

Advent Review,

AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 25 NOS.
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From the Southern Patriot.

BE STRONG IN TRUTH.

Be strong in truth! No cause can fail
While truth's its corner stone;
No hope can die—no bosom quail,
While truth has there its home.

The tyrant's steel may pierce the heart,
And break each human tie,
But truth will live to act its part,
When time itself shall die.

The gory hand may shake its spear,
And sound its dread alarm;
But none who stand for truth need fear
Such futile power to harm.

Then strike once more, nor dread the blow
That pauper'd millions wield,
But brave for truth each pungent throe
On life's broad battle field.

A brighter day will dawn, and soon
Its sun to zenith rise,
When high above the earth, will loom—
Truth lives, and never dies! S. C.

Self-Deception Liable to Prove Permanent.

"THEY hold fast deceit, they refuse to return." This solemn charge was brought against professors of religion. Notwithstanding the variety of means which had been employed to convince them of their danger and lead them to repentance, they continued to cleave to their delusions and proved utterly incorrigible. *There is an awful probability that the deceived professor of religion will remain deceived until probation closes, and all opportunity of salvation ceases for ever.* All things, indeed are possible with God. He can work when, where, and upon whom he pleases. So far, however, as we are acquainted with the operations of his grace, they are but seldom extended to those who have taken up with a false profession and hope. The Scriptures speak of the conversion of thousands, but I do not recollect that they speak of the conversion of one, in the christian church, who had been deceived with a spurious piety.

"I believe," says Dr. Griffin, "there is no instance recorded in the Bible of a sinner's being rescued from a false hope unless it was founded in the belief of a false religion. In the short period which I have had to make my observations, I recollect very few instances of persons apparently renewed after they had settled down for years upon a false hope and with that hope had joined the church. Indeed, I remember but one. We read of tares, we read of foolish virgins, but we never read of their conversion."

Speaking of those who imagine themselves to be converted when they are not, President Edwards remarks that he had "scarcely known the instance

of such an one in his life that had been undeceived." The confident hope of the hypocrite, he says, is "in one sense much more immovable than truly gracious assurance."

The conversion of a false professor can be effected only by destroying his present confidence; but how reluctantly does he yield that confidence, especially where it has been long cherished and strengthened. In times of special revival, when God "searches Jerusalem with candles," "sinners in Zion" often become afraid; but in the ordinary state of feeling which prevails in the church, there is but little probability that they will renounce their hope and become the subjects of renewing grace.

1. *The manner in which the Scriptures speak of the sense of security created by a false hope, is full of instruction and warning.*

"What," says Job, "is the hope of the hypocrite though he hath gained, when God taketh away his soul?" Job xxvii, 8. Here the hypocrite's hope is represented as continuing until death.

The Scriptures speak of such as flatter themselves in their own eyes, until their iniquity be found to be hateful—hateful either in their conversion or perdition. Psalm xxxvi, 2.

They moreover teach us that men may continue the cry, "Peace and safety, until sudden destruction come upon them." 1 Thess. v, 3.

Those who built on the sand are described as secure until "the rain descended, and the floods came, and the winds blew," and their edifice was utterly demolished. Matt. vii, 27.

The foolish virgins appeared as well satisfied with their condition as the wise.

2. Another consideration which renders it probable that deceived professors will remain deceived, is the fact that their morality blinds them to their condition.

No evangelical church can tolerate immorality in their members. As a moral life is indispensable to their admission, so it is also requisite to their continuance. When churches become so corrupt as knowingly to receive and retain in fellowship those whose conduct is openly vicious, they can hardly be acknowledged as churches of Christ. Now, the fact that professors of religion are usually distinguished for the correctness of their conduct, presents a strong reason why those who are deceived may remain under that deception. Press upon the prodigal the claims of the Gospel, and he will, perhaps, admit that he is not what he ought to be; but speak to an unconverted church member on the subject, and he can effectually fortify himself against your appeals, by reference to his exemplary deportment.

The power of this delusion is usually strengthened where the individual once led an abandoned life and afterwards became reformed. How easy is it to mistake a change of conduct for a change of character! How prone are we to suppose that because we have lopped off some of the branches, we have struck at the root itself!

3. Again, *their connection with the visible church* tends also to promote the confidence of the deceived.

Previous to this connection, regarding themselves as yet "of the world," they may have often felt seriously alarmed. They saw others approaching the sacramental supper while they were excluded, and the apprehension would sometimes arise that they might never sit down at "the marriage supper of the Lamb;" but their names are now enrolled

among the people of God, and it is assumed that those names must be recorded in the "book of life." They have fled to the temple and grasped the horns of the altar, and feel themselves consequently to be secure. The shield of their profession effectually wards off every arrow of conviction. The shafts of divine justice fall harmless at their feet. Others may writhe under the power of truth, but they are invulnerable. "The temple of the Lord, the temple of the Lord, the temple of the Lord," say they, "are we."

4. *Their observance of the external duties of religion* increases their sense of security.

Perhaps they are distinguished not only for their regular appearance in meeting on the Sabbath, but also for their attendance at the lecture and prayer-meeting during the week. It is possible, too, that they may have established an altar in their families, and may maintain a form of devotion in the closet. They may also be among the first to patronize the benevolent objects of the day, and to take an active part in every thing pertaining to the external prosperity of the church.

Now the tendency of all these observances, where there is a destitution of love to God or true piety, is to quiet conscience and fill the mind with self-complacency. When a man engages in such things with a proper spirit, his moral sensibility, instead of being diminished, is increased; but where they are attended to with a different spirit, they usually result in increased hardness of heart, and become as opiates to the soul. The sin of thus trifling with sacred truths and duties, is one of peculiar aggravation, and on that account is visited with spiritual judgments. "Be not mockers," says God, "lest your bands be made strong."

The more an unregenerate professor is put forward in the affairs of the church, the more familiar he becomes with divine truth, and the more he abounds in external observances, the more, not unfrequently, is his danger enhanced, and the difficulties in the way of his conversion multiplied.

5. *The similarity between true and false experience* is another circumstance by which a delusive hope is strengthened.

A christian relates the dealings of God with his soul. He speaks of his sense of sin, and his desert of condemnation. He speaks of the anguish which took hold on his spirit when the law laid upon him its claims, and thundered against him its anathemas. He speaks of his peace and joy in the Holy Ghost.

A false convert, in listening to the relation, imagines that he discerns a similarity between his own exercises and those of the believer. He, too, has been the subject of fear and of hope, of sorrow, and of joy. He, too, has trembled in view of the coming wrath, and as he supposes, fled to Christ as his refuge. There is not a single exercise of grace which may not have its counterfeit. Men will speak in affecting terms of the delusion of the moralist and the Pharisee, and dream not of danger in their own case. They count themselves the friends of vital piety, and the subjects of evangelical experience; and should their neglect of duty or their want of devotedness to Christ excite suspicion that all is not right, reference to the circumstances of their supposed conversion will remove their apprehensions and restore their wonted confidence. To doubt the genuineness of their conversion, they think an act of unbelief no less dishonourable to God than injurious to themselves.

6. *The favorable opinion which others entertain of their piety* also promotes their security.

Though "dead in trespasses and sins," they have "a name to live." Their standing in the church is good and regular. They are regarded as christians and treated as such.

Perhaps their experience is not only judged to be satisfactory, but striking, and their charitable contributions and labors may be referred to as examples worthy of imitation. Why then should they doubt? Would they be regarded as christians by men of such wisdom and piety, if they had no claim to the christian character?

7. Farther—they see others in the church live just as they live.

Should their inconsistencies occasionally lead them to doubt their conversion, they find others whose conduct is in accordance with their own or whose piety is even far more dubious. "All," say they, "have their imperfections, and we have ours. The best men are but men at best—let him who is without sin cast the first stone." They are most keen to discern the christian's blemishes, but alas, they entirely overlook his humiliation!

8. Perhaps they have also seen some who lived as they live, die at last in peace.

The hopes of the self-deceived, as we have already remarked, often remain firm even in death. Their end is calm and peaceful, and their character after their decease becomes the subject of unqualified eulogy. "But if those who exhibited so little evidence of piety," reasons the deceived professor, "can die thus, why then should I give myself any uneasiness? Could there be such peace where there is no piety? Could death have so little terror and be welcomed even with joy?"

9. A false hope meets with no disturbance from the adversary.

Why should he disturb it? It is the most effectual means of accomplishing his designs. The true christian he will molest. If he cannot destroy his soul, he will, if possible, impair his confidence and harass his mind with fear. But the false professor has already fallen into the "snare of the devil," and it must be the policy of the great enemy to maintain that sense of security already inspired. "When a strong man armed keepeth his palace, his goods are in peace." Luke xi, 21.

