

Advent Review, AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
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WELL SPENT HOURS.

"And what, O! what is good?"
'Tis first to seek the favor of thy God;
Let thy will blend with his, and honor him
By walking in the way thy Saviour trod.

And then it is whate'er
Tendeth to raise thy heart and hopes on high,
Or to make others happier here
On earth to live, and peacefully to die.

Go wipe from sorrow's eye
The burning tear, go aid the poor and lone,
Visit the sick, the stricken mourner cheer,
And O! of Jesus tell the erring one.

Or it may only be
A cup of water to some wanderer given,
A word, a smile, but 'twill be written, Good!
On the great record of thy life in heaven!—Sel.

A FEW THOUGHTS ON 2 COR. V, 1-4.

"FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

This scripture is held up by those who teach the double entity of man, as being a strong hold for their position. It is thought to teach that when one man dies, another steps out of him and goes off to a house in the heavens. But I have looked at it in every way that I can, and examined every point as critically as I am capable of doing, but fail to gather any such idea from it.

Admitting the above position to be true, this text proves too much: immortal-soul-ists will not go all the way with it. They explain the "earthly house" to be the body, while that which dwells in it is said to be the soul. That being the case, the eternal house which is "in the heavens" must be a body which the saint puts on when he goes to heaven. But that which is in heaven which the saint puts on at death is eternal. Therefore when the saint puts off "this mortal coil," he puts on an eternal body in the heavens. Now where is the utility of the resurrection, as we have got eternal houses (bodies) without it?

Paul did all he did, with reference to the resurrection. Phil. iii, 11. But when that event is brought about, Paul, as this view has it, will be in heaven inhabiting another body. And when his mortal body is quickened, (Rom. viii 11,) alas! he will find no soul for that, for the soul has gone off to inhabit an eternal body in the heavens, and

poor Paul must travel the long lines of eternity without a soul. That borders somewhat, I should judge, on no-soul-ism, unless we take the position that the "we" (plural) that are in this earthly house, means two or more souls for every body, and thus have two or more Pauls in the resurrection.

Let us now compare scripture with scripture, in order to learn what the "tabernacle" is, which is to be dissolved. Paul says it is the "earthly house" (or home). Were we not biased by tradition, we should gather from that text that Paul meant the earth. What, says the objector, is the earth going to be dissolved? It is. See 2 Pet. iii, 10, 11. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." Here Peter declares that all these things shall be dissolved. All of what things? I answer, all the elements, and the earth. This is the "tabernacle" which must be "dissolved."

We next inquire, What is the building of God? It cannot be a new body; but if the old tabernacle is this earth, our dwelling-place here, the new one must be our dwelling-place above—the new city. Peter says, "Nevertheless" (that is, notwithstanding the present elements and earth are going to be dissolved) "we, according to his promise, look for a new heavens and new earth wherein dwelleth righteousness."

This promise is found in Isa. lxxv, 17-19. "For behold I create new heavens and a new earth. . . . I create Jerusalem a rejoicing" &c. Paul's testimony is that we have an eternal house "in the heavens." This is the city which Abraham looked for, "whose builder and maker is God." Heb. xi, 10. It is evident that Christ has gone to prepare a place for us, [Jno. xiv, 1-3], and that the place which he has gone to prepare will come down from God out of heaven. Heb. xiii, 14; Rev. xxi, 2, 10.

"Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. This earth with all its appurtenances must pass away. But the "building of God," the house which is in heaven, the city which hath foundations, which Abraham looked for, is eternal.

"For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Here Paul represents all who are in this tabernacle as groaning, not for death, not to be unclothed, but "clothed upon, that mortality, (death,) might be swallowed up of life. Mortality will not be swallowed up of life at death—death is the event which gives mortality a complete victory. It is not until the dead are raised, that mortality is swallowed up of life. "Then," says Paul, shall this mortal put on immortality, then shall this corruptible put on incorruption." 1 Cor. xv, 52-54. "We groan earnestly." Yes! not only we, but the "whole creation;" and we travail in pain together until now. But this groaning is not for death, but for the redemption of our body." Rom. viii, 23.

May the time soon come when our body shall be redeemed, and we be permitted to enter our eternal house.

M. HULL.

TEMPTATION.

SATAN goeth about as a roaring lion seeking whom he may devour. He knows that the sins of the saints will be heaped upon his own head, and that he will have to suffer for the iniquity he has caused. This, with the hatred he bears toward Jesus, causes him to be constantly seeking to draw the saints into sin. He is very artful for he cannot compel them to disobey against their will, but he can induce them to gratify their own carnal desires, thereby causing them to break the law of God; for the carnal mind is not subject to the law of God; then he can taunt the blessed Saviour with the crimes of his saints. He stands accusing the saints thus night and day, but praise the Lord he will soon be cast down.—Temptation is not of God, for he tempteth no man: but he maketh the wrath of man to praise him, also the wrath of Satan is made to do the same, for it tends to purify the saints and fit them for obedience in the glorious kingdom of God.

Do not despair dear tempted one, for God's people must be tried as gold in the fire, and you will come forth seven times purified. Blessed is he that endureth temptation; hold on a little longer—Jesus is coming, and then—farewell thou tempter, adieu temptation, for thy bands shall no more encompass me; thy seductions will be vain, and thy lying promises will recoil upon thine own head. We must overcome temptation by the blood of the Lamb and the word of our testimony, and perchance the Lord will give us a place with the 144000 when Jesus comes. Sore trials await us before our deliverance, but the trial of our faith will work out for us a far more exceeding and eternal weight of glory. When temptations assail you think of the agony of Jesus, the pierced hands and feet, the crown of thorns, the mocking and spitting, and of his pleadings with the Father for you—O think of the crown of life, the city of gold, the paradise of God and the never ending life, and say, Away thou tempter, for I will keep the commandments of my God.

E. B. SAUNDERS.

SOBRIETY.

AMONG the numerous graces given for the benefit and perfection of the gospel church, sobriety is not without its prominence; and in the development and formation of Christian character, it is certainly according to inspiration of the utmost importance. And if ever there was a time when this principle should be fully developed, it is the present. The world has become so poisoned with pride, fashion, frivolity, light and trifling conversation, and love of the world, that unless the child of God becomes fully fortified against it by the graces of the Spirit, he is liable to be overcome.

The definition of sobriety, is, temperance, calmness, seriousness, &c., hence out of it grow principles that are of incalculable benefit to those who would be pure in heart. Says the apostle, "Let us watch and be sober." I have found in the course of my religious observation that some seem to have stumbled here. They formed the idea that christians must always go with their heads bowed down like a bulrush; must seldom smile, and must be a disconsolate, dejected people. But this is a mistake. Christian sobriety does not

lead in this direction. If any people on earth have reason to lift up their heads and rejoice it is the people of God. It is not that joy that addresses itself to the outward senses like the joys of earth, but that calm, peaceful, heart-felt joy that gushes from a soul renewed by the power of divine grace.

Sobriety addresses itself not only to outward actions, but to the conversation, and thoughts, and individuals in various stations in life. For the grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world. Titus ii, 11, 12. Here it is introduced as a stepping stone to the relinquishing of sin in all its forms, and fits up the soul to receive the blessed hope, &c.

Said Festus to Paul, Much learning hath made thee mad. But he said, I am not mad most noble Festus, but speak forth the words of truth and soberness. Acts xxvi, 25.

The apostle in speaking of a bishop says that he should be a lover of good men, sober just, holy, temperate. That the aged men must be sober, grave, temperate, sound in faith, in charity, in patience. Young men likewise exhort to be sober-minded. In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair or gold or pearls, or costly array, &c.

Dear brethren and sisters, are we fully awake to this subject? The apostle exhorts us not to sleep as do others, but to watch and be sober. We are living in a time when God calls upon the church to arise and put on sobriety; and may God grant that we come behind in no gift waiting for the coming of our Lord Jesus Christ. Let us add to our faith all the gifts and graces of the Spirit; for so an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"None but holy ones shall enter,
Through the pure celestial gates."

F. GOULD.

B. Brookfield, Vt.

LOVE is founded in justice. We cannot love with complacency the unjust; that is, we cannot take pleasure in them and love them as unjust. We see in them the work of God in ruins; we love them as the creatures of God, while we hate the image of Satan as therein developed; and the more we see the image of God stamped upon them, the more we love them; because it is safe to love a just person, just at heart. Such a one loves his neighbor, respects his rights, his feelings, his interests; will foster them, not infringe upon them. He is a true friend; for he cannot be false; for he is just. The perfect law is his rule; therefore there is no such foundation for true friendship as this just and perfect law. J. C.

