without interruption during the General Tent-meeting. But Sabbath afternoon, after we had spoken about half an hour, J. M. Stephenson came into the Tent, and in a few minutes broke in upon us, requesting us to read certain verses. We declined, requesting the privilege of finishing the discourse without interruption, and referred to the conduct of others in the place which we did not hesitate to call unchristian and ungentlemanly. Mr. Stephenson then arose and read the verses, giving us the privilege of waiting until he had got through. Mr. Stephenson seeing that we were not willing to be broken in upon, chose his time at the close of nearly every meeting to hold a large portion of the congregation in the Tent as long as he chose and talked to them as it suited himself, and the baser sort who responded to him in vulgar triumph.

First-day a business meeting was appointed in the Tent at the close of the afternoon service. And as Mr. Stephenson could not be deprived of his usual speech, he took his position but a few rods from the Tent, and called around him those who chose to hear him. He was distinctly heard by all in the Tent, which was no small interruption; but this we had to bear till the speaker closed his harangue.

At the close of the discourse in the evening, Bro. Waggoner corrected some false statements which he heard during the business meeting, to which Mr. Stephenson immediately replied. Then Bro. Waggoner made a still further correction. It was half past nine, and three in the stand wished to speak. But Mr. Stephenson rose up again, and being requested to give others a chance to speak, said, holding his Bible in his hand, *I will read this passage.* His actions were in harmony with his assertion, *I will have the last word.* He even appealed to the sympathy of the people in his behalf, on the ground that his religious freedom was abridged by our refusing him a chance to break in upon us in the midst of a discourse!! Such egotists never see the necessity of religious freedom only on one side. It was painful to witness his course; but the brethren chose to patiently suffer it. Had he taken such a course at our Tent-meeting at Iowa City, Iowa, or at Monroe, Wis., the civil officers would have secured to us, without being solicited, the privilege of worshipping God unmolested. We never call on them for help, and never object to their doing their duty as officers of the peace.

During the discussion Mr. Stephenson was kept in his place by the presence of three moderators, and we could not help noticing how much more like a gentleman he appeared. But unfortunately for him, his frequent earnest and rapid stump-speeches during our meetings had made him very hoarse. But of the discussion we will not now speak.

One morning during the discussion, a friendly person asked us the following question: Have you heard that forty of your most substantial brethren at Battle Creek have given up the Sabbath? We replied that we had heard no such news. The person replied that Eld. Stephenson had a letter stating that this was the case. We soon saw that the no-Sabbath men were exulting over the news. Said some, It must be true, for Eld. Stephenson has the letter. At noon we saw a crowd around Mr. Stephenson, who held a letter in his hand, and on learning that it contained the latest news from Michigan, we asked him to read the letter to us. He declined, saying it was badly written; but granted us the use of it during the intermission, in which time a friend furnished us a copy. As such persons generally complain when Editors make beneficial alterations in their communications, we will give the letter as it is written. Here is the letter which caused so much joy in the ranks of the no-Sabbath men:

Mr. J. M. Stephenson dear ser pleas give me your vews of the second chapter of revelations and especially of that women Jesable that Calls her self a prophetess and seducethe my servents turn to the second Chapter 20 verse and examin the remainder of the Chapter and see if it does not Carry us down to the end she Commenced her prophecy amongs th methodest then with the Advents and now with remnant the reason I send you this is because we ware told here in the Church that the ten Commandments ou Sabbath was the seal or test miss and mr White have been here and miss white had a revelation here and she saw that we must believe her visions or be lost and in this vicinity about forty good substantial membris made up thare mind to follow the teachings of the Bible rather than her visions they are made a test here and allower the state before her vissons the bible falls and so does moral Charecter atleast it is so here the vistsons in them is salvation pleas write to me assoon as you Can after the discussion with white test him on the vissons if passible Yours in the lave of the truth

Joseph. J. Perkins

Otseg Alligan County michigan.

The above is a true copy. SETH NEWTON.

ANNA M. NEWTON.

Crane's Grove, Ills., Aug., 1858.

We will make a few statements in regard to the above letter.

1. Mrs. White left the Methodist church about two years before the Lord appeared to her in holy vision.  
2. Her vision at Otsego was an exposure of the sins of Mr. Perkins and others, and messages of comfort to honest, desponding ones present. Nearly all pres-

ent were in tears as they listened to the relation of it. Eld. Cranmer, the leader of the faction, then stated with much feeling that he believed the work to be of God. The statement that all must believe the visions, or be lost, can be regarded in no other light than a willful falsehood, as fifty persons then present from Monterey, Allegan, Otsego, &c., will testify.

3. The statement from Bro. and Sr. Leighton below is all that need be said in regard to "forty good, substantial members," &c. Not one of them has left the Sabbath to our knowledge; but Eld. Cranmer, a man who is a notorious tobacco eater, and who has for years lived without family prayer, has succeeded in drawing after him a few disaffected persons, from many of whom the church had withdrawn fellowship.

## TESTIMONY.

We, members of the church at Otsego, Mich., being on a visit to Battle Creek, have read the letter of Joseph J. Perkins, and testify that Mr. Perkin's statement that Sr. White had a revelation that we must believe the visions or be lost, is utterly false. Sr. White did have a vision in our midst last Winter, which no one then present opposed. Even Eld. Cranmer then testified that he believed it to be of God. He has since drawn off with him eight of the church only, all of the men being tobacco eaters.

Mr. Perkins is also reporting that Bro. White receives \$2 a day for his services in the Office. Bro. Smith has this morning examined the Office books, and we find that instead of its being \$2 a day, it has averaged \$3.17 a week.

GEORGE LEIGHTON.

ROCKSILDA LEIGHTON.

Battle Creek, Sept. 6th, 1858.