10. There is also a want of faithfulness in professors of religion toward each other.

We would by no means encourage a spirit of censoriousness. "Charity thinketh no evil." It never imputes evil where no evil appears, but rather inclines us to put the most favorable construction upon the conduct of our fellow-beings. Still, charity is neither blind nor indifferent. It watches with the same solicitude over the interests of others as over our own. "In meekness," says the Apostle, "instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim ii, 25, 26. "Brethren if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James v, 19, 20.

Yet how sadly is this duty neglected! How often do we entertain serious doubts of the piety of those with whom we are conversant, while we have not the benevolence to express to them our fears, or to put forth any effort for their conversion! We make our remarks about their cases to others, but have no courage to speak to the individuals themselves. The tendency of this neglect is to render the confidence of the unrenewed professor more confirmed. It is indirectly, at least, healing the hurt slightly, crying peace, peace, where there is no peace.

11. The fact that so many means have already been employed, without success, to destroy the hopes of the deceived, renders it highly probable that those hopes will be cherished to the last.

Think of the warnings addressed to them from the Bible—think of the appeals made to them from the pulpit—think of the kind and repeated wooings of the Spirit—think of the solemn scenes of religious interest through which they have been permitted to pass, and yet all has failed to produce

any salutary impression. Truth in all its light and power has been presented; the nature of regeneration has been clearly described; and they have been urged, with melting tenderness, to "give all diligence to make their calling and election sure;" still "they hold fast deceit, they refuse to return." The hopes of others, once in the same state of deception with themselves, have been shaken and abandoned, but their hearts have remained unmoved, their security and peace undisturbed.—*Helfenstein.*

The Family Altar is Broken Down.

I have often heard this confession from returning backsliders. O how it has thrilled through my inmost soul! I want to say a few words to those who have suffered the family altar to fall.

The family altar is broken down. And your unconverted children are going down to irremediable woe. The blessed influences of a father's and mother's prayers accompany them not, as they go out into the world, and mingle with its bustle and strife. Vice allures them; they yield to the voice of the charmer, and frequently are lost forever. Your prayers might have saved them, but they heard them not.

The family altar is broken down. And that daughter of yours, young and intelligent and who, if converted, would be a bright and shining light, has been mourning in secret places for months. But she has kept back in consequence of your neglect. That son, too, has been saying in his heart, "O could I but hear father pray as he used to do, how easy it would be for me to bow and give myself to God." That son, if converted, would do immense good. Yet you are standing in the way. You do not go in yourself, but you do hinder him.

Again, if you constantly bow before God at the family altar, it may be like seed sown on good ground, even when the grass grows green over the place of your rest.

A godly, praying father and mother died, leaving unconverted children. Perhaps the children did not remember when the family altar was reared. Perhaps they had never known the parents to neglect it. Sadly, silently and tearfully they gathered around the hearth-stone, after having committed the remaining parent to the dust. The hour for family prayer arrived. The brothers and sisters looked upon each other. All were thinking of the same thing. At length one broke the silence—"Shall the family altar now be broken down?" "No, no!" They loved that family altar. As the fruits of it, they were led to rejoice in the wonderful salvation of God.

The family altar is broken down. And you are having an exceeding deleterious influence upon the companion of your bosom. Do you love that tender wife. If she is a Christian, you are marring her peace. If she is not, I fear she never will be, with so poor an example of the life and power of religion constantly before her eyes.

The family altar is broken down. And your own soul is in imminent danger. I dare not hope that you attend to any public or private Christian duties. I fear you are a stranger in your closet—that you do not often attend the prayer-meeting—that your voice is not heard telling of the pure, sweet—yea, ecstatic—joys to be found in Christ and nowhere else. I fear you have no religion. Think of the length of eternity. Think of the miseries of the damned. Think of the joys of the redeemed, and O man! for whom Christ died, for whom such a salvation was prepared at such a cost, repent before God, giving no sleep to your eyes or slumber to your eyelids till you have built up again that family altar, never to be broken down until you shall be called to join in the joyful hosannas of saints in a world of glory.—*Sel.*

Ministers few because Piety is low.

It is an observance of Isaac Taylor, "that a religious body, within which there is vitality, will ordinarily supply itself with an adequate proportion of ministers." Beyond question, there is truth in this language of that able and sagacious writer. The young convert to Christianity naturally takes

upon himself the type of piety borne by the church into which he is introduced. If that is highly spiritual, he remains spiritual minded; if the reverse, he will almost surely sink to the same low level. Now, it is the measure of holy love in the soul, that determines, to some extent, the question of consecrating one's self to the ministry. If the deep principles and strong emotions of a truly devoted soul obtain, the individual will find it exceedingly difficult, if not impossible, to resist the call of God to preach the gospel. A woe ringing in his ears, a fire shut up in his bones, will forbid his resting satisfied with any other pursuit than that of the ministry of reconciliation.

A stream, that is full and rapid in its current, is not readily diverted from the deepened channel. And so, if there were depth and force in the piety of our young men, neither the attractions of worldly pursuits on the one hand, nor the discouragements of the ministry on the other, could turn them from the path of duty. Moreover, when the piety of the churches is what it ought to be, there will be much and earnest prayer for laborers in the Lord's harvest; and also a diligent watching and searching for the gifts that God may bestow, as well as liberal provision and encouragement for those who meet difficulties in qualifying themselves for the work to which they are called. It is therefore, true, that if there be vitality in the church, there will not long exist any serious deficiency in the number of good ministers of Jesus Christ.

A Hint to Desponding Ministers.

A certain minister, who had been very successful in his labors in the gospel vineyard, at length saw but little fruit attending his ministrations. To be useless, he could not bear; his soul was bowed down under the discouraging prospects around him. Nothing on earth was so gloomy to him as spiritual dearth, for he had been used to showers of reformation and mercy; and nothing else could satisfy his mind. Seeing no outpouring of the Spirit, no sinners converted under his preaching for some time, his soul was beset with despondency and melancholy fears. While thus exercised, he dreamed that a gentleman hired him to work for him, and the price of his labor per day was stipulated. On inquiring what his employer would have him go about, he was informed that he must go and hammer a certain rock to pieces.

"That," he replied, "would do no good; for the rock is large and hard and I could never break it to pieces."

"That is nothing to you," said the gentleman, "follow any directions and I will pay you your wages."

The laborer then went to work, and though it appeared an endless, and therefore useless task, he labored with diligence and patience, for the sake of his wages. After a while, and contrary to all his calculations, the mountainous rock broke into shivers.

The minister saw the dream contained instruction for him. He felt the reproof, resumed courage, and was again blessed with seeing the rocky hearts of many of the hearers broken by the hammer of God's word.

The almost Christian can pray, but he cannot love God; he can teach or hear, &c., but he cannot take delight in God. Mark God's query concerning the hypocrite: "Will he delight himself in the Almighty?" He will pray to the Almighty, but will he delight himself in the Almighty? Will he take pleasure in God? Ah, no! he will not—he cannot! Delight in God ariseth from a suitability between the faculty and the object; now none are more unsuitable than God and a carnal heart. Delight arises from the having what we desire, and from what we have. How then can he delight in God, that neither enjoyeth, nor hath, nor truly desireth God? Delight in God is one of the highest exercises of grace; and therefore, how can he delight in God, that hath no grace?—*Mead's Almost a Christian.*

As the Apostle saith, "Covet earnestly the best

gifts; but yet I shew you a more excellent way." So I say, covet the best gifts; covet much to be in duties, much in prayer, much in hearing, &c. "But I will show a more excellent way;" and that is the way of faith and love. Pray much, but then, believe much too. Hear much; read much; but then, love God much too. Delight in the word and ordinances of God much, but then delight in the God of ordinances more.

And when you are most in duties as to your use of them, O then, be sure to be above duties as to your resting, and dependence upon them. Would you be christians, indeed—altogether christians? O then, be much in the use and exercise of ordinances, but be much more in faith and dependence upon Christ and his righteousness. When your obedience is most to the command, then let your faith be most upon the promise. The professor rests in duties, and so is but almost a Christian; but you must be sure to rest upon the Lord Christ. This is the way to be altogether Christians; for if ye believe, then are ye Abraham's seed and heirs according to the promise. *Ibid.*

Look what that is to which the heart doth secretly render the glory of a duty, and that is the principle of the duty. In Hab. i, 16, we read of them that "sacrifice to their net, and burn incense to their drag." Where the glory of an action is rendered to a man's self, the principle is self. All rivers run into the sea; that is an argument that they come from the sea: so when all a man's duties terminate in self, then is self the principle of all. Now all the natural man's duties run into self. He was never by a thorough work of grace, truly cast out of himself; and brought to deny himself; and therefore he can rise no higher than himself in all he does.