Why art Thou Cast Down.

YEA, Christian, wherefore? Does not each promise still stand up, an unscathed pillar, upon the summit of which shines the pure, soft light of heaven? Are not God's strong-winged angels still all—aye, ALL—ministering spirits to the heirs of salvation? Does not Jesus still live, and does he not bear your name upon his heart as he maketh intercession? Is he not your sympathizing friend? And does not God reign? Shall not the Judge of all the earth do right? Is there not a home of sweet, sinless rest, where the battling soldiers of the cross shall by-and-by be crowned? Then why cast down? Right shall yet triumph. Dry up your tears. Look up—up! GOD REIGNS. There is enough in these two words for faith to fasten upon to give a present and permanent victory. Cheer up, and honor God by trusting in him. "Let the children of Zion be joyful in their king."

"Live on the field of battle,
Be earnest in the fight;
Stand forth with manly courage,
And struggle for the right."

A. JUDSON'S LETTER.

To the Female Members of the Christian Churches in
United States of America.

DEAR SISTERS IN CHRIST:—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those, whom of all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity; professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I beg you will bear with me) which has, in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church; and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported and perhaps opposed by some of my coadjutors. I confined my efforts therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments, before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of the mission house, stopped in the middle of the street to array themselves anew.

In the mean time I was called to visit the Karens, a wild people, several days' journey to the north of Maulmein. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen woman, I counted between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags, inclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, consisting of the fashion and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their country women. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. ii, 9, and read these words of the inspired apostle: "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from him. Again I considered that the question

concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way.

I considered Maulmein, and the other stations; I considered the state of the public at home. But "what is that to thee? follow thou me," was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, supported or deserted, successful or defeated, in the ultimate issue.

Soon after coming to this conclusion, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read the apostle's prohibition. She looked again and again at her handsome necklace, (she wore but one,) and then with an air of modest decision, that would adorn beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, *I love Christ more than this*. The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmein, and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward in my face, and declared, that at Maulmien he had actually seen one of the great female teachers wearing a string of gold beads around her neck!!!

Lay down this paper, dear sister, and sympathize a moment with your fallen missionary. Was it not a hard case? Was it not cruel for that sister thus to smite down to the ground her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. She was not aware of the mischief she was doing. However, though cast down, I was not destroyed; though sorely bruised and wounded, I endeavored to maintain the warfare as well as I could. After some conflict the enemy left the field, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold beads. To her I related my adventures—to her commiseration I commended my grief. With what ease and truth too, could that sister reply, Notwithstanding these beads, I dress more plain than most ministers' wives and professors of religion in our native land. Those beads are the only ornament I wear; they were given me when quite a child by a dear mother, whom I never expect to see again; (another hard case;) and she enjoined it on me never to part with them as long as I lived, but to wear them as a memorial of her! O ye Christian mothers, what a lesson you have before you! Can you, dare you, give injunctions to your daughters, directly contrary to apostolic commands? But to the honor of my sister, be it recorded, that as soon as she understood the merit of the case, and the mischief done by such example, off went the gold beads; she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission and all others must be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out to take the place of those who are removed by death, and to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them, with the most prying

curiosity, regarding them as the freshest representations of the Christian religion, from the land where it flourishes in all its purity and glory. And when they see the gold and jewels pendant from their ears, the beads and chains encircling their necks, the finger rings set with diamonds, and rubies, the rich variety of ornamental head dress, "the mantles and the wimples and the crisping pins," (see the rest in Isa. iii.) they will cast a bitter, reproachful, triumphant glance at their old teachers, and spring with fresh avidity to repurchase and resume their long-neglected elegancies:—the cheering news will fly up to the Dah-gyaing, the Laing-bwai, and the Sal-wen;—the Karenesses will reload their necks and ears, and arms and ankles;—and when after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the center of the assembly, more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the Devil. If, on the other hand, you divest yourself of all meretricious ornaments, your sisters and daughters who come hither will be divested, of course; the further supplies of vanity and pride will be cut off; and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters,—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, What is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish sentiments of vanity and pride? And is it not the nature of these sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest that these questions will not be answered so faithfully in the midst of company as when quite alone kneeling before God.

2. Consider the words of the apostle quoted above from 1 Tim. ii, 9: "I will also that women adorn themselves in modest apparel, with shamefacedness, and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" I do not quote a similar command recorded in 1 Pet. iii, 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded? Yes, and nearly every command in scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

O Christian sisters, believers in God, in Christ, in a heaven and a hell! and can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in the future. And be not content with in-

dividual exertion. Remember that union is strength. Take an example from the temperance societies, which are rising in their might, and rescuing a nation from the brink of destruction.

Unite, Christian sisters, of all denominations, and make an effort to rescue the church of God from the insidious attacks of an enemy which is devouring her vitals. As a counterpart to the societies just mentioned, may I respectfully suggest that Plain Dress Societies be formed in every city and village throughout the land, recognizing two fundamental principles—the one based on 1 Tim. ii, 9—all ornaments and costly dress to be disused; the other on the law of general benevolence—the avails of such articles, and the savings resulting from the plain dress system to be devoted to purposes of charity. Some general rules in regard to dress, and some general objects of charity may be easily ascertained and settled. Minor points must of course be left to the conscience of each individual. Yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestions, that in such discussions you are conversant about small things. Great things depend on small; and in that case, things which appear small to short-sighted men, are great in the sight of God. Many there are who praise the principle of self-denial in general, and condemn it in all its particular applications as too minute, scrupulous and severe. Satan is well aware that if he can secure the minute units, the sum total will be his own. Think not anything small which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace, for Christ's sake, may involve consequences which shall be felt in the remotest part of the earth, and in all future generations to the end of time, yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burned up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame; as will preserve from the evil threatened. The severest path of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends. All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will in many cases be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in this cause. Fix it in your hearts, that in this warfare the Lord Jesus Christ expects every woman to do her duty. There is probably not one in the humblest walks of life but would, on strict examination, find some article which might be dispensed with for purposes of charity, and ought to be dispensed with, in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but let every individual go forward, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed will be laid in the grave before it can ever reach their eyes. We shall soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. Will you then wish, that in defiance of his authority you had adorned your mortal bodies with gold, and precious stones, and costly attire, cherishing self-love, vanity and pride? Or will you wish that you had chosen a life of self-

denial, renounced the world, taken up the cross daily and followed him? And as you will then wish you had done, DO NOW.

Dear sisters, your affectionate brother in Christ.

A. JUDSON.

Maulmein, Oct., 1831.

Has the Messiah Come, or do we still Look for Another.

THIS startling question is embraced in a "proclamation" just issued by the Jews of New York in the form of a neatly printed handbill, and posted up in various parts of the city. The papers all copy it, but do not seem to understand what it means:

"Eighteen hundred years have now nearly passed since our beloved land—the heritage God gave to our Fathers and to us their posterity for an everlasting possession—has been wrested from us by cruel and bloody idolaters. During that long period we have remained scattered and captives among the Gentiles. We have suffered the most cruel persecutions on account of our faith. We have long prayed and hoped for the coming of that Great Deliverer, whom the God of Israel has promised to send to restore us and to re-establish the Throne of David. This hope, in the minds of many, is now beginning to be shaken. Some, because the fulfilment of these promises has been so long delayed, deny the truth of God's Word altogether. Many have already forsaken us, and have enlisted under the banner of Infidelity. Hundreds of others are embracing the religion of the crucified Nazarene. Is it not then most important for every one of us to ask himself the question: Has the Messiah come, or do we still look for another? Rabbis, answer! Teachers of Israel, to the Rescue! The faithful ones in Israel demand it!"—*Sel.*

THE HAND THAT SAVES US.—Two painters were employed to fresco the walls of a cathedral. Both stood on a rude scaffolding, constructed for the purpose, some forty feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and, in admiration, stood off from the picture, gazing at it with intense delight.

Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he neared the edge of the plank on which he stood. At this critical moment his companion turned suddenly, and, almost paralyzed with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush flung it against the wall, splattering the picture with unsightly blotches of coloring.

The painter flew forward, and turned upon his friend with fierce upbraidings; but startled at his ghastly face, he listened to his recital of danger, looked shuddering at the dreaded space below, and with tears of gratitude he blessed the hand that had saved him.