4. These contemptible falsehoods in regard to the "Bible," "character," "salvation," &c., we will not spend words upon. Those who make these lies know what they are doing. And there are those throughout the dominion of the dragon who love these lies which are reported against the commandment-keepers. A. N. Seymour of this State is doubtless furnished with a new set to peddle where he goes. We would warn the lambs of Jesus to beware of him. Perhaps no scripture language is more applicable to this subject than Rev. xvii, 14, 15. Mark well the two classes, their present work, and their destiny: "Blessed are they that DO HIS COMMANDMENTS, that they may have right to the tree of life, and may enter in through the gates INTO THE CITY."

"For WITHOUT are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever LOVETH AND MAKETH A LIE."

J. W.

(To be Continued.)

## TENT MEETINGS IN IOWA CITY.

We pitched the tent in a central place within about three squares of the old State House, in an enclosed lot shaded by large trees. During the first part of our meetings the weather was wet. We had twice to remove our circle and dry the ground, to prevent mildew. The attendance was generally good, and the interest seemed to increase, especially toward the close. Our meetings were quiet, except the second night, when one man, evidently a Catholic of foreign birth, contradicted us with railing. But the police arrested him and he was fined. That ensured good order thereafter.

Some things connected with this meeting made it a very interesting one to me. Bro. Curtis, whose companion has stood alone on the truth for over six years, came out decided; also Bro. and Sr. H. E. Carver, all formerly of Cincinnati. One brother, who was a believer in 1844, but fell back after the passing of the time, and was only known as an infidel, seeing the harmony of the prophetic word as shown in the Third Angel's Message, embraced it fully and was baptized. Several other Advent believers also received the truth. How many of the numbers convinced, and who acknowledged their convictions, will keep the Sabbath, time alone can determine.

We commenced July 29th, and closed Aug. 16th. An urgent call to attend the meeting at Crane's Grove, Ills., made it necessary for us to leave when we did, but it seemed evident to all that another

week's labor there would have resulted in much good.

My health, which had been very poor, entirely failed at Iowa City, which made it impossible for me to return there. But Bro. Sperry consented to spend a few weeks with Bro. Hull in that State, to labor with or without the tent, as they should judge best for the cause.

The opening at, and around Iowa City is good, and it is to be hoped the little flock there will feel the necessity of holding high the standard of truth and holiness, that others, seeing their good works, may glorify our Father in heaven.

By the mercy of God my health has been somewhat improved, so that I have been able to return to my family; but to bear with them a burden of affliction. Our youngest daughter, Ella, closed her eyes in death, about nine hours after my arrival. While we talk to others of the blessed hope, it is in scenes like this that we learn its value. How sweet the thought that the day of redemption draws near!

J. H. W.

#### "GONE TO SEED."

A FRIEND who makes no profession of religion, on being inquired of concerning a brother of his, replied that he was a Universalist *gone to seed*. By this expression he wished to be understood that his brother had "progressed" from Universalism to Spiritualism. I was struck with the aptness of the expression; and as I reflected upon it, I thought it was evident that Spiritualism was the natural result to which, not only Universalism, but every other *ism* which teaches the natural immortality of the soul, tended.

Spiritualism is the grand result of the unfolding scheme of Satan, which was commenced when he first whispered in the ear of the mother of all living, "Ye shall not surely die." And when fully embraced, the scheme of the great Adversary is completely successful, and the poor, deluded subject of his deception is ripe for destruction. The word of God is set at naught, and his language is, "Let God and Jesus go, and redeem ourselves, and progress in eternal happiness." When a man has reached this point, he is "gone to seed;" he is a tare of the field fully matured. This is the result of that pride of heart, generated by the false idea that he is immortal and cannot die. He fancies himself a god "knowing good and evil," and consequently declares, "Man is his own judge—in his own scales weighed."

How solemn the thought that the harvest of the earth is almost ripe. Soon it will be said, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. May the Lord speed on the Third Angel's Message, and thus ripen the wheat for the heavenly garner. The great harvest can be but a very little in the future. The sins of Babylon have almost reached to heaven, the cup of her iniquity is almost full. Soon her plagues will come in a day, death and mourning and famine. Spare thy people, Lord! is my prayer. R. F. C.

BRO. SMITH: Since my last report from Hillsdale, I have been laboring on in the good cause of the Lord, and though I have not seen the immediate effects of my labors, in the conversion of souls, yet I trust that some seed has fallen into good ground, and that the fruit will be seen hereafter.

At Green Spring I met with the church on the Sabbath, and on First-day had a meeting in the grove near the spring. I also visited the brethren at Townsend, Sandusky Co. Here I found some friends with whom I was connected in the Seventh-day Baptist church in this place, some twenty-five years ago. I was glad to see these old friends again, and especially to find them striving to walk in the light of the Third Angel's Message. Some of this family had swerved from the holy Sabbath commandment, and were in danger of being carried away with the flood of Spiritualism. I visited, and labored with them, and found they were not given up to hardness of heart, but were yet susceptible of good impressions, and seemed honestly desirous of knowing the truth.

I felt a spirit of earnest prayer for them, that they might be saved from the power of the enemy, and I cherish the hope that they may be saved from the jaws of the lion.

The next Sabbath and First-day I had meetings at Troy, Geauga Co., O., where the parents of Bro. R. N. Chaffee reside. The weather was unfavorable, as it rained all day on First-day. Still a considerable number attended, and some from quite a distance. This is a new place, the truth not having been preached in that vicinity. May the Lord help Bro. and Sr. Chaffee to back up the truth there, by a godly walk and conversation. I also visited Bro. Stewart at Cleveland, who is laboring to spread the truth by means of publications, which he distributes to railroad and steamboat passengers as they arrive and pass through that city. The Lord bless his labors.

Since my arrival at home, I have been into some new places, in one of which there were a number of Seventh-day Baptists, and, in some instances, I think that the "middle wall of partition," which stands between them and the present truth, is giving way. I allude to the doctrine of natural immortality. The fearful strides of Spiritualism, the base and bulwark of which is this very theory, will open the eyes of the honest, and cause them to examine candidly the claims of the last message.