He never was brought to be poor in spirit, and so to live upon another; to be carried out of all duties to Christ.

But the believer giveth the glory of all his services to God; whatever strength or life there is in duty, God hath all the glory, for he is by grace out of himself, and therefore seeth no excellence or worthiness in self.

"I labored more abundantly than they all," saith the apostle; but to whom doth he ascribe the glory of this? to self? No! "Yet not I" saith he "but the grace of God which was with me." Wherever the grace of Christ is wrought in the heart as a principle of duty, you shall find the soul when it is most carried out, with a "yet not I" in the mouth of it. "I live, yet not I." "I labored more abundantly than all. Yet not I." Self is disclaimed, and Christ most advanced, when it is from grace that the heart is quickened. The twenty-four elders "cast their crowns at Jesus' feet." *Ibid.*

"And What Then?"

Reader, look well to the end of things, and to the final end of your life's labor. Let not the glittering attractions of this world decoy you from religion, and from a serious regard to the closing up and final sum of all your earthly pursuits.

While Philip De Neri was living in an Italian University, a young man ran to him with a face full of delight, and told him he had come to the law-school of that place on account of its great fame, and that he intended to spare no pains or labor to get through his studies as soon as possible. Philip waited for his conclusion with great patience, and then said:

"Well, and when you have got through your course of studies, what do you mean to do?"

"Then I shall take my Doctor's degree," answered the young man.

"And then?" asked Philip again.

"And then," continued the youth, "I shall have a number of difficult questions to manage, shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the holy man.

"And then," replied the youth, "why there can't be a question, I shall be promoted to some high office or other. Besides, I shall make money and grow rich."

"And then?" repeated Philip.

"And then," pursued the young lawyer, "then I shall be comfortably and honorably in health and dignity."

"And then?" asked the holy man.

"And then," said the youth, "and then—and then——then I shall die."

Here St. Philip raised his voice: "AND WHAT THEN?" Whereupon the young man made no answer, but cast down his head and went away. The last "And then" had, like lightning, pierced his soul, and he could not get rid of it. Soon after he forsook the law, and gave himself to the ministry of Christ, and spent the remainder of his days in godly words and works. "Your business," reader, "takes every spare moment." And what then?—*Legion.*

Holiness.

HOLINESS is a very comprehensive word, and expresses a state of mind and conduct that includes many things. It is the work of the Spirit in our sanctification, the fruit of faith in our Lord Jesus Christ, and the operation of the new nature which we receive in regeneration. Holiness may be viewed in various aspects, according to the different objects to which it relates. Towards God, it is supreme love, delight in his moral character, submission to his will, obedience to his commands, zeal for his cause, observance of his institutes, and seeking his glory. Towards Christ, it is a conformity to his example, and imbibing of his spirit. Towards man, it is charity, integrity, truth, mercy. Towards sin, it is a hatred of all iniquity, a tender conscience easily wounded by little sins, and scrupulously avoiding them; together with a laborious, painful, self-denying, progressive mortification of all the known corruptions of our heart, and a diligent seeking for such as are unknown. Towards self, it is the control of our fleshly appetites, the eradication of our pride, the mortification of our selfishness. Towards divine things in general, it is spirituality of mind, or the habitual current of pious thought and devout affections flowing through the soul. And towards the objects of the unseen world, it is heavenly-mindedness, a turning away from things seen and temporal, to things unseen and eternal. O what a word is holiness! How much does it comprehend!

Ice Palaces.

AN Empress of Russia once constructed for her amusement an ice palace. Smooth, glittering, polished blocks of ice were fastened or frozen together, until the great white palace rose, in stern majesty, without axe or hammer, quiet and beautiful as an enchanter's dream. How cold it was! How stately! how pure! The furniture, too, was of ice. There were chairs, and sofas, and columns, and porticos, colored sometimes with red, and orange, and purple, but all frigid and icy. Torches were lit, and their light flashed back, as it never flashed in hall or parlor since, from mirrors and walls, from floors and ceilings, shining here with the soft lustre of the pearl, there, with the sunny gleam of the diamond.

The ice palace stood a little while, and then the broad sun came out in his splendor and strength. His eye of fire saw its exceeding beauty, and he thought to try it. So he sent down beam after beam, fervent and scorching, and day after day he looked upon the icy arches and frozen towers. Then the cold hard ice began to melt. It melted and melted, until the blocks began to slide from their foundation, and the gorgeous columns fell, and it lay all a heap of sad unsightly ruin.

Some pilgrims to Zion are very much like an ice palace. Most beautiful to look upon; all built of the white marbles of morality, great blocks of discretion, and gleaming towers of science. But they are cold and frigid. They need the warm realities of faith and love to Christ, the polished stones of genuine benevolence, the meekness, temperance, and true holiness, which so gloriously furnish the believer. How will these ice palaces meet the fervid glare of the Sun of Righteousness? Will they stand firm or safe on their slippery foundation? The torches of earth have not melted them, but

will they lift their pinnacles and flash so bravely, to the lightnings which shall strike them when the Master Builder, builds again Jerusalem?

Our hearts glow with pity for these hollow disciples. Oh! that now in these days of grace he might melt them in love, that from their ruins, grateful incense might go up to Him. For in that day which shall "burn as an oven," there will be neither mercy nor love for those who have dwelt in ice palaces here, and trusted their immortality upon a treacherous foundation.—*Christian Intelligencer.*

We think of God chiefly when we are sorrowful. It would be well for us, and more profitable, perhaps, to remember Him in our pleasures, when we meet success, or feel in full strength, or press our children to our breasts, or when the rejoicing sunshine doth gladden us. We are more familiar with supplication than with thanksgiving, and that from ingratitude, and not because our unprovided wants are the more numerous. Every omitted thanksgiving detracts from our faith, and from its supporting power; and contributes also to render our communion with God a monotony of complaint and petition, a gloomy wearing of heaven, and ourselves with our selfish prayers.

"I Did as The Rest Did."

THIS tame, yielding spirit—this doing "as the rest did"—has ruined thousands.

A young man is invited by vicious companions to visit the theatre, or the gambling room or other haunts of licentiousness. He becomes dissipated, spends his time, loses his credit, squanders his property, and at last sinks into an untimely grave. What ruined him? Simply "doing what the rest did."

A father has a family of sons. He is wealthy. Other children in the same situation of life do so and so, are indulged in this thing and that. He indulges his own in the same way. They grow up idlers, triflers, and fops. The father wonders why his children do not succeed better. He has spent so much money on their education, has given them great advantages; but, alas! they are only a source of vexation and trouble. Poor man, he is just paying the penalty of "doing as the rest did."

The poor mother strives hard to bring up her daughters genteelly. They learn what others do, to paint, to sing, to play, to dance, and several useful matters. In time they marry; their husbands are not able to support their extravagance, and they are soon reduced to poverty and wretchedness. The good woman is astonished. "Truly," says she, "I did as the rest did."

The sinner, following the example of others, puts off repentance, and neglects to prepare for death. He passes along through life, till, unawares, death strikes the blow. He has no time left to prepare. And he goes down to destruction, because he was so foolish as to "do as the rest did."—*Golden Rule.*

POWER OF THE GOSPEL.—I may notice the most interesting fact, that just in proportion as men grow Christ-like in character, they become Christ-like in power. I believe that greater skill in medicine, greater attainments in science, are associated by an indissoluble law with greater grace in men's hearts. The fact is, Christianity is a glorious tree; and science and literature and power are the parasite plants that twine around it depending for support and endurance on it. This is the most delightful fact, that just as a country becomes Christian, that country excels in lordship over disease, over sea and land, and science and literature and philosophy. If you were now to institute a comparison between the nations of the earth you would find that the land that has more Christian light in it, has the most science, literature, philosophy, poetry, and genius in it too.—*Cumming on Miracles.*

To win a soul is your noblest prize; and the greater number you win, the greater and richer will be that "crown of rejoicing" which you will wear in the day of the Lord.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, OCT. 7, 1858

THE THIRD COMMANDMENT.

It is an established principle that the greater offense of any given class, includes all the lesser of the same kind; and any command which prohibits the greatest offense, extends its prohibition equally over all minor offenses of the same nature. Now it will be noticed that the ten commandments expressly forbid the greatest offense in each class; and it is this fact, that the greater includes the lesser, which gives to these commandments the exceeding breadth of which the Psalmist speaks, and that constitutes their *our* rule of life—"man's whole duty."

