

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."

VOL. VIII.

BATTLE CREEK, MICH., FIFTH-DAY, JULY 10, 1856.

No. 11.

THE REVIEW AND HERALD
IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.,

BY
J. P. KELLOGG, CYRILIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL, } Corresponding
and STEPHEN PIERCE, } Editors.

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

PRESERVATION OF THE LORD'S PEOPLE.

And the Lord shut him in.—Gen. vii, 16.

Who was saved when heaven's last fountains
Did their flood of death begin,
And all flesh on plains and mountains,
Perished in its awful sin?—
Only Noah,

In the ark of God "shut in,"

Who was saved from direst horror
At that unexpected hour,
When both Sodom and Gomorrah
Sunk o'erwhelmed, to rise no more?—
Lot, the faithful,
Was alone removed to Zoar.

Who was saved when desolation
Fell on Salem's guilty head;
When the accursed "abomination,"
All "the holy place" o'erspread?—
Church of Jesus,
Ye alone to Pella fled.

Christians, fear not, then, nor tremble,
When the last dread trumpet sound—
Swift as lightning, ye'll assemble,
Gathering your Redeemer round;
And in safety
Will at last, with Christ be found.

Christianity Requireth a Renunciation of the World, and All Worldly Tempers.

(Continued.)

Any one that is at all acquainted with Scripture, must observe, that the doctrine of the foregoing chapter is not barely founded on those particular texts there considered, but that the same spirit of renouncing the world, is the most common and repeated subject of our Saviour's heavenly instructions.

A certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. Luke ix, 57, 58.

Another also said, Lord, I will follow thee, but let me first go and bid them farewell that are at home at my house.

And Jesus said unto him, no man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

These passages are all of a kind with what our Saviour said to the young man; they directly teach that same renunciation of the world, as the first and principal temper, the very soul and essence of Christianity.

This doctrine is pressed and urged upon us by various ways, by every art of teaching, that it might enter into the heart of every reader.

The kingdom of God, saith our Saviour, is like unto a merchant-man seeking goodly pearls, who

when he had found one pearl of great price, went and sold all that he had, and bought it. Matt. xiii, 45.

The doctrine of this parable needs no interpretation, it is plain and strong, and presses home the advice that our Saviour gave to the rich young man.

When it says that the kingdom of God is a pearl of great price, I suppose it means, that a great deal is to be given for it; and when it says, that the merchant went and sold all that he had and bought it, I suppose this is to teach us, that it cannot be bought at any less price.

The modern Jews would be upon much easier terms than those who lived in our Saviour's days, if we can now tell them that the kingdom of God is no longer like one pearl of great price, and that they need not sell all that they have and buy it, but may go on seeking pearls as they used to do, and yet be good members of the kingdom of God.

Now if we may not preach such a new gospel as this to the present Jews, I do not know how we can preach it to Christians.

This parable does not suppose, that the merchant went to trading again, after he had sold all, and bought this pearl of great price. He was content with that, and did not want any other riches.

If the kingdom of God is not riches sufficient for us, but we must add another greatness, and another wealth to it, we fall under the condemnation of this parable,

To proceed: The peaceful, pleasurable enjoyment of riches, is a state of life every where condemned by our blessed Saviour.

Woe unto you that are full, for ye shall hunger; woe unto you that laugh now, for ye shall weep and mourn. Luke vi, 25.

If we can think, that for all this, the joys of prosperity, and the gay pleasures of plenty, are the allowed enjoyments of Christians, we must have done wondering at the blindness and hardness of the Jews' hearts.

Woe unto you that are rich, for ye have received your consolation! It is not said, woe unto you that are rich, for ye have enriched yourselves by evil arts and unlawful means, but is the bare enjoyment, the consolation that is taken in riches, to which this woe is threatened.

This same doctrine is pressed upon us by a remarkable parable, so plain and lively, that one would think that every Christian that has heard it, should be afraid of every thing that looked like self-indulgence or expense in his own pleasures and pride.