Just so, we sometimes get absorbed upon the pictures of the world; and, in contemplating them, step backwards, unconscious of our peril, when the Almighty in mercy dashes out the beautiful images, and draws us, at the time we are complaining of his dealings, into his outstretched arms of compassion and love.—*Sel.*

MUSIC! There is something very wonderful in music. Words are wonderful enough: but music is even more wonderful. It speaks not to our thoughts as words do—it speaks straight to our hearts and spirits, to the very core and root of our souls. Music soothes us, stirs us up: it puts noble feelings into us; it melts us to tears, we know not how; it is a language by itself, just as perfect in its way as speech, as words: just as divine, just as blessed.—*Kingsley's Sermon.*

A MAN must be a very holy man, before he is fit to preach a controversial sermon.—*Sel.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, AUG. 11, 1859

THE WINDS HELD.

Just as we were going to press last week, the news came that peace had been concluded between the emperors of France and Austria. This is apparently reliable. So the war that so suddenly blazed forth in Europe, is as suddenly quenched. This is an event for which none were looking. Such a result never entered into the calculations of those who undertook to speculate upon the probable future. The only issue upon which human sagacity and foresight could calculate, was a long-continued, fierce, and wide-spread war. As Lord Derby remarked in the commencement of the struggle, "He greatly underrates the magnitude of the danger, who supposes the war will be confined to Italy. It will be a war, in the first place, of the most sanguinary description, because a war of principle and of passion. It will not be a war between two great nations contending for some definite object, but a war exciting the most violent passions, and once begun in Italy, it will extend far beyond the limits of that country. Other passions will be roused, other interests will be touched, other nations will be called upon to interfere, and war originating in Italy, will certainly, at no distant period, extend far and wide, wrapping the whole of Europe in one general conflagration."

The "London Times" also speculated largely upon the magnitude and extent of the struggle. But contrary to all expectation, the flood of war is suddenly arrested; peace is concluded; and the emperor of the French returns in triumph to his capital, leaving the world to speculate upon the dark and hidden counsels by which he moves, as before they had speculated upon the probable issue of the "coming struggle."

To the student of prophecy, however, there is nothing strange in this unexpected turn of affairs. Not looking for the fall of Babylon in the burning of Rome, he will not be in the least chagrined by the course of Napoleon III. He reads Rev. xi, 18, and chap. vii, 1-3, and knows that there will come a time in this world's history, when the nations will be filled with emotions of hatred and anger towards each other, and yet be in a measure restrained in their acts of hostility; for "wind" is the symbol which inspiration uses for strife and commotion among the people. Dan. vii, 2, 3; Rev. xvii, 15. He knows that this time will be in the last days; for it is just before that period when an innumerable company will assemble before the throne, and ascribe praise to their God and to the Lamb. Rev. vii, 9, 11. And knowing that the last days are upon us, he expects to see this restraining power manifested among the nations of the earth. He looks to Europe and does see it, in the sudden and unaccountable suspension of the Italian war. Thus prophecy is fulfilled, and those who wait for the consolation of Israel, are confirmed in their hope.

It may be true, as is now generally thought, that the action of Louis Napoleon has sown the seeds of dissension and apparently interminable wars in the future; but this does not in the least affect the application we now make; for the struggle is for the time being suspended, and the issue staved off. Indeed, that the attempt the nations now make to wreak their vengeance on each other, would contain the seeds and germs of future strife, is what, upon consideration, we might expect; for the time will of course come when no check will be imposed upon their warlike proclivity. The restraining mandate covers only the time occupied by the sealing of the servants of God; [Rev. vii, 3]; and when that work is accomplished, it expires by its own limitation. The "winds" will then blow, the nations vent their anger unrestrained, and finally drink the unmingled wrath of God. Rev. xi, 18; xv, 1.

Brethren, how are we improving this favorable time for work, and discharging the responsibilities that rest upon us? Once the Lord suspended the laws of nature in behalf of his people, and gave Israel, with Joshua at their head, time to avenge themselves upon their enemies; and we may be assured that that time when the moon stayed and the sun hastened not to go down about the space of a whole day, was well and thorough-

ly improved by those for whose benefit it was designed. But a power as far as that above human influence, and almost as marked, is now exerted upon the nations of the earth. Shall we then suffer ourselves to lie down in supineness and sloth, when everything seems waiting for us to fulfill our mission? No, no.

"See, brethren, see, how the day rolls on,
Quickly will the Saviour come.
Hark! hear the sound, he will appear,
Sweetly falls upon the ear.

Then, haste, let us work till the daylight is o'er,
Our hearts filled with love as we row to the shore,
Our earthly labor being done,
How sweet the christian's welcome home."

THE NEW AND SUPERIOR CODE.

We who believe in the perpetuity of the ten commandments, are accused of endeavoring to place upon the necks of the disciples "a yoke which neither our fathers nor we were able to bear." We are accused of sustaining a law which is a curse to man. We are accused of falling from grace, and bringing people into a bondage not consistent with that "liberty wherewith Christ hath made us free." And if we ask what has become of the ten commandments, and where we now find our rule of moral obligation, we are told that the gospel furnishes us a better and a higher code.

Let us then inquire, since there is such a vast distinction between the ten commandments and the gospel code that while one is a law of liberty the other is a yoke of bondage, what this distinction really is. Those who believe that the ten commandments are abolished, being superseded by the gospel, claim nevertheless that all these commandments, excepting the fourth, (notwithstanding the second is nowhere by itself enjoined in the gospel,) are binding upon christians in the present dispensation. There is no new principle of morality brought to light in the gospel; and the only difference between the ten commandments and gospel requirements is that the Sabbath is left out of the latter. The Sabbath then is the only distinctive feature of the ten commandments as compared with the gospel; and hence it is this commandment alone that renders that code obnoxious to all the epithets that are bestowed upon it. Mark well this point. Everything turns upon the Sabbath. It is the Sabbath which is the galling yoke of bondage; the Sabbath! which the good of old were taught to call a delight, the holy of the Lord and honorable, which is a curse to man! the Sabbath which leads us to fall from grace! And the liberty wherewith Christ hath set us free, is freedom from the Sabbath! Even so, according to the preaching of our opponents. But there is one point more we wish to look at. We should not suppose that, such being the nature of the Sabbath, these people would tolerate the semblance of such an institution in their creed or practice. But stop! Physiology has demonstrated that the human constitution needs a Sabbath, or at least one day in every seven, as a day of rest. So then, it seems, the gospel in bestowing its superabundant liberty upon the christian, really robbed him of an institution that was necessary to his physical well-being; and men have had to remedy this defect, this improvement upon David's perfect law! [Ps. xix, 7,] by setting up again the institution, (in all its external features,) which the gospel removed as a grievous yoke of bondage! A glance at existing facts also shows that the Sabbath institution is as necessary to the moral, as to the physical interests of man. The whole matter then resolves itself into the following shape: That which the holy prophets could esteem "a delight, the holy of the Lord, honorable," was what rendered the old law a yoke of bondage and a curse to man. This institution Christ removed as not in accordance with gospel "liberty." But lo! it is found that the physical well-being of the human race, as well as their religious interests, cannot dispense with it; and so men have had to come to the rescue, and remedy the defect by bringing back, through church councils and national laws, that institution which divine wisdom blotted out as a burdensome ritual! A pretty picture of consistency on the part of the divine government, is it not! Let our no-law friends look it in the face.

Christ died to save you from the sword of justice, but not from the rod of mercy.

HARMONY BETWEEN PAGANISM, CATHOLICISM, AND PROTESTANTISM.

"The religion of Rome imperial, when symbolized by the dragon, was paganism; that of the ten kingdoms, was the Papacy; and that of the eastern empire, is Mohammedanism. From these three, then, emerge the 'unclean spirits.' Diverse as their origin appears, they have no marked individual peculiarities. Being alike in their characteristics, they must symbolize some common agency:—a combination of religious teachers, whose views harmonize in a system of belief common to Paganism, Catholicism, and Mohammedanism." *Bliss on the Apocalypse*. p. 256.

In reading the above extract, let the United States, be substituted for the eastern empire, and Protestantism for Mohammedanism, and it will express the truth. For doubtless the three unclean spirits "symbolize a common agency:—a combination of religious teachers, whose views harmonize in a system of belief common to Paganism, Catholicism, and Protestantism. It is the belief of certain doctrines concerning demons," (Campbell's translation,) which is common to them all. Mr. Bliss proceeds to show that Pagans and Catholics harmonize in their teachings concerning demons, and, strange as it may seem, adopts them as the truth. After speaking of the distinction between the two Greek words, one of which is applied to Satan, the prince of the demons, and the other, to those demons which are his angels, he affirms that in order to learn the signification of the term demon "recourse must be had to the testimony of the Pagan, Jewish, and Christian writers of those times."