The third commandment, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain," forbids all light and irreverent use of any of the names by which God has revealed himself to us. The common swearer and the open blasphemer who will call down the bitterest curses on themselves or others, either in mirth or malice, are the first objects that present themselves to the mind upon reading this commandment. But we can easily perceive that the command extends still further, and forbids all trifling with the nature of the Deity, his perfections, his services and his government. Thus there are those who will make light of the services of piety and those who perform them. But they should ask themselves, Are these things in accordance with a divine command? They certainly are. Then they should consider, that, inasmuch as they ridicule them, they are making light of God's authority which enjoins them, and so far despising his name. And there are those who will trample on and rail at the observance of the Sabbath, as enjoined by the fourth precept of the decalogue, who should understand that they are thereby breaking two commandments instead of one. There are others still, who upon any little surprise will exclaim in an unthinking way, "Good Lord!" "Lord bless us!" &c., whom we can but regard as using language not lawful to utter in a trifling, careless manner.

According to the principle laid down at the head of this article, the third commandment must include all oath-taking which is unlawful in its nature; and should we find any practice existing under that name, which cannot be shown to be a violation of that commandment, we must consider it unexceptionable and unforbidden. A question naturally comes up in this connection upon which some remarks may be here expected. We refer to the subject of judicial oath-taking. Is it lawful or unlawful? right or wrong? As the mind of the reader will doubtless rest at once on the testimony of our Saviour, and of the apostle James, as containing an answer to this query, their declarations shall first claim attention. Says the Saviour, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil." Matt. v. 33-37.

We are doubtless all agreed that there are different kinds of oaths. Now in order to ascertain whether this testimony is applicable to the case in hand, we must look at the nature of a judicial oath, and also at the nature of the oaths to which Christ refers. A judicial oath, then, is defined to be, "A solemn action, whereby we call upon God, the searcher of hearts, to witness the truth of what we affirm." *Cruden*. "A solemn declaration or affirmation, made with an appeal to God for the truth of what is affirmed." *Webster*. With these definitions concur the Union

Bible Dictionary, and the Religious Encyclopedia; so that we may readily perceive what is universally understood by a judicial oath: it is calling upon God to witness to the truth of what we affirm. Every man who is qualified to testify on any point, knows whether he speaks the truth in regard to it or not. If there is anything which he does not know, anything of which he is uncertain, or ignorant, to this of course he cannot testify. But of things of which he has knowledge, he knows whether he speaks the truth or not; and to give solemnity to his declarations in the ears of those who hear, he appeals to God, who knows the secrets of all hearts, for the truth of what he utters. Let this, the nature of a judicial oath, be carefully borne in mind.

We next inquire, is this the kind of oaths to which our Saviour referred, in his declaration, Swear not at all? To endeavor to make a distinction, as some do, between swearing and affirming, and then contend that the former is wrong and the latter right, we consider altogether unwarrantable. To swear judicially, and to affirm in like manner, are alike in their nature. It is essentially the same act, though different terms are employed. If one is wrong, so, beyond all question, is the other. Further: To contend, in palliation of oaths, that our Saviour prohibited only certain kinds of swearing, and that we may swear by any kind that he has not enumerated, we consider also very fallacious. Of this class was Milton. He says that the injunction "does not prohibit us from swearing by the name of God,—we are only commanded not to swear by heaven, &c." *Christian Doctrine*, p. 582. But to this the Scriptures furnish a direct answer; for they tell us that whosoever "shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon." Matt. xxii, 22. It must be evident to all that every form of oath, of the class to which the Saviour refers, is prohibited by his testimony; therefore the only question we raise on this point, is in regard to the nature of the oaths to which reference is made. Were they the same as we now understand by a judicial oath? An examination of the testimony will doubtless satisfy us on this point.

The subject is introduced by referring to what was said by them of old time. "It hath been said by them of old time, Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all," &c.; that is, do not make any oaths of this kind. Mark that word, PERFORM. It is very significant. It reveals to us at once the nature of the oaths referred to, and shows us that it is something to be performed. Let us, refer to "them of old time," for testimony concerning it.

Num. xxx. 2. "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall do according to all that proceedeth out of his mouth." To vow a vow, and to swear an oath to bind the soul with a bond, seem to be one and the same thing. It must be to this text, and others like it, that Matt. v. 33 refers; for doing, or performing, is inseparably connected with the swearing. From this it appears that under the former dispensation people were permitted to vow, or bind themselves with an oath, to perform certain services unto the Lord, to do certain works, or confer certain gifts. If they performed these things according to their oath, all right; but if they did not perform them, then they forswore themselves according to the intent of the language quoted by the Saviour: "Thou shalt not forswear thyself, but shalt perform," &c.

This kind of swearing was simply permitted, not commanded, under the former dispensation. See Deut. xxiii, 22. "But if thou shalt forbear to vow, it shall be no sin in thee." But when they did vow, they were commanded, according to verse 21, not to be slack to pay it; for the Lord would require it of them, and it would be sin in them.

With many other things, the Jews had also overloaded and abused this privilege, if it may be called such, by their traditions. This the following testimony will show.

"That the Jews were notoriously guilty of common swearing, for which our Lord particularly reprehends them, and warns his disciples against, and that they swore by heaven, by earth, by Jerusalem, by the head, &c., the following extracts made by *Dr. Lightfoot* from their own writings, amply testify.

"It was customary and usual among them to swear by the creature. 'If any swear by heaven, by earth, by the sun, &c., although the mind of the swearer be, under these words, to swear by Him who created them, yet this is not an oath. Or if any swear by some of the prophets, or by some of the books of the Scripture, although the sense of the swearer be to swear by Him who sent that prophet, or gave that book, nevertheless this is not an oath.' *Maimonides*."

"They swore by the temple. 'When turtles and young pigeons were sometimes sold at Jerusalem for a penny of gold, Rabban Simeon ben Gamaliel said, By this habitation (that is by this temple) I will not rest this night, unless they be sold for a penny of silver.' *Cheruth*, chap. i." The above is found in Clark's note on Matt. v. 37, where also may be found instances (which we have not space to transcribe) of their swearing by heaven, by Jerusalem, by the altar, by the chambers of the temple, by the Lamb, by the Word, by the sacrifices, by the dishes, and by their own heads. Our Lord also rebukes them for their traditions on this subject in Matt. xxiii, 16-22. The cases of Jephthah [Jud. xi, 30-40,] and Saul, [1 Sam. xiv, 24,] furnish us with examples of rash oaths of this kind.

Against all this our Saviour interposes his. Swear not at all. Bind not yourselves by any oath to any performance. The reason of this is that circumstances over which we can have no control may hinder our accomplishing our purposes; and, besides, we have no right to offer as a pledge, what is not our own. Thus he says, "Neither by heaven, for it is God's throne." We have no right to pledge heaven for any service of ours; for we know not what we shall be able to perform; we have no control whatever over any event to cause it to come to pass. For the same reason we should not swear by the earth, nor by Jerusalem, nor by our own head. But why not by our own head? The Saviour tells us: "Because thou canst not make one hair white or black." That is, we have no power over it, nor over ourselves. We cannot add a cubit to our stature, nor make a hair white or black. We are not our own, and therefore have no right to offer our life as a pledge. Take an instance and see what it would have led to, had the individuals fulfilled their oath. We refer to those forty Jews, and over, who banded together and "bound themselves under a great curse," that they would neither eat nor drink till they had killed Paul, Acts xxiii 12-14. Here is an oath, we think, of precisely the same nature as those referred to by the Saviour on the mount. Now, had the object of these conspirators been a good one, they had no right to place themselves under such an oath; for they thereby offered their life as a pledge for an act which they did not know that they would ever be able to perform. And so it happened; for God's providence interposed and saved Paul; and then what a dilemma those villains were placed in: they must either break their oath or starve to death!

Thus for on Matt. v. 33-37, we have simply endeavored to show a distinction between judicial oaths, as now understood, and those referred to in this scripture—a distinction easily discernible by all, since all can see the difference between appealing to God as a witness to the truth of what we say and binding ourselves under oath in regard to certain acts which we are to do. In the one case we have absolute and perfect knowledge, and therefore run no risk in making it never so strong, and appealing to the highest Being in the universe for its truth. In the other the performance is entirely beyond our control. And we make this distinction under the firm conviction that it is warranted both by the language of the Saviour, and the passages of the Old Testament to which he refers.

Further remarks on this portion of Scripture, together with an examination of some other passages, time and space compel us to defer to another paper.
(To be Continued)

CHANGE OF HEART.

The question is sometimes asked me, Do you believe in a change of heart? as though we, who are constantly teaching that every real christian should "turn away" from those who have the "form of godliness, but deny the power thereof," could reject experimental or heart religion.

Certainly we believe in a change of heart, and such a change as will produce a corresponding change in the daily life and outward acts of the individual—a change of heart that will turn men from sin to righteousness, from breaking the commandments of God to keeping them.