There was a certain rich man, which was clothed in purple and fine linen, and tared sumptuously every day.

And there was a certain poor beggar, named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

It came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried, and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. Luke xvi.

This parable teaches neither more nor less than what our Saviour taught, when he commanded the young man to sell all that he had. For it is the bare pleasurable enjoyment, the living in the usual delights of a great fortune, that the parable condemneth. Here is no injustice, no villanies or extortions laid to his charge, it is only a life of splendor and in luxury, that leaves him in hell.

This we are farther taught by Abraham's answer to him, Son, remember that thou in thy life time receivedst thy good things: this is alleged as the sole reason of his being in torments.

It is to be observed that nothing is mentioned of Lazarus but his low and afflicted state, and then it is he is comforted, and thou art tormented.

Can any thing more plainly show us the impossibility of enjoying mammon while we live, and God when we die? A rich man enjoying the pleasures of riches, is for that reason found in torments; a beggar, patiently bearing want, is for that reason made the care of angels, and conducted to Abraham's bosom.

Does not this manifestly teach us that same renunciation of worldly enjoyments, as if we had been expressly required to part with all that we have?

For, if a life of splendor, and pleasure, and sensual gratifications, is the portion of those who choose to enjoy it; if it exposes us to so much woe and wrath hereafter, well might our blessed Saviour tell the rich man, that he lacked one thing, that he was to sell all that he had, and give to the poor.

If therefore this parable contains the doctrine that it first taught, if time has not worn away its meaning, it contains a doctrine that concerns all rich men, it speaks as home to them, and calls as loudly for a renunciation of all worldly indulgences, as our Saviour did to the rich man.

So that there is no advantage got by considering our Saviour's command as a particular charge, and given to a particular young man, since it appears by other express passages and parables, that the same is required of all other rich men, as they expect any other consolation than what is to be found in riches.

If we will here also appropriate this parable to this particular rich man, we shall judge as reasonably, as if we should maintain that the hell in which he was tormented, was made only for him, and is a state which no one else has any occasion to fear.

We must, therefore, unless we will set aside the gospel, and think ourselves not concerned in its doctrines, take this as an undeniable truth, that Christianity is still that same opposite state to the world that it was in our Saviour's days, that he speaks to us the same language that he spoke to the young man in the gospel, that if we will not hear his voice, but indulge ourselves in the proud, sensual delights of riches and grandeur, our fate is taught us in the rich man in torments, and to us belongs that dreadful threatening, Woe unto you that are rich, for you have received your consolation.

I know it has been said by some, that all that we are taught by the command given to the young man to sell all, is this, that whenever we cannot keep our possessions without violating some essential duty of a Christian, that then, and not till then, need we think that we are called upon by Christ to quit all and follow him.

I have, in answer to this, already shown that the thing required of this young man, was no particular duty, but that our Saviour pressed it upon all, and by a reason which made it equally conclusive for all people, namely, a treasure in heaven.

I have shown that the same doctrine is taught in general, by comparing the kingdom of God to one pearl of great price, which the merchant could buy at no less price, than by selling all that he had; by the parable of the rich man in torments, on the account of his living in the state and pleasures of a fortune, and lastly, by a general woe that is threatened to all that are rich, as having received their

consolation; so that this seems a full answer to this interpretation.

But I shall however consider it farther.

Now if this be all that is taught us as Christians, by the case of the young man in the gospel, that we are to part with our enjoyments and possessions, when we cannot keep them without renouncing some great truth of our religion, and that till such a time happens, we may peaceably and pleasantly enjoy the delights of state and plenty, if this be the case, I ask how a good Christian is to be assured, that this is a safe and just interpretation? How shall he be satisfied that there is no danger in following it?

It is plainly an interpretation of our own making, it is not the open expressed sense of the words; it is an addition of something to them, for which we have no authority from the passage itself. So that it may well be asked, how can we be sure that such an interpretation may be safely complied with?