I attended the last monthly meeting with the brethren north and east of this place. It was held at Bro. Buckland's, in Carlton, Orleans Co., which is an entirely new place, in respect to the proclamation of the present truth. The people came in on the Sabbath as if anxious to hear, and on First-day we removed to a commodious school-house, which was well filled. Bro. Wheeler met with us, and brethren were present from Wilson, Olcott, Orangeport, Barre, Clarkson, Parma, Rochester and Mill Grove. A daughter of Bro. and Sr. Buckland has decided to obey the truth, and was baptized in the lake toward the close of the Sabbath, and also the mother, who had not been immersed. Last Sabbath our friends and brethren from Bennington met with us at Mill Grove, and next Sabbath we go to meet with them.

I am still determined to press forward in this good work, and labor in his cause, who has done so much for me. I am thankful to God that I have been kept from sickness and accident while traveling, and thankful to his people, who have kindly administered to my wants and necessary expenses. I hope that their liberality will not be thrown away, but that it may prove to have been used to the glory of God.

Yours to see the end of the race.

R. F. C.

Mill Grove, N. Y., Aug. 24th, 1858.

#### Tent Meetings in Lapeer, Mich., Closed.

FROM the time of last report, the interest continued to increase until the last. The excitement caused by the opposition of the clergy of the place seemed gradually to subside, and a deep and abiding spirit of investigation filled its place; like the noble Bereans, they searched the Scriptures daily; therefore many of them believed, and there soon followed a general inquiry after church order. Their ministers would fain have them believe that we as a people had no organization or order whatever; but we soon gave them to understand that we believed in the most thorough, and complete Bible organization; that in tearing down their old shanty of sectarian *disorder*, we proposed to rear up for them in its stead, a most beautiful mansion of true gospel order. Our Creed or Discipline was the Bible, and our church book where names were to be enrolled was the Lamb's Book of Life; the name was the Church of God at Lapeer, and the Lord would add to it such as should be saved. The Foundation was the Prophets and Apostles, Jesus Christ himself being the chief corner stone; that all the members of this church were regularly licensed exhorters—even to exhort one another and so much the more as they see the day approaching.

At our last social meeting there were thirty-six testimonies given, and with only two or three exceptions the language was that of Canaan: it was truly

a refreshing time. As the time was limited we gave opportunity for those that had not spoken, and were fully decided on the Sabbath, to manifest it by rising, and twenty-five more stood up. After this we ascertained that fifteen or twenty others had decided. Six were baptized. Old settlers in Lapeer said there had never been so large a concourse at any baptismal scene in that place before. Eighty subscribers were obtained for *Review* during this meeting. Application was made for a place to hold meetings on the Sabbath, but a suitable one could not be had. A meeting was called and it was resolved to build a plain, commodious house immediately. Bro. George Wright was unanimously chosen to superintend the building. The house is to be 36 by 50 feet, with a view to general meetings in this part of the State. Subscription papers were circulated, and over three hundred dollars were pledged before we left. They hope to complete it by the first of November. In the vicinity of Lapeer there seems to be a good opening for labor the coming Fall and Winter. The people are not as proud and aristocratic as in older settlements, and consequently are more free to follow after truth. We are encouraged to press on into new places in search of the honest jewels.

M. E. CORNELL.

R. J. LAWRENCE.

#### Extracts from Schmucker.

REV. XIII, 2. The throne of the dragon which he gave to the beast is the city of Rome and dominion in the West. Rome was the seat of Satan for many centuries, while Pagan idolatry swayed the scepter; and though it had ceased to be his residence since the time of *Constantine the Great*; yet he had not relinquished his pretensions, [Matt. xii, 44,] until he gave it to the beast, by the establishment of the Papal hierarchy; when it again became the chief source and seat of Papal idolatry in a renewed and Christian form. And it must be confessed that the popes have faithfully followed the example of their worthy predecessor, by the usurpation of temporal and spiritual power in the city of Rome, and by enthroning their system of idolatrous worship, for universal sway in the West. It is further said that *the dragon gave him great authority*. The Roman emperors pretended to have been descended from the gods, assumed a supernatural dignity, and had divine honors paid them by their subjects. But the dragon gave to the beast to arrogate to himself all authority, both in heaven, on earth, and in hell; even to assume a divine character of holiness, infallibility, and making *articles of faith*, and to rule over emperors, kings, princes, bishops, and over all kingdoms and churches, calling himself *King of kings, Lord of lords, and Rector orbis*. Indeed it cannot be explained from merely natural causes, how a spiritual prince could attain to such an exorbitant authority, as by one word to dethrone emperors, kings, and princes, and invest others with the ensigns of their high stations, without their armies or connections being able to defend them. But here this matter is fully developed; he is the vicar of Satan, and holds his power, throne and authority by the gift of the dragon; who by his instrumentality, aspired to the throne of the world.

VERSE 11. He had two horns like a lamb. Horns of large or wild animals, in prophetic language often signify kingdoms; but this beast had two horns like a lamb, which belonged to his essential parts, and do not denote two separate, distinct powers, but such as may exist under one head. St. John only compares his horns to those of a lamb, and does not describe the rest of his body; however, he seems to indicate by this description of his horns, and his silence concerning the rest, that there was nothing wild or terrible in his appearance. This may denote a great show of Christian humility, meekness and piety in demeanor, to facilitate the execution of wicked intentions; for the Apostle immediately adds, *he spake as a dragon*. Though he had affected a lamb-like disposition, and had the outside of a devout Christian in his deportment, his mouth betrayed him; he spake the language of a dragon in support of rites and customs, of a species of idolatry originally borrowed from Paganism, and commanded cruel persecutions against the servants and saints of Christ. It is moreover worthy of observation, that these two beasts are represented as being two individuals in the last days. Chap. xix, 20. *These both were cast alive into a lake of fire burning with brimstone.*

## IMMORTALITY. Rom. ii, 17.

I WOULD not be immortal in this dark world of woe,  
Where the bitter tears of sorrow so often here must flow,  
Where life's brief, chequered pathway is filled with canker-  
ing care,  
And the heart too oft o'erburdened, sinks almost in de-  
spair.