The phrase "change of heart," I understand to be a figurative expression, signifying a change of the affections; and though not found in the teachings of Christ and his apostles, yet the idea doubtless is scriptural.

But the heart, or the affections, may be changed, and not for the better. Therefore when a person claims to have "met with a change of heart," it is proper to inquire whether the change has produced that love of God which keeps his commandments; for if the change is wrought by the Spirit of God, it will lead the person to submit to all the known requirements of his word. The people of Israel met with a change of heart when they turned away from the commandment of the living God and worshiped Baal. But it was a much better change when the Lord, through the instrumentality of Elijah, "turned their heart back again." When a person is converted to Spiritualism, his heart is changed, and he reverences those spirits which before perhaps he ridiculed. Such doubtless have "got religion," but it is not of the right kind; neither is any other religion of the right kind, that does not lead its votaries to obedience to the revealed will of God, as contained in his word.

Men may feel that they are right when they are actually wrong. Saul of Tarsus verily thought that he ought to do many things contrary to the name of Jesus of Nazareth. But though he felt that he was right, he was under the influence of a false religious zeal, fighting against God. He had a "zeal of God, but not according to knowledge;" and had he not changed his course on being enlightened, he would have been condemned, with all the religion he had. Just so it is now. Men may talk of a change of heart, and of the power of godliness in the soul; yet if it does not lead them to seek to know and do the will of God, it is all in vain. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of my Father which is in heaven." Matt. vii 21. Hence the apostles asked no man to "tell his experience;" but if he was ready to obey the Lord, they received him.

Those who obey the Lord "receive the gift of the Holy Spirit," and "are led by the Spirit of God." They do not deny the power of godliness. But those who profess to "have the power," and yet will not yield to the plain requirements of the word of the Lord, are led by some other spirit than that of the divine Author of that word. There are many spirits gone out into the world, and a mighty struggle between the true and the false is just before us. Every spirit that does not confess the word of God and its fulfillment down to the present time, is not of God.
R. F. C.

THOU SHALT SURELY DIE.

Gen. ii, 15. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. Verse 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

Verse 17. But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The point to which we wish to call attention here is the death threatened Adam. Our immortal-soul-friends stoutly insist that the *thou* addressed, refers to the intellectual man—or inside soul, and the sentence was it should die a *moral* death. But we fail to perceive any such idea existing in the text. The same *thou* which is threatened with death, in the preceding part of the verse is said to *eat*. "In the day that *thou* eatest thereof, *thou* shalt surely die." Now who has either the hardihood to assert, or acumen to prove, that the "*thou's*" here introduced have not one and the same meaning,—and do not refer to one and the same thing—viz., the *whole* man? And surely the intellectual *thou* cannot easily eat *material* food; still this must be so if the "*thou*" which "*dies*" is the immaterial soul, for this same "*thou*" did "*eat*" of the fruit of the tree of the knowledge of good and evil.

But let us apply the same kind of interpretation usually used in this text to others of like phraseology. Deut. xxxi, 14, 16. Here God says to Moses, "Behold the days approach that *thou* must die . . . Behold *thou* shalt sleep with thy fathers." Now if *thou* in Gen. ii, 17, means the soul entity, it means the same here also; and, consequently, if Adam's soul in Eden died a *moral* death, Moses' soul up on mount Pisgah must have slept a *moral* sleep!

Concerning the death Adam died, we believe that the *very day* he partook of the forbidden fruit he was *struck with death*, was "as good as dead," or began to die. The sentence was, "In the day that *thou* eatest thereof, *dying thou shalt die*." Here a dying condition is expressed. In chap. iii, 17-19, an exposition of the penalty is given. Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. . . . In the sweat of thy face shalt thou eat bread till thou return into the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return. By his transgressing he entailed upon himself a toiling, sweating, sorrowing condition and "sin when it is finished bringeth forth death."
O. W. A.

Letter from Bro. Ingraham.

BRO. SMITH: I have commenced a course of lectures in Dodgeville, Wis. The people seem to be anxious to hear. There are a few brethren in this place who are striving to obey God and keep his commandments. Strong opposition exists on the part of some. They are determined that the people shall not be humbugged by us, as they say; consequently they have sent for a noted man, a teacher in the Mineral Point Academy, to lecture against us. But Daniel's God is our God, and in him we hope to prevail.

The cause in the west has suffered on account of preaching the no-law heresy, and the spirit which is manifested by that party. If they ever enjoyed the Spirit of Christ, it is evident they have changed spirits, and are laboring under the spirit of Satan. I do not say this because I have hatred in my heart towards them. I wish them well in well-doing. I have often met with Mormons in Pennsylvania, and have had them attend my meeting, and have heard their preachers preach, and have witnessed their zeal and enthusiasm; and I must confess I see a striking similarity in the spirit manifested by these two classes. The meek, quiet, lovely Spirit of Jesus is not there. The Spirit of Christ is a strange spirit to them. Their God is not my God, and their rock is not my rock. The Third Angel's Message is all to me. It is salvation or damnation to the people of this age and generation. Oh, that men would listen to the last note of warning! Brethren and sisters, awake! the Lord is coming! Our warfare will soon be accomplished and the victory won!
WM. S. INGRAHAM.

Dodgeville, Wis., Sept. 27th, 1858.

Extracts from Schmucker.

REV. xiv, 6-12. Here are three angels successively flying in the midst of heaven; each of which represents

a whole set of gospel ministers, with a *patriarch of the Church*, a man of peculiar talents, and of an extraordinary portion of grace, at their head. These three angels are appointed to promulgate three distinct messages to the Church; and each patriarch makes his passage a *peculiar fundamental principle of doctrine*, which the Lord has enthroned in his mind, as being of the highest importance to the Church at that time. They also embrace and publish other principles of religion; but view them chiefly in reference to their general aim. By these characteristics they may be known to the Church and all their associates and followers, as they successively belong to each voice.

Verse 6. *And I saw another angel fly in the midst of heaven.* This then is not a celestial spirit; the gospel ministry among men cannot be committed to their care. He is the symbol of a whole number of gospel ministers, influenced by a patriarch of eminent distinction, who, perhaps, enjoys the assistance of a superior intelligence in the execution of his peculiar charge. He is termed, "*another angel flying in the midst of heaven*," by which words we are referred to a preceding one, in the order of this prophecy, who also flew in the midst of heaven; which can be no other than the angel of chap. viii, 13, proclaiming the three *woes*. The first proclaimed times of most severe afflictions, and these three publish salutary messages to the faithful followers of Jesus. This reference to the angel of chap. viii, 13, is also intended to advertise the reader, that this prophecy concerning the three angels, commences a new series of events, not in immediate connection with the preceding history of the Lamb and his company on mount Zion, as some authors, through inattention, have attempted to explain.

Having the everlasting gospel to preach to them that dwell on the earth. The original is, *an everlasting gospel*, without the definite article *the*; which some expositors have not observed, and therefore have explained this expression as referring to the word of God, or the gospel of Christ in general. By this word is meant the message of this angel, exclusively, which is called a gospel, glad tidings.

And there followed another angel saying. He followed the other angel in the midst of heaven and of course arose in the same central country of christendom. Of the first angel it is remarked with emphasis, that he proclaimed his everlasting gospel with a *loud voice*, so as to resound through the symbolical heaven; but this second angel is only represented as *saying* his message. See verse 9, and chap. xviii, 2. His communication was not so extensive, nor of such a nature, as required to be delivered with that divinely inspired enthusiasm and fervency as did the messages of the other angels.

[In a former extract it will be seen that our author notes the time, in the progress of the great apostacy, when the term *patriarch* began to be assumed by some of the bishops or elders of the church. Here he applies the same terms to the leaders in the angel messages. But we would adhere to the teaching of Christ, and call no man *father* upon earth.

R. F. C.]

Evidences of Genuine Conversion.

1. Do they cry out of sin, being burdened with it, as an exceeding bitter thing?
2. Do they fly from it as from the face of a deadly serpent?
3. Do they cry out of the insufficiency of their own righteousness, as to justification in the sight of God?
4. Do they cry out after the Lord Jesus to save them?
5. Are they tender of sinning against Jesus Christ?
6. Are his name, person and undertakings, more precious to them, than is the glory of the world?
7. Do they favor Christ in this world, and do they leave all the world for his sake? And are they willing (God helping them) to run hazards for his name, for the love they bear to him?

If these things be so, whether thou seest them or no, these men are coming to Christ.—*John Bunyan*

THE SECOND ADVENT DRAWETH NEAR.

Hark! a herald from on high,
Speaks to us in accents clear;
My laws no longer disregard,
The second advent draweth near.