The text saith, Sell all that thou hast; this interpretation saith, Ye need not sell yet; nay, that you need not sell at all; but that you may go on in the pleasurable enjoyment of your several estates, till such times as you cannot keep them without denying the faith.

So that the interpretation seems to have nothing to do with the text, and only teaches a doctrine that might as well be asserted without this text, as with it.

I ask, therefore, for what reason we allow this passage to teach us no more than this? Is there any other part of Scripture that requires us to make this interpretation? Does it better suit with the spirit and temper of the Christian religion? Is it more agreeable to its heavenly designs, its contempt of the world, than to take them in their apparent sense?

If this were true, then the first followers of Christ, who observed this doctrine in its literal sense, and renounced all, acted less suitably to the spirit of Christianity, than those who now enjoy their estates.

This absurdity is enough to expose any pretended necessity of this interpretation; which absurdity must be granted, if we say, that this new interpretation is more suitable to the spirit of Christianity, than to take the words as still obliging in their first sense.

But to cut off all pretense of any necessity from any other part of Scripture, I have made it plainly appear, that the same doctrine is certainly taught by many other express passages of Scripture.

This interpretation therefore is as contrary to many other parts of Scripture, as to this text; it is contrary to the spirit of Christianity, and is only brought in to soften the rigors of religion, that people may, with quiet consciences, enjoy the pleasures of plenty, and those who want it, spend their time in the ways and means of acquiring it.

If therefore there be not an entire change in the way to heaven; if the once straight gate be not now a wide and open passage to all full, fat, and stately Christians; if there is still any meaning in these words, Blessed are the poor in spirit, for theirs is the kingdom of God; the sober Christian may as well doubt of this allowance of enjoying the pleasures and plenty of his estate, till persecution for the faith drives him out of it, as if he was told, that he need not resist the devil, till such time as he tempted him to deny the faith, or give up some truth of his religion.

When our Saviour gave this command to the young man, and afterwards observed upon his refusal, that it was easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, the apostles took that command to signify the common conditions of entering into Christianity, and immediately declared that they had left all and followed him.

And our Saviour answered them in such a manner, as showed, that the doctrine then delivered, related to all mankind in the same sense, and had nothing particular in it that related to one man, or one age of the church more than another.

Verily I say unto you, there is no man that hath left his house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall have an hundred fold now in this present time, and in the world to come eternal life. Mark x, 29.

Let it now be considered, that supposing it was barely lawful to enjoy our estates, and, as the world says, live up to them; is this a state of any merit? Is there any reward annexed to it? If it is not our sin, it is at best a losing our time, and as unrewardable as sleeping.

But on the other side we are infallibly assured, that if we come up to the doctrine of the text, if we part with our worldly enjoyments and gratifications for the sake of Christ, that in this life we shall receive an hundred-fold, and in the world to come, eternal life.

Now, if such persons as these are to be thus blessed in this life, and also so rewarded in the next, it is certain that they, who are not such persons, will not be so doubly blessed both in this life and that which is to come.

But now what an interpretation must that be, which leads men from being an hundred times as happy as they might be in this life, and from such a height of reward in the next?

Is not this enough to show us that the wisdom of this interpretation is not a wisdom from above, that it savoureth not the things that be of God?

For who can be so wise unto eternal life, who can make so much of his plenty, as by thus parting with it?

Who, that was governed by a wisdom from above, would seek for an evasion where the open sense is not only safe, but entitled to so vast a recompense, both now and hereafter?

It is to me no small argument, that our Saviour meant no such allowance, as this interpretation has found out; because it is so contrary to the perfection of the soul, and is so disadvantageous to those that follow it.

Our blessed Saviour and his apostles, both in doctrine and practice, are on the side of renouncing the enjoyments of riches, and who is he that dare preach up a worldly peace and indulgence, without either text or precedent from Scripture, and such a peace as leads men from such high rewards, both in this life, and that which is to come?

When our Saviour told Peter of his sufferings, Peter took him and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee. But Jesus turned and said to Peter, get thee behind me, Satan, thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men.