I would not be immortal beneath the changing moon,  
The emblem of life's changes—I ask not such a boon;—  
Where the sun obscured by tempest-cloud, withdraws  
his feeble light,  
Then sets and leaves the cheerless world in dismal, pitchy  
night.

I ask to be immortal where the flowers unfading bloom,  
Where no blasting, blight, or mildew, nor change can ev-  
er come;  
Where sun and moon shall ever shine, in fairer, purer  
skies,  
And no dark, lowering tempest-cloud shall ever more  
arise.

Yes, I would seek eternal life as the gift of God above,  
Relying on his promises and his unchanging love;  
Seek life through his dear, dying Son on Calvary's  
bloody tree,  
Salvation's opening fountain—still flowing pure and free.

I ask to be immortal, where the Tempter's cruel power  
Can never, nevermore be felt for one short fleeting hour;  
Where the weary, way-worn pilgrim shall find a peace-  
ful home,  
And sickness, pain and sorrow, and death can never  
come.

Yes, I would be immortal, where the victor throng shall  
pass  
Before the great white throne, on the crystal sea of glass;  
Where the anthems blend in harmony among that hap-  
py throng,  
And their voices sound triumphantly with hallelujah's  
song.

I would see that glorious city, whose pearly gates unfold,  
And we of right may enter to walk its streets of gold;  
Would drink of life's pure river for each one flowing free,  
And pluck the fruit ambrosial, from life's unfading tree.

Who would not be immortal in such a land as this,  
Where the soul enjoys sweet transports, unbounded, per-  
fect bliss,  
Where all the host of ransomed ones, salvation's notes  
prolong,  
And the praise of our Redeemer shall dwell on every  
tongue.

E. S. LANE.

East Genoa, N. Y., Aug. 26th, 1858.

BRO. SMITH: I here take the liberty to copy a few  
sentences from a journal kept in my family. It may  
encourage some one.

H. S. GURNEY.

"We are living in a very solemn and important  
time, when we ought to enjoy the favor of God con-  
tinually; but alas! says the angel to John, 'Because  
thou art lukewarm, and neither cold nor hot, I will  
spue thee out of my mouth.' Will not this stir us  
to be zealous and repent of all our wrongs, be faith-  
ful to confess and forsake, that the Lord may have  
mercy upon us? The Lord hath said, Return unto  
me, and I will return unto you, and heal all your  
backslidings. What an encouragement! who has  
taken courage? . . . .

"Is it possible that we are living in the last gen-  
eration upon the earth in its present state? Is it  
certain that we are living in the time and state refer-  
red to in Rev. iii? Have we passed through the  
signs that were to precede the coming of the Lord?  
Have we heard the proclamation of the first and sec-  
ond angels, and now living under the sound of the  
third and last message that will ever be given to men  
dwelling upon the earth? And is it certain that we  
are to be justified by believing and obeying this truth,  
or by rejecting and disobeying it, be made to drink  
of the unmingled wrath of an offended and angry  
God? Can it be that God has had a special care  
over a remnant of earth's inhabitants, has opened  
ways before them, and brought them through every  
strait place; and when exaltation has developed it-  
self, has he in his providence separated the humble,  
honest ones from among the worldly, where they  
could worship God in spirit and in truth, and enjoy  
his smiles and approbation? And did this great over-  
ruling power foresee ages upon ages to come, and  
mark the coming into existence of a generation far in

the distance, and did Jesus send and signify the rev-  
elation by his angel unto his servant John on the isle  
that is called Patmos? And has he been very care-  
ful to see that every jot and tittle of such prediction  
has been minutely fulfilled according as predicted?  
Have we any positive knowledge within our reach  
that these things are so? that God means just what  
the Bible declares, and that the words he speaks will  
surely come to pass? Methinks we have evidences  
very ominous; we have seen in our short life, signs  
very convincing that these things are so; that this is  
the last generation; that we are living in the Laodi-  
cean state; that we have passed the most of the signs  
predicted; that we with our ears have heard the first,  
second and third angel's messages, a rejection of which  
will condemn, and a reception of which will justify.

"We believe God has ever had a care over his  
church, and that he did foresee their trials, and gave  
a revelation to his Son Jesus, which he sent and sig-  
nified to John, through his angel, concerning things  
that were to come to pass before the coming again of  
the Just One. Then, O my soul, if thou hast all  
that confidence in such an overruling power, and be-  
lievest that God is as sure to perform to the wicked,  
as to reward the righteous, how canst thou content  
thyself to live in this poor dying condition, seeing the  
Lord has announced to thee, Unless thou be zealous  
and repent, I will spue thee out of my mouth?"

## LETTERS.

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

From Bro. Gurney.

DEAR BRETHREN AND SISTERS in the faith of the  
Lord's soon coming: We are not following "cun-  
ningly devised fables," but the "sure word of proph-  
ecy." God is not slack as some men count slack-  
ness. The Lord is coming to this generation, but who  
has an ear to hear? I am often led to admire the  
harmony and beauty of the word of prophecy, in re-  
lation to its fulfillment in the closing scenes of the  
Gentile dispensation, as well as the Jewish. Take  
what view we may of present history in the world  
among our fellow-men, and the echo rings upon our  
ear, The Lord is coming! Even the hearts of men  
utter the same voice. It is the day of God's prepar-  
ation. He has spread out his signs in the heavens  
and among men, and sent his angels to proclaim  
through the midst of heaven; but how slowly do we  
follow up the work! how long will his long-suffering  
to us ward continue?