Why not have recourse to the testimony of the Bible on this point? The scriptures given by inspiration of God are "profitable for doctrine," and are able to thoroughly furnish the man of God. Why not understand those angels of the Devil to be the "angels that kept not their first estate, but left their own habitation;" especially since the Bible positively contradicts the heathen notion of departed human spirits? Mr Bliss proceeds:

HERODOTUS taught that, "the spirits of departed mortals become demons when separated from their earthly bodies; and PLUTARCH, that "The demons of the Greeks were the *ghosts* and *genii* of departed men." All Pagan antiquity affirms," says DR. CAMPBELL, "that from Titan and Saturn, the poetic progeny of Cælus and Terra, down to Æsculapius, Proteus, and Minos, all their *divinities* were the *ghosts* of dead men; and were so regarded by the most erudite of the Pagans themselves."

Such testimonies as these he takes as "evidence of the New Testament signification of the word;" adopting the fabled notions of the heathens, concerning their gods as the truth. Catholics receive these "doctrines about dead men," (Wakefield,) and so do Protestants, if Mr. Bliss has fairly represented their views.

After settling the doctrine of demons to his own satisfaction, and that of Catholics and Pagans, Mr. Bliss refers his readers to the rise of modern spirit manifestations in the United States, as leading directly to the battle of the great day. The three unclean spirits that were to gather the nations to that battle issue from the dragon, the beast, and the false prophet or two-horned beast, all of which B. locates on the eastern continent. The two-horned beast, the last of the three, he locates in the Turkish empire. This beast was to do great wonders—have power to perform "miracles," by means of which he deceives them that had received the mark of the beast, and them that worshipped his image. But lo! the last great spiritual wonders and deceptions, which "are to prepare the way for the final destruction of the nations who reject the claims of Jehovah," (see p. 280,) and which should issue from the mouth of the false prophet, instead of appearing in the "eastern empire" among the disciples of Mohammed, take their rise remote from the three great powers which were to be their source, in Protestant United States!

How much more consistent to believe that the United States have something to do in the fulfillment of prophecy—that the symbol of the two-horned beast, or false prophet, applies here. Here is a numerous class of religious teachers "whose views harmonize in a system of belief common to Paganism and Catholicism." Here the worship of the beast—obedience to the Papacy—is

urged upon the people in preference to the commandments of God. Here God, in fulfillment of his prophetic word, is sending out the warning message against the worship of the beast and his image; and here demons, professing to be the spirits of dead men, who, according to the word of God, "know not anything," are working miracles and preparing the way for the gathering of the nations, when the sixth vial of that wrath which is threatened in the warning message, shall be poured out.

God is his own interpreter and he is making these prophecies plain. The wise shall understand. Reader, would you be wise in the sight of God? Obey the third angel's message—keep the commandments of God. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Psa. cxi, 10. "The secret of the Lord is with them that fear him; and he will show them his covenant." xxv, 14. Obey God and believe when you see his word fulfilled, and he will give you an understanding of those things that are hid from the wise and prudent, and revealed to babes. R. F. C.

TENT MEETING AT MARSHALL.

ACCORDING to previous appointment in the *Review*, the Michigan tent was pitched in Marshall, June 16th, and meetings were continued up to July 4th. Interest was manifest in a few, who listened with candor to the word spoken; but with the mass the truths preached seemed only as idle tales. When we look back on the unfavorable circumstances under which this meeting was held, we are glad to learn that any have embraced the truth. Three have already come out understandingly on the truth, and we have hope that others may yet see their duty and obey.

During our meeting a Baptist Association was held in the place. The Presbyterians had a gathering of ministers, and a meeting of several days. And the Methodist bell rang nearly every night for some kind of meeting. When the ministers of the place found that their extra meetings would not keep all their members away, they began to circulate false reports, by which they seemed to keep their members at home. Whether they made up these reports themselves, or took them from the mouths of others, we know not. Said one lady, referring to the preachers at the tent, "I like to hear them preach, but then they tell such stories about them." That, we suppose, she thought was enough to excuse her staying at home.

During the last week the minds of those who belonged to no sect, were kept diverted from our meetings by a display of fire engines, and making preparations for an independence Tournament. To still further divert the minds of all, an ice cream festival was got up by the Baptist society to raise \$300, which they had spent in fitting up their church for the above mentioned association. We could not refrain from thinking of those servants who would say in their hearts, "my Lord delays his coming," "smite their fellow servants," "eat and drink with the drunken," as we saw in addition to the slanderous reports of the ministers a call for all to come to the ice cream festival.

About forty Catholics attended our meetings, and manifested a good degree of interest till their father confessor obliged them to leave. He put them under several days' penance, but as soon as the penance was over about half of them were back again listening as well as they could on the outside. Much good might be accomplished among this poor ignorant class, if the fear of the priest could be for a time removed. As two women sat one evening listening to a discourse on the destruction of the wicked, hearing that the Devil was to be destroyed, one said to the other, "The Devil is going to be burned up. O, that is good!"

A circumstance happened during this meeting that was such a good illustration of what is generally believed and practiced at the present day that we give it to the readers of the *Review*. A young man one day came in to spend a few leisure moments with us in the tent. He commenced questioning us in regard to our faith. We asked him if he had attended our lectures. He replied, No; I have not time. Said he, Do you suppose the question will be asked me in the judgment whether I went and listened three weeks to what was preached under a tent in Marshall? He was informed that we supposed in the judgment every one would have to give account of himself to God, and he would

probably be questioned as to whether he had read the Bible and obeyed it. "Well," said he, "I don't know as it is necessary to read the Bible to understand it. There is so much of the Bible in other books that you can get a very good idea of it from other books. And in fact, we can get up a very good Christian character by seeing how other folks do!" Getting up a Christian character by watching other folks instead of following the Bible is what many professors in these days are doing, although they don't like to own it.

J. N. ANDREWS.

J. N. LOUGHBOROUGH.

Battle Creek, Aug. 7th, 1859.

MEETINGS IN ALLEGAN CO., MICH.

BRO. SMITH: It has been my privilege during the last month to visit the churches in Allegan Co. The church in Monterey are pressing forward for victory and eternal life, desiring to discharge all the duties devolving on them, both spiritual and temporal.—The Lord blessed us in our meetings, and especially in celebrating the ordinances of his house.

At Allegan village our meetings were blessed of the Lord. Bro. Rhodes was with us on the Sabbath, and took a part in the meetings. The testimony of the church was encouraging. They evinced a strong desire to maintain their position in the third angel's message, and heed the warning of the faithful and true Witness.

On First-day evening the brethren and sisters in Allegan and Trowbridge came together to attend to the ordinances. Some little time was spent in removing difficulties and confessing faults, which had been a hindrance in the way of some; after which the blessing of God was strikingly manifest in almost every one that participated in the ordinances of the house of God. It was indeed a joyful season, and privilege to partake so largely of the spirit of the new commandment, while moving forward in obedience to our Lord's commands, and doing as he had done.

We found the church in Watson laboring under some trials, but struggling for gospel freedom. We trust they soon will be free, and move onward with the main body. We gave a few public lectures in Watson, and confidently hope that some who have been discouraged in the way are seeking to return. Two leading men in the place that came to the meeting were heard to say there was no fault to be found with the Bible truths which were presented.

Sabbath and First-day, July 30th and 31st, we spent with the church in Otsego. Bro. and sister Byington met and united with us on the Sabbath of the Lord. The testimonies from the brethren evinced their love for the truth, and their strong attachment to the position we occupy.

First-day monthly church meeting for business. After some confession of faults, where jealousies had existed, the meeting moved on harmoniously, at the close of which the brethren decided on the dimensions for a house of worship, and declared their intention to erect the same forthwith. We then proceeded to the river side where two were buried in baptism, after which we were made joyful and happy in attending to the other ordinances of the Lord's house. JOSEPH BATES.

Battle Creek, Aug. 8th, 1859.

THE SABBATH DID NOT ORIGINATE WITH THE JEWS.

THE first passage in the Bible which contains instruction concerning the Sabbath or Rest-day, is found in the second chapter of Genesis, and reads as follows: "And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. ii, 2, 3.