But after all, this enjoyment of worldly riches which this interpretation pleads for, cannot be shown to be barely lawful; this, I say, cannot be shown, without showing at the same time, that this passage, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, is so old as to be of no significance now; for if the difficulty still continues, the rich man must have as much to part with now as he had then.

The same must be said of all those other passages above-mentioned, concerning the kingdom being compared to one great pearl, the case of the rich man in torments, and the general woe that is denounced against such as are rich, as having received their consolation; all these, with a great variety of other texts, must have quite lost their first natural meaning, if this interpretation be admitted as barely lawful.

So that it is an interpretation that runs away from the plain, open sense of the words, and leads from those great rewards that belong to it; it is an interpretation made without any necessity, not supported by any doctrine or practice of Scripture, contrary to the practices of the first Christians, contrary to the heavenly spirit of our religion, and so contrary to various plain passages of Scripture, that they must have lost their true meaning if this interpretation be admitted.

Lastly, If all that can be concluded from this command of our Saviour is only this, that we are obliged to part with our estates when we cannot keep them, without selling the truth; if sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, only means, when applied to us, thou mayest keep and enjoy thy estate till some wicked terms of keeping it are imposed upon thee; this is no higher a perfection, no greater degree of heaven-

ly-mindedness, or disregard to the world, than a Jew or honest heathen would maintain.

For who does not know that it is better to be just and faithful, than to be rich; and that a man is rather to part with his estate than to keep it at the expense of his virtue and integrity? this is only the virtue of choosing rather to be poor than a thief.

But if Christians can think that this is the highest renunciation of the world, the highest degree of heavenly affection to which they are called; if they can think that this is all that is meant by their being crucified and dead to the world, by their being in Christ new creatures, by their being born of God, and having overcome the world, they may be justly said to treat the Scriptures as the Jews treated our Saviour, when they said, We will not have this man to reign over us.—*Law.*

(To be Continued.)

Tale Bearers—or Ministerial Indiscretion

The following extract of a letter is from an old number of the London Evangelical Magazine.

It is very natural for children to tell tales of each other; God's children frequently do so.

I remember in a congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a vile way. I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of *asperity*. This was soon carried to the offender, and lost nothing of the *asperity* in its passage. Reports which tend to mischief are like snow balls, the further they roll the more they gather. The offender was in his turn, offended: he spake also with *asperity*; said, "he would not be so treated, he would be no man's slave, he was not accountable to any one, he would go no more to the meeting, &c., &c."—Soon, very soon, was all he said communicated to me. I was *assuredly* right, and would let him see I would not be his slave; nay, I would not be his servant; I would call no man master on earth; I had but one master. This gentleman was one of the first characters in the meeting; he was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again. The storm began to thicken, the parties began to form; some affirmed that he was very censurable others thought I was as much so: I should have gone to him, in the first instance and talked to him, not of him. I soon found I was wrong, but the difficulty was how to get right. *Observe*, not to know, what was right, but to bring myself to do what was. You must know, when I first set out in my present mode of life, my gracious Master provided me with a tutor who was to accompany me as a *mentor*. I could not see him, but I could very sensibly feel his reproofs and understand his admonitions. He advised me to retire with him a while, I felt my face glow at the motion, I knew what it was for; I dreaded the severe account I was going to be brought to; but there was no avoiding it with trembling dread I retired. "Come," said my mentor, "sit down." I began; he certainly was wrong—"stop," said my mentor, "it is you I have now to deal with; you have done wrong; you, who by precept and example, ought to lead in the way of peace." But I ought to exhort, and reprove, and rebuke. "Stop, Sir," said my mentor, and call to mind that the snufflers on the altar should be *pure gold*. Reproofs and rebukes come with a very ill grace from an offender. An offender! "Yes, an offender; and of the worst cast; an offense in you, and of this nature, is peculiarly offensive."