The herald cries, Forsake your sin.
Forsake old Babylon so dear;
Come out, my people, saith the Lord,
The second advent draweth near.

The herald cries, Forsake the beast
Which long you've worship'd so sincere,
No longer bow at Pagan shrines,
The second advent draweth near.

The herald cries, Receive no mark
But that of God the Father dear.
And then immortal life you'll have,
When Christ the Saviour shall appear.

To us the message now has come,
And light and truth are shining clear;
We'll keep the Sabbath of the Lord,
Till Christ the second time appear.

MARAH.

Fasting.

Is it a duty in these last days, or is it not? Joel i, 14; ii, 15. If not, why then did God command it? Does the great God who is infinite who sees the end from the beginning, command anything that cannot be performed? If it is a duty to sanctify a fast, call a solemn assembly, &c., then why so loth to do our Father's bidding? Why not go readily about our duty, as faithful Abraham did when called to offer up his only son for a burnt offering? It was enough for him, that God had told him to do it. He did not stop to consult his own feelings, or whether he would have strength to perform his duty, but went right along, willing and obedient to perform his heavenly Father's will. He had faith to believe God would give him strength to perform what he in wisdom told him to do.

Dear brethren and sisters are we just what the Lord would have us to be? Have we overcome ourselves? Have we been enabled through grace to overcome the world, the flesh and Satan? If we have not, then let us humble ourselves, and afflict our souls in this day of atonement. We must have faith, for without it, it is impossible to please God. We must be faithful too, or we cannot enjoy the reward of the saints.

O if we were as sick of sin as we ought to be, we should think very little of our mortal bodies, or our ease. The glory of God should be our aim. Lord, what wilt thou have me to do? should be uppermost in our minds. We should strive to see ourselves in the light of judgment scenes; to see our fearful condition without holiness, without which no man shall see the Lord. Let us compare our lives with the spotless life of Jesus; our love and self-denial with His who left the realms of glory for us poor sinners, and say no more that it is hard to fast and weep and pray over our pride and poverty.

O brethren and sisters, awake! Arise and trim your lamps! See if you have oil in plenty; if not, delay not a moment to leave all earthly treasures, go to Jesus and buy. Give all, and buy the gold tried in the fire. Let us afflict our souls in this day of atonement.

S. C. COURTER.

West Windsor, Mich., Sept. 1858.

If any man hear my voice, and open the door, I will come in.

How sweet is the thought of Jesus standing at the door of his people's hearts, knocking for admittance. Will he knock there and never come in? No, it is because he intends to come in that he comes to the door of his people, bringing them some of the choicest blessings that can be found in heaven. He brings them because he is going to bestow them upon his mourning saints. What has he brought them? Think upon it. First of all here is gold tried in the fire. It is tried gold, therefore contains no base alloy, and can never be diminished. Wise Counsellor! Faithful friend!

He knew we needed this to fit us for the work as-

signed us in the closing scenes of the world's history. He knew that we should need this that we might stand unharmed when the wrath of an avenging God was falling upon a guilty world. He knew we should need it in order to abide the day of his coming, when the heavens and earth shall shake, the graves be opened, and he revealed in the glory of his Father, and all the holy angels with him.

And this changes our poverty to riches. Does Jesus pronounce us rich when he has given us this gold? Ah yes, "that thou mayest be rich." He speaks no unmeaning words. Rich in the sight of the Son of God! Rich in the sight of the angels! Excellent gold! Dear Jesus, and this thou didst procure for us with thy blood, and now bringest to us that we may take it at thy hand. Teach us, thy people, how to receive it. We have been poor long enough. Thou hast long waited to make us rich. We have heard thy voice at the door, we have mourned that thou wast without, and now with thine aid we open the door that thou mayest come in and sup with us and we with thee. Come in, thou heavenly Guest! Thou hast long waited to come in, and now that unbelief no longer keeps thee out, thou dost come in and unlade thy burden of heavenly treasures to our astonished view. And thou wilt teach us how to apply them to ourselves that we may be equipped and fitted to serve thee, ready and waiting to do thy bidding.

Throw open the door for Jesus to come in, my brethren and sisters! He desires to tarry no longer without. You desire the same. Then just let faith open the door, and he will be quickly in your midst. You will find that he is putting upon you the garment of his own righteousness, even white raiment, and you will be clothed. You will not be ashamed before the children of men. You will also find that your eyes are anointed; you will see that you may ask what you will, and it shall be given unto you. You will see that you have but just begun to love your fellow-men as Jesus loved them. You will see that those distinctions between the rich and poor, the high and low, that exist in the sight of men, but not in the sight of God, are vanished from your view also. You must follow Jesus in the work of laboring for the salvation of those from whom probation will soon be withdrawn. You will see how to do good and glorify your Father in heaven in every action of your life. You will see the clear and beautiful meaning of the word of the Lord as you have never seen it before. You will find how good it is to take no thought for the morrow; that it is easy and delightful to obey Jesus in all his teachings, and that his promises are yours.

Thus I have found it with myself, since Jesus came in at the door of my heart. Angels have heard me praise him, and I expect angels will hear me after another of God's repenting, believing, rising people praise him, as Jesus enters and they are refreshed from the presence of the Lord.

C. E. HARRIS.

Lunenburg, Vt., Sept. 1858.

LETTERS.

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

From Bro. Wright.

BRO. SMITH: It is with a deep sense of my inability that I attempt to address a few words through the *Review* to the dear saints scattered abroad. My heart has been made glad while reading the cheering exhortations which come to me through your truly valuable paper, from all parts of the land. May the same good spirit actuate me in this my first attempt, is my prayer. I can appreciate the full force of the language expressed in that beautiful Psalm, since I embraced the present truth, [Ps. cxxxiii.] "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head," &c. In our social meetings and our daily intercourse with each other, this should be the feeling of every honest heart. The Lord help us to love him with all our heart, might, mind and strength, and our neighbor as ourselves is my prayer.

About three months ago, Bro. Cornell and Lawrence

came to this place with the tent, and began proclaiming the Third Angel's Message and kindred doctrines. Evening after evening the truth was presented, as clear as the noon-day sun, to my mind and heart; and thank my God that he inclined my heart to receive it through the love of it; and I am now endeavoring by all the powers that God has given me, to practice it, do all his commandments that I may have right to the tree of life and enter in through the gates into the city. As soon as I decided, and took a public stand to keep the Sabbath of the Lord our God, then persecution commenced. I had given my name a few months previous to the M. E. Church, at which time, and onward to the time of my embracing the present truth, the hand of fellowship was extended in the warmest manner both by minister and laymen. But now the minister meets me in the street, and in an authoritative tone demands if I endorsed the views of the tent men, as he was pleased to call the tent brethren. I replied that I was in perfect sympathy with them, and requested him to take my name off the Class book. What ensued I will not dwell upon here. Suffice it to say, his brotherly love suddenly left him. For my part, in view of what I heard that day and the spirit manifested since, I feel to bless God that I have got out of Babylon, and can rejoice in the liberty wherewith Christ hath made me free.

Bro. Cornell has given a full report of the tent meetings. I believe God has raised up a church of devoted souls in Lapeer, that will be a terror to evil-doers and a praise to them that do well. May God in his infinite mercy help us to keep humble, and live very near to him. We are now busily engaged heart and hand in erecting a house to be dedicated to God and his truth. The Lord, willing, we expect to have it completed by the first of November. Bro. Cornell is with us, laboring in word and doctrine and cheering us by his presence and counsel. The Lord spare him in his labors of love.

Last Sabbath I listened to an excellent discourse on baptism by Bro. Cornell, after which eleven followed the Lord in baptism. It was a deeply solemn and interesting scene to me. To-day, by request, Bro. Cornell preached a funeral sermon five miles east of this place, in a steam saw mill, to a large and attentive audience. Subject, man's nature, state between death and the resurrection, and the final triumph over death and the grave, of those that have part in the first resurrection. It was clear and impressive. May the seed sown, bring forth an hundred fold. This afternoon, Bro. Lawrence filled an appointment northeast of this place. The Lord gave him great freedom on the perpetuity of the law. This was a subject well adapted to stir up investigation, as it was before a Protestant Methodist Class, where their minister had a few days previous, preached the law of ten commandments abrogated. I have had conversation with the class leader since; he tells me Bro. Lawrence has the truth, and spoke his sentiments. Let this scripture encourage the heart of every messenger: "Cast thy bread upon the waters and thou shalt find it after many days."

Bro. C. and L. work well together. C. plants and L. waters, and God gives the increase. I trust Bro. L. will give himself entirely to the work, for which God so evidently designs him.

"Strikel let every nerve and sinew,
Tell on ages, tell for God!"