From this passage we learn the following important truths: First, God rested from his work of creation on the seventh day. Second, when God rested from his work, he blessed and sanctified the seventh day. Hence we see that the seventh day became the blessed and sanctified Rest-day or Sabbath of Jehovah, as soon as he had created the heavens and the earth. The Sabbath did not therefore originate with the Jews, and should not be termed a Jewish Sabbath.

But here an objection is urged against the view we

advocate. Says one, I believe that God rested on the seventh day, and that he blessed and sanctified the day on which he rested; and that is all I can believe. Gen. ii, 2, 3, refers merely to the first seventh day; and the Sabbath may be Jewish after all. This reasoning seems quite plausible at first; but let us analyze it. The conclusion, the Sabbath may be Jewish after all, is drawn from the statement that Gen. ii, 2, 3, refers merely to the first seventh day. Is this statement correct? If so, the conclusion is also correct, and our reasoning is worth nothing. We take the position that the premise is false, and that therefore the conclusion must also be false.

The record says, "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." This shows us that God blessed the seventh day after he had rested. To bless, means "to give success to, to praise, to honor," etc. Webster. A man by blessing his children, honors and exalts them; and that man would be thought insane, or at least uninformed who would insist that he who blesses his children should be severed from them, and no more enjoy their society. Now God blessed the seventh day: he exalted it, so to speak, above the other days of week; and what must we think of him who affirms that God blessed the seventh day at creation, and left it there alone, with the intention that it should be no more regarded than the other days of the week, till it would have a resurrection among the Jews, and thus become Jewish? This is the view that those must take who say that the Sabbath was not instituted at creation.

But God also sanctified the seventh day. The definition of the word sanctified is, "to set apart to a holy, sacred, or religious use." That this definition is correct is evident from the Scriptures of truth. For instance, we learn in Ex. xix, that when the Lord was about to promulgate his holy law, he commanded Moses to sanctify the people, and mount Sinai. Verses 10, 23. That is, the Lord commanded Moses to set the people and the mountain apart to a holy, sacred, or religious use, or for holy purposes. We might trace the word sanctify through the Bible, and show that it always has the same meaning (the meaning that Webster gives it) but this is sufficient.

We now ask, Can we confine the act of blessing and sanctifying the seventh day, to the seventh day of the first week of time? We cannot; for God did not bless and sanctify a day in which he intended to rest from his work of creation; he blessed and sanctified the seventh day, because that in it he had rested. And it is evident that *past time cannot be set apart for holy purposes*. We therefore conclude that when God had created the heavens and the earth, and rested on the seventh day, he blessed and sanctified, or set apart to a holy, sacred, or religious use the seventh day *in the future*; which was also the day on which he rested. Now if we can rely on Webster's definition of the words bless and sanctify; if it is true that a thing which is blessed and sanctified belongs particularly to the Lord, and should be spent to his glory; and that it has always been right to render unto God the things which are God's, we must admit that the obligation rested upon our first parents to turn their feet from the Sabbath, from doing their pleasure on God's holy day; and to call the Sabbath a delight, the holy of the Lord, honorable. Isa. lviii, 13.

But another effort is made to show that the Sabbath was not instituted at creation. It is said that the six days of creation were not literal days, but (d'immenses epoques de temps, des milliards d'annees) immense periods of time—millions of years. We must acknowledge that we never could see any force in this statement so often repeated; and we have been surprised in hearing learned men make this statement to substantiate the view we oppose. A moment's reflection will suffice us to show the utter absurdity of this assertion.

We learn in the account of creation that the Lord was six days in creating the heavens and the earth, and that each of the days of creation was composed of "the evening," and "the morning." Moreover in the same account we are taught that when God had finished his work, he rested on the seventh day. The same term which is employed to denote the length of

the different periods in which God wrought in the work of creation, is also employed to denote the length of the period in which he rested. Hence if words are expressive of ideas, the seventh day was just as long as the days of creation. If the six days of creation were immense periods of time, the seventh day was also an immense period of time. With this conclusion before us, let us notice a few facts in the history of Adam.

First, Adam was created on the sixth day. Gen. i. It is not said how near the close of the day he was created. The day following was the Rest-day of Jehovah; and Adam lived hundreds of years after God had rested on the seventh day, and begat sons and daughters. Now if the six days of creation were not literal days, but immense periods of time, we must necessarily conclude that Adam lived a part of an immense period of time, (for he lived during a part of the sixth day,) one immense period of time, (the seventh day,) and hundreds of years besides. How many years would this make? One million of years at any rate. But the infallible word of God says in plain English, "And all the days that Adam lived were nine hundred and thirty years: and he died." Gen. v. 5. Therefore the six days of creation were not immense periods of time, but literal days. Other arguments might be advanced to show the absurdity of this position; but we must be brief, and come at once to the ground on which those rest who state that the creation week was not a literal week.

We therefore inquire, On what do our opponents base their assertions in regard to the six days of creation? On geology, says one. But is geology infallible? By no means. We know that by the aid of geology men have made remarkable discoveries; but this science is only in its infancy. This fact is confirmed by geologists themselves, who arrive at different conclusions, even on the point that we are now noticing. There are some who believe that the six days of creation were six immense periods of time; others on the contrary believe that those days were literal days, during which God, who in the beginning created the heavens and the earth, (Gen. i. 1,) arranged, created, or organized things which existed already. With the latter we find the famous Mr. Burnier, who adhered to Sunday-keeping. How then can we base an argument on geology? We have nothing to say against geology as a science; but we do enter our solemn protest against that science falsely so-called, which makes the word of God of none effect.

These objections remind us of an anecdote which a presiding elder related a few years since while speaking on the subject of charity. He said that on a certain occasion he spoke to his congregation on a practical subject; and that while he was delivering his discourse, one of his auditors would occasionally whisper, "This belongs to that one; that hits well." Said the elder, He gave all the discourse to his neighbors. This was not the right kind of charity. These remarks were very true; and there are many at the present time who have the kind of charity spoken of by the elder. They would gladly give the Sabbath and other institutions which are binding upon all men, to the Jews, or to some other people. And when these individuals are reined up to plain Bible truths which they are not inclined to receive, they begin to plead for charity, forgetting that true charity rejoiceth not in iniquity, but rejoiceth in the truth, and that God's frown rests upon those who talk so much about charity and love, while they refuse to do the will of our Father which is in heaven. O that God would open the eyes of the honest, that they might see that the Sabbath was made for man. DANIEL T. BOURDEAU.

CONSECRATION. No. 2.—TALENT.

PERHAPS your mind has been so highly endowed that you are prepared to attract admiration from the world. Are you willing to devote that cultivated mind to God? I do not mean a sacrifice that bears no cross, by the term willing, but will you do it, will you decide to sacrifice, cross or no cross? Have you sung to please a carnal motive? Remember Paul says such a motive is at enmity with God. The songs of Zion, flowing from a heart of love, are sweeter and far more elevating. Have you a pen that can trace "thoughts that breathe

and words that burn?" Oh yield it up to him who is able to guide it in instructing and comforting poor human hearts, and pointing them the way to heaven. Have you powers of conversation that can please and convince? Give your all to the Lord and he will use them in leading precious souls to glory and immortality. It may be your words hitherto have not been holy. Hear Peter: "As he which hath called you is holy, so be ye holy in all manner of conversation." It may have been your delight to make expressions that call forth mirth. Listen to Jesus: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Will you give up your wit, your, "foolish talking and jesting, which are not convenient?" Give the propensity to God, he will take care of it.

Perhaps some dear saint has been in the habit of using bywords. Did you ever think that such expressions are useless and idle words. God help you that "no corrupt communications proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers."

There is another way in which we may have offended in word, i. e. in breaking the ninth commandment. It is not necessary that we be brought into a court room before we can break this commandment: there are many ways in which we can "bear false witness against our neighbor." The psalmist asks, Ps. xv, "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." The converse would be, those that do backbite, &c., shall not dwell in God's tabernacle. Let us then be careful how we spread, much less originate, an evil report of our neighbor, and thus take up a reproach against him. Let us make it an established rule to never speak even of the known faults of another, unless it be to effect some good thereby. People are apt to think it no harm to discuss the failings of another, provided they speak within the limits of his friends, or the church of which he is a member; but dear brethren and sisters let us leave such discussions entirely, and never trouble ourselves about a brother's or sister's or any other person's faults except as duty calls us to go to them in the spirit of love and meekness and endeavor to reclaim them. Wherever we are, do let us try to be peace-makers. I assure you a fault-finding spirit will produce discord, dissension and hardness wherever it operates. "One sinner destroyeth much good," and one such soul in a church acts, I do not say always, like a wolf in sheep's clothing, dividing the flock. Then let us beware of cherishing a thing so foul in our own hearts.