H. S. GURNEY,

Jackson, Mich., Aug., 1858.

From Bro. Cushman.

BRO. SMITH: I feel truly thankful to my heaven-  
ly Father for his goodness to me in ever having  
thoughts of mercy towards me, unworthy of the least  
of his mercies and blessings. I prize the *Review*,  
which is the only beacon light I have, pointing us,  
according to the word of God, to the last solemn  
warning of the Third Angel's Message. And do I  
realize it? I think not, as I did when I first em-  
braced it. Still I have not wholly lost sight of the  
Message, and I feel to thank the Lord that I have a  
desire to arise and obtain the gold tried in the fire,  
white raiment, &c. I have to stand alone here to  
tread the thorny path of truth; yet I am not discour-  
aged. I mean to stick to the right and stand for the  
truth as far as in me lies.

Yours hoping to overcome.

G. P. CUSHMAN.

Tunbridge, Vt., Aug. 22d, 1858.

From Sister Strong.

BRO. SMITH: I rejoice to hear that the truth is  
progressing in different parts of the wide harvest-  
field, and that a great work is being done for the rem-  
nant, and the way is being prepared for the Third  
Angel's Message to go with a loud voice. I feel  
thankful for what the Lord is doing for the church  
in this place, that he has not left us in a lukewarm  
state to be spued out of his mouth, but is calling up-  
on us to be zealous and repent, and buy the gold tried  
in the fire, the white raiment and eye-salve, that we

may see glorious things out of his law. He is ready  
and willing to receive us if we will come to him with  
all our hearts, feeling our need and dependence upon  
him. While some are coming into the truth here,  
others are waiting and ready to receive it.

Truly the harvest is great and the laborers are  
few. We feel the importance of working while the  
day lasts. Will Bro. White, Bro. Hutchins, or some  
other messenger traveling East call on us and admin-  
ister the ordinance of baptism. It is over a year since  
we have had any preaching here. If you feel it to be  
duty, come, and we will aid you with our prayers  
and our means, to help you forward in your labor of  
love in the cause of Christ, our Redeemer and Saviour.

Yours in the blessed hope.

FRANCES STRONG.

West Milton, N. Y., Aug. 22d, 1858.

From Bro. Hammond.

BRO. SMITH: With great thankfulness to God I  
still receive the *Review*. My soul is often cheered  
by it to still strive for the kingdom amid the many  
perils of the last days. I am ashamed to think I  
have done so little for its support. I have taken it  
steadily since the first paper was published by Bro.  
White in Connecticut. I loved it then, and thanks  
be to God, my love is still increasing for the precious  
truths it advocates, and for God's dear children. But  
I am among the poor of this world. How often I  
wish I had the privilege of doing as many have done.  
I am satisfied what is done must be done quickly.  
Soon the loud cry will be given by the Third Angel.

O for a realizing sense of the work of Jesus our  
High Priest, that is now being finished up in the  
heavenly Sanctuary for us. It seems to me if we had  
such a sense of it our all would be for God and his  
cause.

I am often pained at the languid state of the cause  
in many places here in the East. Can it be possible  
that we can realize the important moments in which  
we live, and have an envious feeling toward our breth-  
ren, or be reaching after this world's goods? O, for  
living faith! My soul cries out, Lord, save the rem-  
nant of thy people! O, for a coming up to the stand-  
ard, that we may show our faith by our works.

I love to hear of the prosperity of the cause in the  
West. O, how I wish more cheering intelligence  
could appear in the *Review* from the East. O that  
there may be a waking up here. Some seemed to heed  
the last message to the church for a while, but have,  
like the sluggard, sunk down again, I fear into an  
everlasting slumber. Some have given up the end-  
ing of the days and cleansing of the Sanctuary; but  
O, may God help the faithful few to gird on the whole  
armor, and push the battle to the gate, and share in  
the inheritance that is promised to the people of God.

Yours striving for the kingdom.

J. F. HAMMOND.

Worcester, Mass., Aug. 29th, 1858.

## Extracts from Letters.

BRO. M. H. LEONARD writes from Burlington, Mich.,  
Aug. 20th, 1858: "There are a few here in Burling-  
ton that are trying to get through to the kingdom.  
We hold our meetings regularly, and the Lord is with  
us by his blessed Spirit to comfort and bless us. We  
mean to hold out to the end and stand on mount Zi-  
on. The Devil, that old Adversary, is trying hard to  
tear down the church here, and destroy what God  
has planted; but the gates of hell cannot prevail  
against it. If we hold on we shall be delivered from  
unreasonable and wicked men. May this encourage  
us to endure till the Third Angel's Message, the last  
to a dying world, is completed, when the Lord will  
call the sleeping millions, with our dead friends, from  
their dusty beds to join with us, and be caught up to  
meet him in the air. His promises are sure; they  
will stand forever; and he will spare us as a man  
spareth his own son that serveth him."

BRO. B. SAWYER writes from Wright, Mich., Aug.  
21st, 1858: "Although not a subscriber for the *Re-  
view*, yet I have it occasionally to peruse. The truths



advocated in it look precious to me. I am very thankful that I have been spared, a monument of God's mercy, to hear the Third Angel's Message. I believe it to be the last message of mercy this world will ever hear, and yet how few regard it! I was led to see that I was traveling the downward road, while attending Bro. Frisbie's meetings last Winter; and if honest I must acknowledge the truth. By the grace of God I have endeavored to do so; and my earnest prayer is that I may keep all his commandments. I am determined to see the end of the race."