I, for one, and I know I speak the sentiment of every honest heart that has embraced the truth in Lapeer and vicinity, feel to thank the Lord that he directed his messengers this way. The Lord enable us as a church to make a full consecration of all that we have and are to his service, that we may be sheltered in the day of his wrath, from the coming storm.

I desire the prayers of all those that keep the Commandments of God and the Faith of Jesus, that I may be accounted worthy to stand before the Son of man, and sing that new song with all the redeemed, on Mount Zion.

Yours in love of the truth.

GEO. WRIGHT.

Lapeer, Mich., Sept. 20th, 1858.

From Bro. Hakes.

BRO. SMITH: It is with pleasure that I now take my pen to give in my testimony on the side of truth. I am still trying to keep God's holy commandments and the faith of Jesus. I feel truly that the Sabbath is a delight, the holy of the Lord, honorable, and that in keeping it there is great reward.

The first and second Sabbaths of the present month I spent with the little church at Canaan. We had a precious time. It was a time that will not be forgotten by God's honest people. On the first Sabbath we met at the house of Srs. Eliza and Elizabeth Phelps. While reading a chapter to commence the worship of God, his Spirit seemed suddenly to come upon us. We had a precious, melting time. The Spirit of confession was upon us all. Our faults were confessed one to another, and we prayed one for another that we might be healed. In the afternoon God met with us in a wonderful manner. In answer to prayer Sr. Eliza Phelps was healed. She has been bound by Satan so that she could not walk for over eighteen years. During this whole time she could not bear her weight upon her feet, hardly for a moment, except by enduring the most excruciating pain. It is about six years since she gave up taking medicine, fully satisfied that she could gain no relief by using it. Last Spring she turned her feet from the traditions of men to the commandments of God and the testimony of Jesus, and now she is walking and praising God.

O how good God is! How mighty is his power! Now we can see by this that God is willing to hear and answer the prayers of those that love him and keep his commandments.

Come, brethren, let us arise and gird on the whole armor, that we may be able to fight the battles of the Lord manfully. Let us now put forth every effort to advance the cause of God—let us be willing to sacrifice for the cause of Christ. Remember what he sacrificed for us, how he left the realms of glory, yea, the very bosom of his Father, and took upon him our nature, was tempted in all points like as we are, yet without sin, how he suffered and died the ignominious death upon the cross, and all this too, that we might have eternal life through him; and if this is not enough to arouse us to action, remember the scene in the garden of Gethsemane, where our Saviour prayed until he sweat great drops of blood. It was not for himself he prayed, but it was for you and me that he struggled so earnestly. And if he is so interested for us, should we not be interested for ourselves? Yes, we must be, or we shall be lost.

Says the faithful and true Witness, I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

O brethren and sisters, let us heed this counsel, and buy of him the tried gold and white raiment that we may be clothed, that the shame of our nakedness do not appear. Let us buy the eye-salve that we may see our wretched, blind and naked condition. Let us watch and pray lest we enter into temptation, and that day come upon us unawares. Watch, then, for ye know not in what hour your Lord will come.

From your brother in hope of eternal life.

J. L. HAKES.

East Granville, Mass., Sept., 1858.

From Bro. Myers.

BRO. SMITH: We have great reasons for thankfulness and gratitude. The labors of Brn. Phelps and Hull, on their return from Crane's Grove conference, resulted in the addition of three to our little company of Sabbath keepers, and a favorable impression on the minds of others. We think that if there could be a faithful minister with us a short time, who would labor in faith and the power of present truth, others in the place would be brought to see the necessity of having their sins blotted out before the Saviour leaves the Sanctuary. But while we see some willing to believe and obey the truth, we see the enemy renewing his exertions. He has lost none of his enmity against the law of God, or his subtlety in the way of

presenting his deceptions. It is extremely painful to see what desperate efforts are being used to becloud and bewilder those who are desirous to obtain the truth. Those who stand fast, and fearlessly adopt the law of God as the rule of right, and live out the spirit of its holy precepts, will have to be called, chosen and faithful.

We also feel it a pleasure to heartily sustain the uncompromising course the *Review* has taken, to suppress the use of that noxious weed, tobacco, among Sabbath keepers. If any take the ground that it is not that which goes into the man that defiles, but what comes out of him—that is the very reason why we protest against the use of tobacco: for no man can use it without defiling himself, the place he occupies, and also be in danger of defiling those with whom he associates. We have long felt that every lover of cleanliness should be unflinching in their opposition to the use of tobacco.

Yours striving for life,

S. MYERS.

Phum River, Ills., Sept. 1858.

From Bro. Green.

BRO. SMITH: It has been about two years since I commenced to keep the Sabbath, and can truly say, it is a delight. The first Sabbath-keepers I became acquainted with, were Brn. Palmer and Dickinson with their families, at Jackson, Mich. They inquired of me if I kept the Sabbath. I told them I did; but they, seeing my mistake, inquired if I kept the seventh day. I replied that I did not. Then they began to instruct me in the Third Angel's Message. I went to work north of Jackson, taking with me some works on the Sabbath and Sanctuary, and spent a little time every day investigating this, to me, new doctrine. When the Sabbath came, I spent it in reading, determined to know which day we ought to keep. By the time the second Sabbath came, I was prepared to keep it to the Lord, and met with the brethren in Jackson for the first time, to share with them His blessing. As soon as I investigated the subject of the Sanctuary, I saw the harmony of the past advent movement, and rejoiced in the present truth. Dear brother, I have felt to bless God many times for directing me to this people. I can truly say the Lord has led me thus far, and I will bless his holy name.

I have been in Iowa about eighteen months; have lived with Bro. Everett. There has not been Sabbath-keepers enough to assemble here till Brn. Waggoner and Hull came with the tent, which was the answer to our prayers. Now there are thirteen who keep the Sabbath, and we have meetings every week. The Devil began his work, silyly, before the tent meeting closed; and his angels have been busy trying to prejudice the minds of those who have lately embraced the faith, against those who have borne the burden and heat of the day. But the elect will not be deceived; and I thank the Lord that he has opened the eyes of the brethren here, that they may not be ignorant of Satan's devices. I bless the Lord for his Holy Spirit that enlightens and unites us in the bonds of love.

E. GREEN.

Iowa City, Sept. 22nd. 1858.

From Sister Elmer.

BRO. SMITH: I wish to acknowledge the merciful hand of the Lord in sending Bro. Barr to this place about two weeks since, and also others from Connecticut, who gave evidence that they were the Lord's chosen. I feel that Bro. Barr's labors and pointed testimony to the little church here was indeed meat in due season. My soul has been drawn out in deep gratitude to God that his mercy is still extended to one so unworthy as myself. I feel for one that by the grace of God I will profit by the strait truths which I have heard. The Lord is in earnest with his people, and we must be in earnest with ourselves, if we would obtain the precious treasures which we are counselled to buy of the faithful and true Witness. O I am sad when I think how long the Saviour has been knocking at the door of my heart, and yet I have barred him out till his head is filled with dew, and his locks are wet with the drops of the night.

And while I mourn over my past unfaithfulness, I praise the Lord that I am yet rebuked and chastened. Why it is that mercy still lingers for me; I know not. I wonder at the longsuffering of the Lord; for I feel that my goodness has been as the morning cloud, and as the early dew.

I have resolved, and re-resolved, that I would know by happy experience what it was to have the Saviour come into my heart, and sup with me and I with him. At times rays of light from Jesus have greatly encouraged me to struggle on in this self-denying, cross-bearing, yet good way, and also increased my confidence in claiming the promises of God, for which I feel to praise his holy name. I believe that every honest child of God will soon emerge from the stupor into which they have fallen, and stand out in the clear light of his word, where their influence will tell decidedly for the cause of truth; and also that the time is not far distant when the servants of the Lord will return and discern between him that serveth God and him that serveth him not. Mal. iii, 18.

I am, I think, prepared to sympathize with such as are passing through trials; but I would not complain nor trouble you with the nature of mine, though they are peculiar. Suffice it to say that I have been, and still am, wading through fire and water, as it were; but I think of the following promise left on record, and am comforted: When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. Isa. xliii, 2. I would not shrink from trials. I feel that some of mine have been among my greatest blessings. If I can but know that my ways please the Lord from day to day, it is enough. I will not murmur, though the road through which I am called to pass be a thorny one. My trust is in the Lord. No other can deliver.

It is indeed cheering to my soul to hear through the *Review* from the scattered ones who are striving to make their way through to the kingdom, and also to hear of the progress and wants of the precious cause of truth. May the Lord speed on the work, and gather in the honest ones, is my prayer.

D. C. ELMER.

Ashfield, Mass., Sept. 13th, 1858.

OBITUARY.