Some have a peculiar way of silencing conscience. After having canvassed the faults of an individual, they begin to repeat some of his good qualities, as though to offset what they have said of his evil ones. A far better way would be to make such an atonement uncalled for, by remembering, when tempted, the words of Paul, "Who art thou that judgest another man's (not thy) servant? To his own master he standeth or falleth." Be careful in no way to take up a reproach against thy neighbor by word, or frown, or jeer, or careless turning away at the mention of his name, or in any other way. Shall we who profess to be doing so great a work in repairing the breach in God's holy law, come down to take part in picking up pieces the character of a fellow creature? Oh shame! "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

But to return more directly to our subject. We hear some speaking of their small talent. The Bible does not mention a small talent. Every accountable being is represented as having at least one. Are you inclined to think it too little a sacrifice for God to receive? Oh beware lest you bury it, and when he comes to require it with usury, he find it not only buried from his service, but corrupted, and so take it from you, and leave you with those who lose all in the second death.

Dear friend, remember that it is not for our merit that God accepts us, but because Jesus imputes his own righteousness to us, and takes upon himself our iniquities. And again there can be but little difference in

all our talents, to the eye of him who created and sustains the universe. We need not have a thought of our unworthiness; Jesus will take care of that. God only requires us to sacrifice all we have, and he knows perfectly what it is; and if we give him all, it is just as acceptable to him as it would be were it ten thousand times more. Will you then dedicate your mind to him? M. E. S.

The Vail Removed.—Call for Help.

BRO. SMITH: It is but a short time since the vail was removed from my heart, and I was led to see the present truth; and when I think what the Lord has done for me, I can but praise his holy name. Yet I have not taken as strong a position as I should. The cross has seemed great. Friends and neighbors are all against me. There are only two persons in this part of the country trying to keep the commandments. O that I might have more decision to come out from the world and be on the side of truth; for I have been long enough in error; and I have heard the still small voice saying to me, Come out from her, that you be not partaker of her sins and plagues. By the help of God I am determined to come out on the side of the Lord.

We want more light. We want some present help. The storm is fast gathering when we shall wish we had been more wise. I believe the second advent is near; and it makes my heart ache to hear preachers of the word of God still cry, Peace and safety, and preach the conversion of the world before Christ shall come to deliver his people, when they should be out on the walls of Zion, warning the people to flee from the wrath to come. Soon they will hear the doleful sentence, Depart from me! for when I was sick and in prison, &c., you did not minister unto me, or unto the least of mine.

I have never heard a sermon on the present truth; but I live in hope that God will send some one of the messengers of truth this way. I think some good might be done here. CHAS. W. OLDS.

Little Prairie, Walworth Co., Wis.

Books at Work.

BRO. SMITH: The books that I have received from the Office are at work among my neighbors, and I feel to praise God for the good they, through Christ, are doing for them. There are now six Sabbath-keepers in this neighborhood, and others are inclining to the truth. My prayer is that the present truth may spread more and more.

Brethren, will you pray for us here in this wilderness of sin? I cannot tell you how it rejoiced my heart when I heard my neighbor say, I keep the commandments of God, and am trying to keep the faith of Jesus.

Brethren, I am trying to walk in the narrow way to life. My mind, my thoughts, my affections, are fixed on heaven, a future home where the saints will dwell forever with Christ. I am glad to hear through the Review from the scattered ones, in some places one, some places two, and some more. Let us hold fast the commandments of God, that we at last may have a right to the tree of life. Rev. xxii, 14.

I think if a messenger could come this way there might be much good done. JAMES JONES.

Duran, Pippin Co., Wis.

Letters.

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

From Bro. Ayers.

BRO. SMITH: Through the great goodness and mercy of the Lord I am permitted again to address a few lines to you, expressive of my obligations to you and others of the dear brethren, who have, as instruments so liberally and clearly set before me from time to time the words of life. What abundant reason have I for the most devout gratitude to Zion's King that he has so graciously cared for me. O may I be found to have made a faithful and diligent use of these blessings, when the Master shall come to gather home his humble, waiting ones. I feel a degree of sympathy (O, that it were all-absorbing!) for the truths so nobly and fearlessly advocated in the Review.

I think there has been of late an increasing interest in my mind on the subject of a personal, individual experience in these things, in order to stand amid the perils of the present and the future. It seems to me

that the Lord is teaching his people to live by faith, and not to rest on particular frames of mind or gusts of feeling. O, may we all be humble, apt scholars! I was much interested with the account of the late conference. How good it is for brethren to dwell together in unity! May the Lord bless you abundantly. Amen.

Yours striving to overcome,

J. AYERS.

Forestville, Ct.

From Bro. Bullis.

BRO. SMITH: For the first time I attempt to address you, and through your paper the dear brethren and sisters who love the present truth. One year ago the 13th of March last, I decided to keep the Sabbath. My greatest fears of opposition were from my dear wife; but I went to the Lord with the matter, and to my astonishment she was not more than twenty-four hours behind me in obeying the truth; and thus we began to live out its principles together.

It has done much for us, and we feel grateful to the Lord, and under him, to the good brethren and sisters, for his mercy in not cutting us asunder in the midst of our rebellion; for we were at war with God's commandments; yet we claimed to enjoy some religion. O, how thick and dark the veil that tradition had woven over our vision! but thanks be to God who tore it away, and let us see the requirements of his law.

And further, we thank him for the sweet consolation of his grace and love that we have felt since we have been trying to obey him. We have no discouragements to speak of to the brethren. We believe that God is fully able, and more than willing to save us.

We ask an interest in the prayers of the church, whom we hope to meet on mount Zion.

Yours in the truth.

H. C. BULLIS.

Letter from Thetford, Mich.

DEAR BRETHREN: I take this opportunity to inform you of our present circumstances. We have meetings three times a week; Sabbath evening, Sabbath, and on Tuesday evening; and we endeavor with the help of the Lord to lay Bible subjects before the people just as they are taught in the word of God; and, thanks be to his holy name, some of the people are searching the Scriptures to see whether these things are so. My prayer is, that God will guide them by his Spirit into all truth. We have great opposition, yet, thanks to his holy name! the sword of the Spirit will cut its way through. Some use the word of God deceitfully, and teach for doctrines the commandments of men; and some follow their pernicious ways; and some will scoff and say, Where is the promise of his coming? Others will say, Lo, here! lo, there! he comes to every one when they die, &c., but when you point them to the scriptures which say that in like manner as he was seen to go into heaven, he shall also be seen to come again, and he shall appear the second time without sin unto salvation to them that look for him, they will say, It is spiritual, and does not mean what it says. Some give heed to seducing spirits and doctrines of devils. If we tell them that the soul that sinneth it shall die, they will roar and foam, and brand us with the worst form of infidelity, and say, The soul cannot die: it will last as long as God lasts, and roll in a lake of fire and brimstone forever and ever.

In conclusion I will say that the plan of laying by in store on the first day of the week is what we ought to do; but we need to have things set in order in this place. There are some sixteen here who profess to keep the commandments, but only five who believe in the speedy coming of Christ. We are poor, but want to be saved with an everlasting salvation in that glorious and coming kingdom with all the redeemed of the Lord. Pray for us, brethren, that we may overcome.

M. C. BUTLER.

East Thetford, Genesee Co., Mich.

From Bro. Sanders.

DEAR BRETHREN: It has been about a year since I embraced the present truth. My mind was exercised very much some two years ago when Brn. Cottrell and Wheeler were here with the tent; but it ended with a persecuting spirit; and I was glad when they were gone, thinking they were sowing the seed of discord, tearing the churches to pieces, and finally, doing all the mischief they well could. But about a year ago

Bro. Lanphear solicited me to attend a prayer-meeting at his house that afternoon. Thinking I could stand one meeting of those who believed in the second advent faith, I accepted the invitation. But what was my astonishment! How their prayers thrilled my soul as they were poured forth in my behalf, and for those who opposed the present truth. No tongue can portray the agony my poor heart endured in that meeting. I did verily believe they soon expected the return of the Master; and O, what could be my condition! Would not he overtake me as a thief, and I be numbered with the foolish virgins having no oil in my lamp? In this agony of my heart I bowed with the rest, and did humbly invoke the mercy of God upon me to enable me to tear all prejudice from my heart, and let the light shine in. I believe that prayer was answered, and light has been increasing ever since that time. I believe we are living in the last days, when our faith is to be tried; and may we put all our trust in God, and be counted worthy to stand in the day of the Son of man.