"Suppose any of your hearers in like circumstances, what advice would you give them? Suppose them offended by a brother, you would advise them to be calm, to suspend their judgment, to seek an opportunity alone with the supposed offender, address him in the language of love, of charity, hope it was not so bad as was expected; at least you would hope the intention was not bad, &c. &c. Thus you would have advised your hearer,—thus you have not done; you have by your conduct, in this instance, injured your cause—injured your

Master's cause, and, perhaps, made wounds that may never be healed. You know not, at this moment, what this kind friend is suffering; what his dear wife, his venerable parents, each of whom having a regard for both, can say nothing, but must suffer in silence. O! you have done very wrong." The tears gushed in my eyes, I thought of praying. "No," said my mentor, "not yet; you should first do right. Go and acknowledge your fault." "I cannot," "You must, indeed you must." "But he will treat me roughly." "You deserve it, you must bear it; you will at least have the pleasure of knowing you did all you could in your present circumstances, to repair the wrong you have done. When thus you have done, should you not meet forgiveness and reconciliation from him, you may apply to your offended master; and, peradventure, you may find forgiveness and reconciliation from him." I went out with an aching heart, experiencing the full force of the truth as I went along—"The way of the transgressor is hard." I arrived at his dwelling; I entered his doors; but O! with what different sensations when unconscious of offense! Oh! how painful is a guilty conscience! I found him reading; he did not lift up his head, he did not speak: I could not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my mentor charged me to do—I failed. At length, for I must come to it, I said, with a faltering voice,—you are justified, Sir, in your conduct on this occasion; I deserve it all; and all this, yea more, I can bear, with much more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, Sir, by acknowledging my error; I have done wrong, Sir, in taking up a report of you, or saying anything about you to any but yourself; I beseech you forgive me—and was going to add; but he got up, his countenance suffused with tears, and would have spoken, but could not; he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's bosom; it has never cooled since, though this was many years ago. On my return I was congratulated by my kind mentor, and then poured out my soul to my heavenly Father, whose consoling language was, "Neither do I condemn thee; go and sin no more."

Preface to "Which—the Right or Left?"

In every temple dedicated to our Lord—that is to say in every branch of the One Temple—there are two Churches, viz:

The Church of Christ, which is a Church of goodness, is productive of gentleness, humility, and single-heartedness, and leads its people to happiness; and,

The Church of Society, which is a Church of evil, is productive of pride, arrogance, and selfishness, and leads its people to misery.

The first is made up of the Few, who walk in the light of their Redeemer's countenance, and regard their Lord as their Patron.

The second is made up of the Many, who walk in the light of Money, and complacently regard themselves as the Patrons of the Lord.

The Few worship Him meekly, lovingly, contritely; the Many fashionably, elegantly, superciliously.

Christ's Christians measure all men by the goodness of their hearts, and the gentleness, simplicity and correctness of their deportment, as prescribed by the Law of God.

Society's Christians measure all men by the fullness of their pockets, the texture of their coats, and the correctness of their deportment, as prescribed by the Law of Society.

The former believe that all things should be done for the glory of their Blessed Lord, who is their all in all:

The latter, that they should do everything for their own glory—which is their all in all.

The first believe that life is a real and earnest thing; that it is a season for Action, not Play:

The second believe it to be simply a Great Joke.

The Few believe that Man's first, last, and only business is, To secure his inheritance in the Bright

Beyond, whose duration is eternal. "I must work the work of Him that sent me, while it is Day—for the Night cometh, wherein no man can work."

The Many believe that Man's first, last, and only business is to accumulate Money, to make a show, and to be talked about—till he is gone.

The first believe that they should do good to all men:

The second that they should look out for Number One, and let others do the same.

Christ's Christians believe that the Business of life consists in Business Truthfulness; Church Membership; and the right of every man and woman to glide onward to everlasting happiness, piously, peacefully, and lovingly.

Society's Christians recognize as legitimate, Business Lying; Church Membership without Religion; and the right of every man and woman to glide down to everlasting perdition, fashionably, gracefully and respectfully.