BRO. SMITH: I write to inform you of the death of my sister, Melinda A. Barney, who fell asleep in Jesus, Aug. 24th, 1858, aged 29 years.

I embraced the Third Angel's Message last November. Old things passed away; the truth to me was new and glorious. I was not content to eat my morsel alone, but was much drawn out after my relatives; and through the goodness of God, was enabled to persuade this dear sister to go with me. She came out clear on the present truth last Spring, in April, and soon commenced keeping the Sabbath of the Lord, and in so doing was greatly blessed. She soon laid aside everything that would hinder her from running the christian race. She laid all on the altar at once, and seemed to be ready for any event. At the commencement of her sickness, we held a meeting at her house. As Bro. Gould was with us, he talked on keeping the commandments. We then had a season of prayer, in which my sister engaged most fervently. She said she saw heaven open, and the glory of God rested down upon her. We believed it was so; for we were much blessed. She took her bed soon after; was patient and perfectly resigned. On being asked, what if she should die, she looked up with a smile, and said she had given all up to the Saviour, and he would take care of the little ones she left behind, and they would soon be with her. Her husband, and three children, though young, deeply feel her loss. Myself and sister had been waiting for the ordinance of baptism to be administered to us, expecting some of the ministering brethren to be here soon.

"In glory immortal I hope soon to meet her,
Where sickness and sorrow and parting are o'er.
With all the redeemed, there with joy may I greet her,
With the King in his beauty to reign ever more."

JAMES MARVIN.

Scranton, Va., Sept. 6th, 1858.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. OCT. 7, 1858.

Eld. Williams' Article.

Wm. S. Ingraham: Last week's REVIEW, containing Elder Williams' article on the Jewish week and Christian Sabbath, was in the mail before your letter arrived, stating that the people were anxiously waiting for it. Well, they have it now; and they can judge for themselves whether he has confounded the Sabbath question and Sabbath-keepers in "fifteen minutes," as he boasted. We beg leave to suggest that the Elder's fifteen minutes are up, and the work is not accomplished. Therefore we think the woman he spoke of, who could do it in "ten," will have to take the stand; for we have somehow felt a consciousness ever since the reception of his article that it would take a person at least "five minutes smarter than he."

¶ We take the liberty to extract the following from a business note received last week from Bro. Loughborough. It relates to meetings in Republic, Ohio. We shall doubtless have a fuller report soon:

"Bro. White and myself have held three meetings there since returning to the place. The congregation was a perfect crowd, in a large meeting-house, and the deepest interest was manifested. We have sold, in all over \$40 worth of books in Republic; Many have come out on the Sabbath."

Jewelry.

A CORRESPONDENT wishes an answer to the following question: "If it was right for the Children of Israel to wear jewelry, (see Ex. iii, 22; xi, 2; xii, 35,) is it not right for Christians of the present day to wear it?"

Answer. We have no evidence that God designed that the Children of Israel should wear the jewelry which they took from the Egyptians. Concerning the justice of this transaction between the Israelites and the Egyptians, we presume no doubt is entertained. Two reasons may be offered why God should command them to take this booty, and why they should do it:

1. The whole body of the Israelites, say 600,000 working men, had performed hard service for the Egyptians for many years, without any remuneration. Something was their due. Hence God instructs them to demand jewels of gold and silver. The term rendered "borrow," Dr. Clarke says is very improperly translated. It should be ask or demand. And so the infidel's charge against the God of the Bible for causing his people to borrow from the Egyptians under pretense of returning it to them again, when he knew they never would, falls to the ground. The people were about to leave the land, and they probably, asked or demanded some remuneration for their services; and the Lord gave them favor in the sight of the Egyptians, and they gave them such things as they required. But had an accurate account been rendered, the Egyptians would probably have found themselves in long arrears to the Israelites when they left the land.

2. This very gold, &c., which they took from the Egyptians, would be wanted in a few months afterwards in the construction of the Sanctuary, to which we find it was liberally contributed, Ex. xxxv, 22.

We have said that we have no evidence that God designed that they should wear the jewels taken from the Egyptians. It is true the women had got on some earrings; Ex. xxxii, 2, 3; and it is also true that the people made a golden calf; and perhaps they were only exchanging one sin for another more heinous, when they took the gold from their ears, and transferred it to a golden calf. At any rate the example of a people so easily given to idolatry, must be considered a questionable pattern for Christians to follow in all particulars.

But suppose people were permitted to wear jewelry in those ancient days, when, on account of the hardness of their hearts and the ignorance of the times, there were many things that God winked at, [Matt. xix, 8; Acts xvii, 30,] how shall this affect us? Another dispensation has dawned upon the world since then; and we are to inquire what new facts its light reveals to us, and how far its precepts curtail the indulgences of the old. Now two apostles bear direct testimony on the question at issue. First, Paul, 1 Tim. ii, 8, 9. "I will . . . that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or gold or pearls or costly array." Second, Peter, 1 Epis. iii, 3. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

When these apostles tell the women that their adorning should not be the wearing of gold, &c., they certainly do not mean that it should be. So far as their testimony is believed and received, no comment of ours can be necessary.

¶ Is it proper in our social or public prayers to say, "My Father," since Jesus has directed, that in our secret prayers we should say, "Our Father." R. V. C.

The Lock.

A LOCK was shown to Gotthold, constructed of rings which were severally inscribed with certain letters, and could be turned round until the letters represented the name of Josus. It was only when the rings were disposed in this manner that the lock could be opened. The invention pleased him beyond measure, and he exclaimed: "O that I could put such a lock as this upon my heart!" Our hearts are already locked, no doubt; but generally with a lock of quite another kind. Many need only to bear the words Gain, Honor, Pleasure, Riches, Revenge, and their heart opens in a moment, whereas to the Saviour and to his holy name 't continues shut. May the Lord Jesus engrave his name with his own finger upon our hearts, that they may remain closed to worldly joy and worldly pleasure, self-interest, fading honor, and low revenge, and open only to him.—*Sol.*

APPOINTMENTS.

PROVIDENCE permitting, we will hold General Meetings as follows:

In Brookfield, at Bro. Abbey's, 16th and 17th; near Mansville, Jeff. Co., in the evening of the 19th, and at 10 o'clock, A. M., the 20th. JAMES V. HITE.

J. N. LOUGHBOROUGH.

¶ Bro. and Sr. White design spending Oct. 23d and 24th at Buck's Bridge; the evening of the 26th near Rouse's Point, where Brn. Taylor and Whipple may appoint; the 30th and 31st, in Vermont, where Brn. Bingham and Churchill may appoint; Nov. 6th and 7th, near Washington, N. H., where Brn. may appoint; 13th and 14th, at Worcester, Mass.

If brethren in New England desire meetings as above, they will please give appointment of the definite place in the REVIEW immediately, and address us at Hubbard's Corners, Madison Co., N. Y. If they wish the labors of Bro. J. N. Loughborough, they will please address him at the same place, and he will probably accompany us to the above named places.

J. W.

PROVIDENCE permitting Bro. M. E. Cornell will meet with the churches as follows:

In Parma, Mich., Thursday, Oct. 7th, evening.
Jackson, Sabbath, Oct. 9th.
Green Spring, Ohio, Oct. 13th.
Republic, Ohio, Oct. 15th, and continue several days.
Gilboa, Sabbath and First-day, Oct. 23d and 24th.
Lovett's Grove, Oct. 30th, commencing Friday evening and holding over Sabbath and First-day.
Portage, Nov. 2d.

PROVIDENCE permitting I expect to commence a course of lectures in Middleville, Barry Co., Mich., Oct. 12. J. B. FRISBIE.

Business Items.

M. M. Osgood: We have a good supply of Hymns for Youth and Children on hand.

¶ THE P. O. Address of J. Lindsey, is Monroe, Green Co., Wis.

P. Brown: Your paper is on the free list.

Receipts.

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

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A. D. Lane, 1,00,xiii,1. E. Wood, 0,25,xiii,6. M. J. Olds, 0,25,xiii,6. Mrs. S. A. Colgrove, 0,25,xiii,6. Thos. How, 1,00,xiii,15. Wm. Smith, 1,00,xiv,1. Saml. Kingston, 1,00,xiii,1. A. friend, (for E. Simmons), 100,xiv,20. J. Lindsey, 0,75,xiii,1. G. W. Newman, (0,50, each, for Mrs. E. Albro and Mrs. M. Newman), 1,00, each to xiii, 20. Mrs. J. Gibson, 0,50,xiii,20. Mrs. J. Kelley, 0,50,xiii,7. S. Warner, 1,00,xiii,1. L. M. Ricker, 0,54,xii,20. F. V. Bogue, 0,50,xiv,2. Wm. Johnson, 4,64,xv,1.

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