J. G. SANDERS.

Nile, N. Y.

Extracts from Letters.

Sister P. Robinson writes from Ashappon: "It seems like a meeting with those of like precious faith when I read the communications from the remnant. O that we may all feel the individual responsibility that rests upon us in sustaining this silent messenger of present truth. When I take up the paper I look first at the letters, to see how many have some good news for us of the progress of the truth in their own hearts. I believe the message is onward; and I desire to arise and gird on the whole armor, and heed the counsel of the true Witness, and not murmur at the trials by the way, but with my eye on the prize run with patience the race that is set before me. To the dear friends in Vt. who keep the commandments I would say, If we never meet on this earth, let us so live that we may meet on the earth made new."

Bro. Albert Kelley writes from Eaton Rapids, Mich.: "We have been trying to keep the commandments of God since last January. Bro. Bates delivered a course of lectures here, and I and my companion feel truly thankful to our heavenly Father for the light of the present truth that has been shed upon our pathway, and desire to get ready for the coming of the Lord. There are six Sabbath-keepers here, and a number that acknowledge the seventh day to be the only Bible Sabbath, but think they cannot keep it. The *Review* is read with interest. We should be glad to have any of the brethren call on us that come this way."

Bro. L. Martin writes from Bennington, N. H.: "I would say that there seems to be a waking up among God's people here in the East, which rejoices my heart. I believe that the wicked nations of earth will soon wake up for the last time. My prayer to God is that I, with all the dear saints, may realize more than ever before the fearful and solemn time in which we live."

"I enjoyed a good meeting last Sabbath and First-day at Bro. Hastings', New Ipswich. Quite a goodly number were present. Brother Phillips and others, were faithful. May the Lord bless them."

"Bro. Smith, be faithful: your labors will very soon cease. I still believe with all my heart that we have the truth, and desire to be sanctified through it. I was glad to hear that Bro. J. N. Andrews is once more in the harvest-field. May the Lord bless him and his labors abundantly."

Bro. A. Smith writes from Portage City, Wis.: "Through the goodness of God we have just received a visit from Brn. Welcome and Chaffee. Bro. Welcome preached to us on Sabbath and First-day. His instructions were truly precious, and I trust did us all good. We can say it is good to wait on the Lord. O what precious food did our brother impart to us. It caused new springs to break forth in our hearts, which are so refreshing and encouraging, and so animating to the way-worn traveler."

"Brethren, let us take courage and not faint by the way. Are not the daily blessings that we receive from God enough to cheer us on? Look then at his precious promises, and say, Rejoice, O my soul, that the truth of the Lord endureth forever. Praise his holy name!"

Sister C. M. Butts writes from Lola, Adams Co., Wis.: "I have come out through opposition, and am

keeping the commandments of God and the faith of Jesus. It is two months since I commenced keeping the Sabbath of the Lord. By investigating the Sabbath question with an honest desire, and with prayer to God to know the truth, I found that the fourth commandment is just as binding now as when written with the finger of God. Then arose the cross of keeping it. To come out alone, with not one of my relatives to go with me and keep the Sabbath, was a cross indeed. But the Lord gave me strength to go forward and do my duty in his fear. I praise his holy name for it. Yes, glory to God, for his goodness to me! I can say with the psalmist, Great peace have they that love thy law, and nothing shall offend them. O that I could persuade all, this saving truth to know. O that I could see my parents, friends and neighbors fearing God and keeping his commandments. Has God called me to go alone? If he has, his grace will be sufficient for me; for the promise is, that as thy day is, so shall thy strength be. Though troubles and trials await us, we have a hope which is like an anchor to the soul, sure and steadfast. It is the hope of Jesus' soon coming. Yes, joy to the mourner and peace to the afflicted! Jesus is soon coming to make up his jewels."

"There are four of us that are keeping the commandments. We meet together every Sabbath and first-day eve, in the capacity of a prayer-meeting; and many times the Lord meets with us and blesses us."

Sister P. M. Lamson writes from Clarkson Center, N. Y.: "I am glad that I can say to you that we have reasons to believe the Lord is reviving his work in our hearts; that we are encouraged to press on that we may obtain the prize that is to be awarded to those who, by patient continuance in well-doing, seek for it, even glory, honor, immortality, and eternal life. We are resolved to have the goodness of God lead us to a repentance of all our transgressions, that we may be among those victorious ones in whose mouth will be found no guile, for they will be without fault before the throne of God."

Sister S. M. I. Strickland writes from Millbury, Mich.: "I have often inquired in my own mind whether such a brother or sister, those I have formerly been acquainted with, are yet in the faith; whether yet striving with the whole heart to overcome, that they may sit down with Christ on his throne. I have then thought that perhaps the same inquiry was made relative to myself, and I began to think it was duty as well as a privilege to speak through the medium of the paper, and say to those who may desire to know, that I am trying in weakness to overcome amid these perilous times."

"I never saw as lately how plain the whole truth through the advent movement is to those who are willing to be led by it. The bright side of the cloud is toward the true Israel, and on the other hand how dark! People seem astonished at our yet holding on to the faith; but 'Blessed is that servant whom his Lord when he cometh shall find so doing.'

"I see from the report of the Battle Creek conference that Bro. Rhodes was present. I hope he will feel it duty to come this way. There is large field for labor here where the advent doctrine has not been preached. People seem desirous to hear on the subject. Cannot some one come and explain the word of life to them? I believe there are jewels here that might be brought out, if some one would explain the truth in its simplicity and power. I feel very desirous to have this field entered upon."

Bro. S. Warner writes from Providence, R. I.: "I received a visit from Bro. Barr a short time since; who stayed with us two days and part of one night, and I really had an interesting season with him, in love and blessed converse on the subjects of the coming of our Lord and his kingdom. I should be pleased to have the privilege of enjoying more of his company. I find myself pretty much alone in this large city, in the third angel's message. We have several sects of Adventists, as they call themselves, but no commandment-keepers, professedly so, including the Sabbath of the Lord our God. My love to all the brethren who love the Lord. I remain in full faith in the personal coming of the Lord Jesus in his own good time."

Bro. F. Morrow writes from Mt. Vernon, Iowa: "We are trying to make the necessary preparation as a little church here, that when the car of salvation comes to take God's waiting people to the new city, we may be all ready; for whosoever is shut out will be left in very bad company. Rev. xxii, 15."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., AUG. 11, 1859.

As some may be wishing to know what has become of the Discussion with Wm. G. Springer on the Moral Law, we would say that his manner of investigation not being satisfactory, or such as might be expected from a fair and candid opponent, we conclude it best to give no more time nor space to the matter.

QUERIES.

1. As the altar was the most vital part of the Jewish economy [Matt. xxiii, 19], where are we to look for its antitype?

2. If in the new-earth state we are beyond the reach of sickness and pain, why is there the tree of life, and that, too, for the healing of the nations?

ANSWER. 1. We think that all the altar service of the former dispensation meets its antitype in the antitypical Sanctuary in heaven, where the prayers of saints are represented as coming up from the altar with the smoke of incense before God. Rev. viii, 3, 4.

2. We do not think the word "healing" a good rendering of Rev. xxii, 2. The original word so rendered is *therapeia* [therapeutic] and is thus defined by Greenfield: "Service, attendance, aid, help; by implication, relief, healing, cure." Robinson in his Lexicon of the N. T. defines it thus: "A waiting on, service, attendance, ministry, attendance and cure of the sick, hence, relief, cure," &c.

We see then that the leading and primary signification of the word is, service, aid, help. "The leaves of the tree were for the service of the nations." And in the fact that the nations of the saved will thus have access to the tree of life may be found the great spring of those glorious characteristics of the eternal state, freedom from sickness, pain, and death.

BUSINESS MEETING OF B. C. CHURCH.