When, therefore, it is said of a known knave, "he is a member of the Church," it ought always to be added, "of Society's, not Christ's."

None but God left now.

"I have none but God left now!" said a poor widow, who had been freely pouring out her troubles to an aged friend. She was dressed in black, and had years on her brow, while her face had in it a mournful and anxious expression; but the relation of her sorrows seemed to give relief to her heart.

By this poor widow's account she had passed through deep waters of affliction, and endured, as she said, more than her "share of trouble." One of her two children had been drowned, and the other was then in a lunatic asylum. She had lost her brother and sister, and only three weeks before had buried her husband, being left alone, and in poverty. "All the day long," said she, "I am grieving; and when I awake in the morning, my pillow is wet with tears. Every thing seems to have melted away, and I have none but God left now."

"None but God left now!" poor, broken-hearted pilgrim. Knowest thou Him who is yet left to thee? Hast thou felt that God is good? Hast thou tasted that the Lord is gracious? If not, no wonder, then, thy trouble is heavier than thou canst bear. Hasten to him with thy burden. "Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord;" then thy language will soon be, "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him." Ps. xxviii.

"None but God left now!" poor desolate widow, "tossed with tempest, and not comforted." He who has wounded thee can heal thee; and he who has bereaved thee, can be to thee more than a husband, and give thee a better heritage than that of sons and daughters. Full as thy cup is of sorrow, peace and joy may yet be thy portion, for the promise of the Redeemer has gone forth: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi, 28.

"None but God left now!" poor, poverty-stricken mourner. Knowest thou not that the earth is the Lord's and the fullness thereof; the silver and the gold, the beasts of the forest, and the cattle on a thousand hills?

Thy desires are not so large as his possessions. There is nothing that is good for thee that he cannot bestow. He can wipe the tears from thy weeping eyes, bind up the bones which he has broken, change thy gloom into gladness, and fill thy mouth and thy heart with thanksgiving.

Up and be doing, broken-hearted pilgrim. Onward and upward, desolate widow. To thy home, poverty-stricken mourner. If thou hast God left, then hast thou more need to praise him on an instrument of ten strings, than to hang thy harp on the willows. Go boldly to an ever-open throne of grace. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. vii, 7.—*Humphrey's Portfolio.*

WAYS OF COMMITTING SUICIDE.—Wearing thin shoes on damp nights in rainy weather.

Building on the "air-tight" principle.

Leading a life of enfeebling stupid laziness, and keeping the mind in a round of unnatural excitement by reading trashy novels.

Sleeping on feather beds in seven by nine bedrooms.

Surfeiting on hot and very highly stimulating dinners.

Beginning in childhood on tea, and going on from one step to another, through coffee, chewing tobacco, smoking and drinking.

Marrying in haste, getting an uncongenial companion, and living the rest of life in mental dissatisfaction.

Keeping children quiet by teaching them to suck candy.

Eating without time to masticate the food.

Allowing love of gain to so absorb our minds, as to leave no time to attend to our health.

Following an unhealthy occupation because money can be made by it.

Tempting the appetite with niceties when the stomach says no.

Contriving to keep in a continual worry about something or nothing.

Retiring at midnight and rising at noon.

Gormandizing between meals.

Giving way to fits of anger.

Neglecting to take proper care of ourselves when a simple disease first appears.

PRAYER UNANSWERED.—The Rev. Mr. Kilpin passed a very profane man, and having failed to rebuke him, he awaited him in the morning at the same place. When he approached him, Mr. Kilpin said, "Good morning, my friend; you are the person I have been waiting for." "O, sir," said the man, "you are mistaken, I think." "I do not know you; but I saw you last night when you were going home from work, and I have been waiting some time to see you." "O, sir, you are mistaken; it could not be me; I never saw you in my life, that I know of." "Well, my friend," said Mr. Kilpin, "I heard you pray last night." "Sir, now I know that you are mistaken; I never prayed in all my life." "O," said Mr. Kilpin, "if God had answered your prayer last night, you had not been seen here this morning. I heard you pray that God would blast your eyes, and damn your soul." The man turned pale, and trembling said, "O, sir, do you call that prayer? I did, I did." "Well, then, my errand this morning is to request you, from this day, to pray as fervently for your salvation as you have done for damnation: and may God in mercy hear your prayer." The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his early conversion to God.