#### Love to the Work.

No one can be happy or successful in any business or occupation which he does not love. The cultivation of the earth was not only the original employment of man's physical energies, but it is also one of the most pleasant. Yet to some farmers it is drudgery, simply because they do not love it. Put such a man on the best farm, surround him with every convenience, he will not be successful or satisfied. But take one who is a true lover of nature, and of her culture, place him on a barren sand-heap, or in a trackless heath, and in a few years he will have a pleasant home and a thrifty farm.

So of any other occupation; so also in spiritual things, in the work of the Christian and of the gospel minister. There is such a thing as *enjoying* religion. Some Christians are habitually happy, religion is their theme, they love to think about it, to talk about it, they love the prayer-meeting, the Sabbath, the Sabbath-school. Such are not only happy, but useful; they exert a good influence on all around them. But one to whom duty is a task, who shirks responsibility whenever he can, and does as little as possible, is very apt to be cautious, gloomy, and more a hindrance than a help to the church.

We once heard a young minister say, that the hardest thing he could do was to preach—he had already preached upon about all the subjects that he felt much interest in, and to prepare a new sermon or repeat an old one was a disagreeable task. Nothing but necessity would induce him to undertake it. Of course while in this state of mind he could not be happy or useful. The best minister will often feel his insufficiency, and sometimes have severe trials, still it is his privilege to love the work.

A low state of piety will make the work of religion hard. Deep piety makes the yoke of Christ easy, and his burden light. The heart that is in union with God, loves him because he has done so much for him, and is indeed a fountain of excellence. And if we love God we shall love his people, his cause, the souls of men. How precious the immortal interests of the meaneast of our fellow-beings. How great the privilege of doing something for their salvation. To the heart thus warm with love to God and love to souls, the work of religion can be no task. Our greatest grief in such case is that we can do no more.—*Sel.*

#### Startling, yet True.

THE Rev. H. Harbaugh in a work entitled "Heaven," published at Philadelphia, 1857, page, 61, has the following common sense remarks:

"There seems something undesirable, if not repugnant to our hopes, in the idea that at death we are to be launched forth into a world with no other material substratum but *ether*, or something still more subtle or refined. It grates on the feelings of one familiar with Scripture representations of heaven, and sounds wild and unnatural to a deeply pious Christian consciousness."

Again he says,

"It is said that even Irenæus declared the idea that the *souls* of the saints pass immediately at death to Christ into heaven, to be heresy."

Again, Dr. Chalmers, a high orthodox divine, thus satirizes the popular idea of Paradise:

"The common imagination that we have of Paradise, on the other side of death, is that of a lofty, aeri-

al region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all warm and sensible accompaniments, which give such an expression of strength, and life, and coloring to our present habitation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but unearthly scenes that have no power of allurements, and certain unearthly ecstasies with which it is felt impossible to sympathize."

James Challen, Pastor of a Campbellite church, Philadelphia. Editor of the "Ladies' Christian Annual," and publisher of Dr. Barclay's Jerusalem, speaking of heaven, says:

"The popular idea we have of heaven, is that of some aerial region on the other side of Jordan, in which the spiritual beings which inhabit that etherialized world are mysteriously wafted on unseen wings, or suspended upon invisible clouds, where every vestige of materialism has passed away, and all familiar scenes and objects, persons and things, shall come into remembrance no more again forever. This, we conceive, is a metaphysical dream. It may be the Heaven of the Poets, but not of the Prophets!—the air-built castles of the enthusiast, but not the warm and sensible abodes of the just made perfect."—*Sel.*

#### "Without God in the World!"

WITHOUT God! In the darkness—an orphan, alone! No Father's loving smile; no strong protecting arm; no heart firm and true, in sunshine and in storm! No God! No God! Without that glory-crowning, joyous hour; without the wondrous beaming of that heavenly light; without his blessed benediction; without that peace which passeth understanding; without God! *without God!*

In the world—this gay, bright, sunny world!—its hours of blissful joy; its happy days of loveliness; its nights of beauty and calm enjoyment!—the blue skies of prosperity; the glorious scenery of earth—its verdant vales and mountain heights, noble forests, flowing rivers, and mighty seas;—the soft strains of bird music; the sweet incense of flowers; the streamlet's gentle murmur; the rich sunset glow; the glorious gleaming of night's starry coronet; the thousand pleased joys of happy existence—without one thought heavenward! No grateful tears welling up from the heart's full fountains to him whose hand painted these glory tints—to him who filleth thine ear with sweet music! In the world—this world of beauty—without God! *without God!*

Earth's precious treasures—a father's noble heart and earnest affection; a mother's sweet gentleness and untold love; a brother's fondness; a sister's warm embrace; the husband's love; the wife's undying devotion; the sportive grace and guileless heart of childhood—oh, Home, sweet home! without one glad psalm of thanksgiving—without once lifting thine eye from these precious gifts, clasped lovingly to the heart, upward to the glorious Giver!—without God! *without God!*

No morning orisons; no evening hours with "the Beloved;" no soft folding of little hands in prayer; no sweet incense burning on Home's holy altar. Oh! can it be? In the midst of all thy mercies, no God!

In this world!—this stormy, sorrowing, sinful, suffering world! No covert from the tempest; no shield from the cold winds of adversity; no sure refuge in all distress; no guide in the dark hour of temptation; no fortress, no high tower, where thou mayest flee from the shafts of the enemy!

Alone! with thine aching heart. No hand to wipe away thy bitter tears; no comfort when the dead shadow falls across the brightest pathway of thy life; no rest for thy weary spirit; no voice of Jesus in the storm! Oh, anguish unutterable! No God! no God! In the world—*without God!*

Oh, hoary head of honor—those who wear not the crowning joy of life—whose trembling feet are pressing still the path of sin and wrong! O thou of the sunny brow and laughing eye, whose heart, so set on

earthly jewels, seekest not the pearl of great price! O thou child of the covenant, wandering from the fold, yet wearing on thy brow his sacred seal of love!—why will ye grieve a Father's bleeding heart? Why will ye die? Oh, turn ye to the rod and staff—the higher glory that fadeth not away—the Shepherd's tender care—the precious love of Jesus—else on that last dread solemn day shall yours be this fearful condemnation: without God! *without God!*

*Ch. Observer.*

#### The Jews.

THE Jews have no peculiar blessings in reserve for them, for the following reasons:

1. The middle wall of partition between them and the Gentiles was broken down more than 1800 years ago. Eph. ii, 14, 15; Gal. iii, 28.