THE church at Battle Creek met in business capacity, Aug. 7th, 1859. Meeting organized by the choice of Bro. J. Bates to the chair, and U. Smith secretary. Prayer by Bro. Andrews. Bro. White introduced as the first business for consideration by the meeting, the condition of the brethren now with the Iowa tent—Brn. Cornell and Hull. After some remarks by Brn. Smith, Kellogg, Lyon, Andrews, and Loughborough, the following resolutions, expressive of the views and feelings of this church in regard to them, and their being assisted in their labors, were unanimously adopted:

Whereas, Brn. Hull and Cornell are in want of books for distribution among the people, and have not means to purchase them, and are indebted to the Review Office for books which they have sold, the proceeds of which they have been obliged to use to meet their expenses,

Resolved, That it is the opinion of the Battle Creek church that the Missionary Board should, by sending them books and cancelling debts at the Office, aid the above named Brn. to the amount of \$125.

Resolved, That, in view of the labors of our preaching brethren in the West, the scarcity of means there, and their present wants, the stewards of the Lord scattered abroad, should, in our judgment, send in immediately, means to the Missionary board for their assistance.

The subject of widows and fatherless was next introduced, and action taken which will appear in "The Good Samaritan," No. 2.

Resolved, That this church approve of the publication and the object of the sheet entitled "The Good Samaritan."

JOS. BATES, *Chairman*.
U. SMITH, *Secretary*.

TO THE POINT.

Bro. D. R. Palmer writes from Jackson as follows: "Bro. SMITH: I read a letter in the last Review from Bro. Cornell stating something concerning his circumstances and Bro. Hull's in connection with the cause in the West. I think that those that travel with the tents should have books paid for by donations from brethren that have a surplus of this world's goods to contribute on such occasions as demand it. Now to be short about it, I propose to give \$50.00 for Missionary purposes.

If you can spare from the Office \$50.00, please give

it to Bro. White to dispose of as the committee may think best. I will place it back in the Office soon, if needed."

Note.

Bro. Palmer has still in the Office about \$400, the use of which he gives.

We sent \$90 worth of Books to Brn. Hull and Cornell the 8th, and a draft for \$30 to Bro. Ingraham. Hope western brethren will be provoked to love and good works.

J. W.

Bro. Waggoner writes from Wauseon, Ohio.

"I have given five lectures in this place to good congregations, and the interest is very good. The Disciples are stirring, and we need another hand in this state to look after the scattered ones. I met with the church in Delta, on Sabbath and they are growing into the truth. Praise to our Lord."

APPOINTMENTS.

PROVIDENCE permitting, there will be a conference at Port Alleghany, McKean Co., Pa., to commence on the 12th of August, 1859, and hold over the Sabbath and Sunday. We should be happy to meet the brethren in the conference at this place, which we hope may be a means of doing good—so may we have a refreshing season, Amen.

J. CRAPSEY

PROVIDENCE permitting, I will hold a conference in North Plains Mich. commencing Aug. 13th: Green Bush 27th and 28th: Owasso, Sept. 3d and 4th.

JOSEPH BATES.

PROVIDENCE permitting, we will meet the brethren in Western New York, August 20th and 21st, at Bro. Buckland's. Bro. R. F. Cottrell will please define the place, and give seasonable notice in REVIEW. It is expected that the Tent will be pitched, and that there will be a general turn out.

GENERAL CONFERENCE AND TENT MEETING at Roosevelt, Oswego Co., N. Y., August 27-29. It is hoped that the brethren will come up to this general gathering prepared to engage in the worship of God. It will be a general gathering for the State. Five hundred can be accommodated in the warm season at Roosevelt, if most come prepared to nearly take care of themselves. Hope we shall have a blessed good meeting, Battle Creek Conference at Roosevelt. Brethren, come to the Conference examining yourselves, and praying that the Spirit of God may rest upon preachers and people.

We now design to be at the French Conference at Chazy, September 2nd, and will also attend State Conferences where desired, if possible.

JAMES WHITE

THE Michigan tent will be pitched in Parkville, St. Joseph Co., Tuesday, Aug. 9th. First lecture in the evening.

J. N. LOUGHBOROUGH.
J. N. ANDREWS.

PROVIDENCE permitting there will be a French Conference in Chazy village near lake Champlain, commencing Sabbath evening September 2nd, and continuing over Sunday.

M. B. CZECHOWSKI.

Letters.

UNDER this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

H. Hiestand, J. H. Waggoner, Jno. Crapsey, Wm. Lawton, W. G. Springer, P. M. Lamson, B. E. Place, Robt. Sawyer, J. A. Wilcox, Jas. Harvey, G. W. Perry, L. Parmenter, M. Dennis, C. M. Butts, H. Molford, P. E. Ferrin, C. Holiday.

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.

T. R. Shaffer, 0,50,xv,8. Thos. Whitaker, 0,50,xv,8. A. Haynes, 0,50,xv,8. Maria Platt, 0,50,xv,8. Jno. Byington, 1,00,xvi,1. F. Swartz, 2,00,xv,19. C. Holiday, 1,00,xiv,1. L. Parmenter, 1,00,xv,20. T. Johnson, 0,50,xv,10. B. E. Place, 1,00,xvi,1. Jno. Place, 1,00,xv,1. C. L. Miller, Jr., 0,50,xv,12.

FOR REVIEW TO POOR. J. A. Wilcox, \$1,45.

FOR MICH. TENT. Ch. in Ceresco, Mich. (S. B.) \$6. Ch. in Otsego, \$8,50. B. H. Cornell, (S. B.) \$0,64. H. J. Godsmark, \$1.

FOR ILLS. AND WIS. TENT. T. M. Steward, \$5,00.

Books Published at this Office.

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

Supplement to the Advent and Sabbath Hymn Book, 100 pp. Price 25 cents.—In Muslin 35 cents.

Spiritual Gifts, or The Great Controversy between Christ and his angels, and Satan and his angels, containing 224 pp. neatly bound in Morocco or Muslin. Price 50 cents.

Bible Tracts, Two Vols. 400 pp. each. Price 50 cts. each. Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pp Price 15 cents.

The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. 148 pp. Price 15 cents.

The Atonement—196 pp. Price 15 cents.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism.—148 pp. Price 15 cents.

Man's present condition, and future reward or punishment.—196 pp. Price 15 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and Faith of Jesus.—Price 15 cents.

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The Saint's Inheritance. Price 10 cents.

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The Nature and Obligation of the Sabbath of the Fourth Commandment, with remarks on the Great Apostasy and Perils of the Last Days. Price 5 cents.

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Last Work of the True Church. Price 5 cents.

Review of Crozier. This work is a faithful review of the No-Sabbath heresy. Price 5 cents.

Brief exposition of Matt. xxiv. Price 5 cents.

Review of Filio on the Sabbath Question. Price 5 cents.

Brown's Experience. Price 5 cents.

The Truth Found—A short argument for the Sabbath. Price 5 cents.

SIXTEEN PAGE TRACTS. Who Changed the Sabbath? Unity of the Church—Both Sides—Spiritual Gifts. Price \$1 per 100.

EIGHT PAGE TRACTS. Wesley on the Law—Appeal to Men of Reason, on Immortality. Price 50 cents per 100.

These small Tracts can be sent at the above prices, post-paid, in packages of not less than eight ounces.

Home Here and Home in Heaven, with other poems This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents. In paper covers, 20 cents.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy. Price 20 cents. In paper covers, 15 cents.

Word for the Sabbath. Price 5 cents.

The Chart.—A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches Price 25 cts. On rollers, post-paid, \$1,00.

Tracts in other Languages.

GERMAN. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote.

A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

HOLLAND. De Natuur en Verbinding van den Sabbath volgens het vierde Gebod. Translated from the same as the German. Price 10 cents.

FRENCH. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.

La Grande Statue de Daniel II, et les Quatre Beles Symboliques et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.

Books from other Publishers.

Debt and Grace as related to the Doctrine of a Future Life, by C. F. Hudson. Published by J. P. Jewett & Co., Boston. 480 pp. 12 mo. Price \$1,25.

Works published by H. L. Hastings, for sale at this Office. The Voice of the Church on the Coming and Kingdom of the Redeemer, by D. T. Taylor. Price \$1,00.

The Great Controversy between God and Man, by H. L. Hastings. 167 pp., bound in cloth, price 60 cents.

The Fate of Infidelity, 175 pp., cloth gilt. Price 25 cents.

Future Punishment. By H. H. Dobney. Price 75 cents.

Pauline Theology. An argument on Future Punishment in Paul's fourteen epistles. Price 15 cents.

Tracts of 24 pages. Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; Now Heavens and Earth; Ancient Landmarks. Price 5 cents.

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