NONE STAND ALONE.—It is in the providence of God that none stand alone; we touch each other; man acts on man; heart on heart; we are bound up with each other; hand is joined in hand; wheel sets wheel in motion; we are spiritually linked together, arm within arm; we cannot live alone, nor die alone; we cannot say, I will only run risks with my own soul; I am prepared to disobey the Lord for such a pleasure or such a gain, but I do not want to implicate others; I only want to be answerable for myself. This cannot be. Each living soul has its influence on others in some way and to some extent, consciously or unconsciously; each has some power, more or less, direct or indirect; one mind colors another; a child acts on children; servants on their fellow-servants; masters on those they employ; parents on their children; friends on friends. Even when we do not design to influence others, when we are not thinking, in the least degree, of the effect of what we do, when we are unconscious that we do not wish our conduct or way of life to effect any but ourselves, our manner of life, our conversation, our deeds, are all the while having weight somewhere or somehow; our feet leave their impression, though we may not look behind us to see the mark.—*Sermons for Christian Seasons.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, JULY 10, 1856.

BE PATIENT, BRETHREN.

"Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Jas. v, 7, 8.

As we read the above passage, it seems that a more appropriate exhortation could hardly be given to the church of God at the present time. Not without reason are we exhorted to patience and constancy, in view of the peculiar trials that await us as we draw near the close of our pilgrimage. He that endureth to the end shall be saved.

Our present position is expressed in this one sentence of inspiration: "Here is the patience of the saints." And when we see the many difficulties to be overcome in promulgating Bible truth in a fallen and fast degenerating world, the trials and discouragements we are called to meet, and the seeming delay of the promises of God, it is cheering to think that the eye of the prophet has rested upon this very time, and it is designated as the patient waiting for Christ.

Another cheering consideration is, that the many exhortations to patience, applying especially to the present time, are accompanied with the assurance that the promises for which we are waiting will certainly be fulfilled. The next prophetic event after the announcement that here is the patience of the saints, and here are they that keep the Commandments of God and the Faith of Jesus, is no less than this: "And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man!" Rev. xiv, 12-14.

The apostle James, when exhorting the church to patience, appends to his exhortation this blessed assurance: "For the coming of the Lord draweth nigh!" And says Paul, [Heb. x, 36, 37,] For ye have need of patience that after ye have done the will of God, ye might receive the promise; for yet a little while and he that shall come, will come, and will not tarry. For the vision, says the prophet Habakkuk, [ii, 3,] is yet for an appointed time, but at the end it shall speak and shall not lie. Though it tarry, wait for it; because it will surely come, it will not tarry.

We walk by faith, not by sight. We hope for the things we see not; and, says Paul, if we hope for that we see not, then do we with patience wait for it; and he prays for his brethren, [2 Thess. iii, 5,] that the Lord would direct their hearts into the love of God, and into the patient waiting for Christ.

The import of all these passages is plainly this: that in the little tarrying time just before the Lord shall finally make his appearance, there is need of our exercising special patience. In the little moment of painful silence that just precedes the terrible outbursting of the storm, we have need to put forth special efforts to hold fast that we have, that no man take our crown.

The Lord is not slack concerning his promise; only he is long-suffering, not willing that any should perish; but notwithstanding this long-suffering, notwithstanding he has waited long and patiently for rebellious man, his Spirit will not always strive with him; and therefore the inspired penman adds, The day of the Lord will come as a thief in the night. 2 Pet. iii, 9, 10.