2. John and our Saviour denied the Jews had any further claim upon Abraham for religious favors. Matt. iii, 7-9; xxiii; John viii, 39; Rev. ii, 9.

3. The Apostle Paul makes it plain in Rom. ii, 28, 29; ix, 6, 7; x, 12, 13; Acts x, 34, 35; xv, 9, 10; Gal. iii, 28, &c., &c.

4. Jews or Gentiles are favorites of God only through faith in Christ. Gal. iii, 7, 26-29; Eph. i, 5; Heb. ii, 14.

5. "Jerusalem is to be trodden down of the Gentiles until the fullness of the Gentiles be come in"—then the immortal state will be introduced, leaving no chance for the literal return of the Jews. Luke xxi, 24; Rom. xi, 25; Eph. i, 9, 10.

6. Several of the parables of our Saviour are against them. See the relapsing demoniac. Matt. xii; Luke ix. Of the fig-tree. Luke xiii, 6, 9. Of the great Supper. Luke xiv. The husbandman and bidden guests. Matt. xxi; xxii. B.

WHERE IS THE EVIDENCE?—The individual experience of every thoughtful person, we are told, affords convincing evidence of mind working apart from matter. But where is the evidence? Who ever witnessed the phenomena of thought when no nervous matter was present? Name your authority, give a single instance, give a single argument. All we know of mind is in connection with a living brain. Give us an instance of a brainless mind, and we will thankfully acknowledge it.—*Leader.*

#### OBITUARY.

FELL asleep, Aug. 6th, 1858, in Rubicon, Wis., Edwin, son of Wales and Mary Harlow, aged 3 months and 10 days. Three of their little children now lie side by side in the cold and silent grave. They mourn not as those without hope. Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matt. xix, 14; Luke xviii, 16, 17. These words of our Saviour to believing parents are comforting: Their children who have not come to the years of accountability, will come forth from the land of the enemy (the grave) to their own border. Jer. xxxi, 16, 17.

A. G. CARTER.

Rubicon, Wis., Aug. 25th, 1858.

Fell asleep in Jesus, in Wirt, Alleghany Co., N. Y., July, 1858: Bro. Reuben Griggs, aged 68 years. Bro. Griggs was formerly a member of the Presbyterian church; but in 1851 he embraced the present truth, and from that time to the time of his death, has, with his family, endeavored to keep the Commandments of God and the Faith of Jesus. He died in the triumphs of faith, and in the hope that, although the grave should gain a temporary victory, yet in a little while Jesus would come to redeem his sleeping saints from the dominion of death and the power of the grave, and raise them to life and immortality.

At his funeral a discourse was preached by Eld. B. F. Robbins, from the text, For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. iv, 14.

A. L.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. SEPT. 9, 1858.

## Special Notice.

To whom it may concern: We design to copy our list books at the close of the present volume. We wish to commence Vol. xiii, with as clean a list as possible, and therefore would esteem it a favor to have all who are indebted to the Office, cancel as far as possible, their indebtedness previous to that time. We want to hear from all who receive our paper whether they consider themselves subscribers or not. We want to know how they stand disposed towards it, and whether or not they wish to receive it any longer. Let those who cannot pay, at least write. We have a number on our list who have had the paper now for five or six volumes, who have not during this time sent us a cent towards its publication, or given us any intimation by letter or otherwise that they wished its continuance. Such papers we must stop unless they respond to this appeal; for we believe there are circumstances under which forbearance ceases to be a virtue.

THREE MONTH SUBSCRIBERS. The subscription of quite a number of those who are having the paper on trial for three months, expires at the close of this volume. According to our terms in such cases, these papers must stop unless subscription is renewed.

We hope all our brethren far and near, east and west, north and south, will give heed to these suggestions, and enable us to commence Vol. xiii, with as large a list as possible of substantial, paying subscribers. Let none stop the paper on any consideration, who wish to examine its teachings further, or who feel that it would prove to them any blessing or advantage.

ANOTHER APPLICATION The latest application of prophetic fulfillment, in connection with the Atlantic telegraph, which we have noticed, is the following: The Atlantic cable connecting Europe and America, thereby transmitting intelligence from one to the other, as though there was no ocean rolling between them, accords with the Apocalyptic prophecy, "There was no more sea!" What may we not expect when grave men set the example in such loose applications of the prophetic word? If this much is to be allowed, we might as well go a little further; for time and space are annihilated by the telegraph as well as the sea; and we may then claim that we have almost reached the popular theological heaven, beyond the bounds of time and space!

CORRECTION.—The articles on Self Deception should be credited to J. Helfenstein, instead of Flavel.

## Spiritual Gifts.

This is a work of 224 pages written by Mrs. White, with an introductory article on the perpetuity of Spiritual Gifts, by Bro. R. F. Cottrell. Price 50 cents. The following are the contents of the book:

Spiritual Gifts.—The Fall of Satan.—The Fall of Man.—The Plan of Salvation.—The First Advent of Christ.—The Ministry of Christ.—The Transfiguration.—The Betrayal of Christ.—The Trial of Christ.—The Crucifixion of Christ.—The Resurrection of Christ.—The Ascension of Christ.—The Disciples of Christ.—The Death of Stephen.—The Conversion of Saul.—The Jews Decided to Kill Paul.—Paul Visited Jerusalem.—The Great Apostasy.—Mystery of Iniquity.—Death, not Eternal Life in Misery.—The Reformation.—The Church and World United.—Wm. Miller.—The First Angel's Message.—The Second Angel's Message.—Advent Movement Illustrated.—Another Illustration.—The Sanctuary.—The Third Angel's Message.—A Firm Platform.—Spiritualism.—Covetousness.—The Shaking.—The Sins of Babylon.—The Loud Cry.—The Third Message Closed.—The Time of Jacob's Trouble.—Deliverance of the Saints.—The Saints' Reward.—The Earth Desolated.—The Second Resurrection.—The Second Death.

J. W.

THE TRUTH FOUND, A short argument for the Sabbath. The second edition of this excellent work, enlarged, is ready for circulation. Price \$3.00, per 100, single copy 5 cents.

J. W.

Spiritual Gifts, or the Great Controversy, has now been sent to all who have ordered. If any do not receive it in due time, let notice be given.

## Note from Bro. Welcome.

BRO. SMITH:—Permit me to speak a few words through your sheet. I would say first that I love the truth it presents, second I love the spirit in which it is presented. I am glad that my eyes have been opened to see these precious truths. O how love I thy law! it is my meditation day and night. We have a goodly number of brethren and sisters here that love the truth, and are contending earnestly for the faith once delivered to the saints, believing that it is our privilege to live free from condemnation, and to walk in the

light, to have fellowship one with another, believing that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Bro. Waggoner's labors were much blessed with us last Spring. He is remembered by us in our prayers.

Yours in hope of eternal life in the morning of the resurrection, MICHAEL WELCAME.

Oasis, Wauwaha Co. Wis., Sept. 2nd, 1858.

P. S. I will meet the brethren at Mackford, Sabbath, Sept. 25th. I desire to meet Bro. Phelps there.

M. W.

## APPOINTMENTS.

A General Conference of Sabbath-keepers in Northern Ohio, will be held (if the Lord will) at Lovett's Grove, Wood Co., Ohio, in the tent, commencing Sabbath, Sept. 18th, at 10 A. M., and continuing over Second-day.

It is hoped there will be a general gathering of brethren and sisters at this meeting. Come, praying the Lord to meet with us at this conference. Bro. and Sr. White are expected to attend.

In behalf of the church,

J. N. LOUGHBOROUGH,  
T. J. BUTLER.

Providence permitting, Bro. and Sr. White will attend the General Tent Meeting at Lovett's Grove, commencing Sept. 18th.

They will spend Sabbath and First-day where Bro. Loughborough and Butler may appoint.

The first Sabbath in October, in Western New York, where the brethren may appoint. They design visiting Roosevelt, Lorraine, Bro. Abbey's, Buck's Bridge, Rouse's Point, Vermont, Washington, N. H., Boston, and Portland, Me. J. W.

The ordinances will be observed in the church at Battle Creek, Sabbath, the 11th.

J. W.

## Rules for Correspondents.

To insure correctness in the business transactions of this Office, we are induced again to lay before our correspondents a series of rules, to which we hope they will pay particular attention, when writing to this Office.

1. Be careful to make a distinction between matter for publication and matters of business. If you have occasion to write for the paper, and on business at the same time, put the business matters on a separate leaf, or on a part of the sheet that can be easily torn from the other. The reason for this is, we wish to file away and preserve for future reference all business letters; but if business matters are mixed up with copy for the Review, which in due time after publication, goes to the moles and bats, they are liable to be overlooked and so lost.

2. Be careful to write all names of persons and places with the utmost distinctness.

3. When you write on business for yourself, always give your Post Office, County and State. If the business is for others, give their Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another name, always give the name of the Post Office. It will do us no good to know what town a person lives in, if the Post Office where he receives his paper goes by another name. Always state in whose name the paper is sent.

4. Our terms allow a person to send the paper as a donation to their friends at half price. Therefore persons sending money in behalf of others, should be sure to state from whom the money comes, and whether the paper is expected at half price. This will save us much perplexity in giving credit.

5. When the direction of a paper is to be changed, never think of such a thing as omitting to name the Office where it has formerly been sent. We want the Office it is changed from, as well as the one it is changed to.

6. Preserve these rules, and when about to write to this Office, read them over at least once very attentively; and then

7. Let us hear from you often.

## Business Items.

The P. O. Address of J. H. Waggoner, is Burlington, Calhoun Co., Mich.

Sr. Gillett:—Sr. Muzzey's paper is paid to Vol. xiii, No. 1.

## Receipts.

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

## FOR REVIEW AND HERALD.

S. N. Haskell 0.75, xiii, 11. B. J. Lindsay 2.00, xiv, 14. Jas. Tucker 0.50, xiii, 17. A. L. Burwell (for J. Bacheller) 1.00, xii, 22. J. Sanders 1.10, xii, 19. A. Shepard 1.00, xiii, 1. C. S. Hurlbut 2.00, xii, 1. J. G. Post 2.50, xiv, 1. J. L. Smith 0.50, xii, 1. A. Dunbar 0.50, xiii, 6. J. L. Palfray 1.25, xiv, 6.

FOR MONTHLY TENTS. R. J. Lawrence \$5.  
FOR REVIEW TO POOR. Sr. C. Byington \$5.  
FOR POWER PRESS. R. J. Lawrence \$5.

## Books for Sale at this Office.

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

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

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

Bible Student's Assistant. This is the title of a work of 86 pp. It has been prepared with much care, and considerable expense, and can be had at this Office for 4,00 per 100, or if sent by mail, post paid, 6 cents a copy.

A Brief Exposition of Daniel ii, vii, viii, ix, also the 2300 Days and the Sanctuary. Price, post paid, 10 cts.

Brief exposition of Matt. xxiv. Price 6 cents.

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

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

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

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

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

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

The Atonement. 196 pp. 18 cents.

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

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

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

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young. Bound, 25 cents. Paper covers, 15 cents.

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

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

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

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