We cannot exercise too great patience in the duties necessary to a preparation for the great event before us. We cannot dwell upon it too much. We cannot prepare for it too soon. We cannot warn the world of it too faithfully. We may seem to them, as Lot did to his sons-in-law, like those that mock;

but as surely as destruction came upon Sodom, so surely it will come upon this wicked and adulterous generation. When they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. 1 Thess. v, 1-4.

Time in its onward flight lingers not. Then let us run with patience the race that is set before us, looking unto Jesus who is the Author and Finisher of our faith, remembering at all times, under all circumstances, whatever may be the prospect around us, and however the wicked may boast that all things continue as they were, that the word of God nevertheless is, that the great day of the Lord is near and hasteth greatly.

YE ARE NOT OF THIS WORLD.

This declaration of our Saviour to his disciples is now beginning to be more fully illustrated in the excitement and agitation which is at the present time pervading this nation. People may wonder that we take so little interest in, or rather that we manifest no desire to take part in, the great excitements and political contests of the day.

But the motives by which we are actuated may be easily told. He whom we have acknowledged to be our Lord and Master, and whom we are willing to have "reign over us," has declared that his kingdom is not of this world. Following in his footsteps, looking to those mansions which he has gone away to prepare for us, and waiting the time when the kingdom and dominion under the whole heaven shall be given to the saints of the Most High, we confess ourselves pilgrims and strangers on the earth.

Suppose we were the soldiers of some earthly monarch, and were marching through an enemy's land to our own kingdom; would it be right in us to halt by the way, and engage ourselves in the peculiar questions which might concern the country through which we were passing? Ought we to connect ourselves with them, and locate our treasures in their territory? When we should do this, would we not be traitors rather than true and loyal soldiers? So it is with us. Though in a spiritual sense, our warfare, our pilgrimage, our march through an enemy's land, is none the less real.

Political parties are raging, the public mind is in a state of feverish excitement, and political demagogues are stretching every nerve, each to secure the success of his own party, and the election of the rulers of his own choice; but we care not to engage in any of these questions; for our ruler is already chosen, and his inauguration-day is fast approaching.

The political parties of the earth are each liable to see their hopes defeated, and their expectations disappointed. But we are liable to no such casualty. There is no possibility of his being defeated who is soon to reign over us. No councils of men can thwart the decrees of the Almighty.

But, says one, have you then no sympathy for the rights of justice and humanity? nor for the down-trodden and the oppressed? nor for the claims of right over those of wrong? To be sure we have; but how are these evils to be remedied? Neither John C. Fremont nor James Buchanan can remedy the injustice, the deceit, the oppression, the sin and suffering even of one portion of this Union, nor of one State, nor of one County, nor of one Town, nor of one District. So long as sin is in the world it will bring forth its fruit; it will prompt men still to do deeds of villainy and guilt. But when our King cometh he will remedy all these, and more than these.

When his dominion shall be established "from sea to sea, and from the river unto the ends of the earth," not one portion of the earth merely will be ruled in equity and righteousness, but it will all be so. All wrong shall be righted, all oppression made to cease, all sin destroyed, all suffering relieved, all death be banished, all tears be wiped from every eye, all the curse be removed, all the earth be renewed, all happiness be restored to man, all his subjects be

made immortal, and crowned with everlasting joy.

Till this time comes earth will never behold that state of peace and happiness and prosperity which men would fain witness. A lifeless church with all its formal efforts to convert the world, is making no advance towards it. It cannot be accomplished by raising any artful demagogue to the summit of political power. It can only be accomplished by Him who "was manifested that he might destroy the works of the Devil." Therefore in him our hope is centered. We shall point others to him as the only source from which help may be expected. We shall endeavor to serve him as loyal subjects, and be prepared for his appearing and kingdom.

Is Satan divided against Himself?

"The lamp of science has cast a broad, clear light: ghosts and goblins, fairies and mermaids, loving darkness rather than light, have receded before its beams. But we find the ejected legion ensconced in a dark room under a table, not under a bed or bushel. From this table come responses, raps, voices, revelations, communications, demonstrations, &c. Pluto uncaps his Hades, and spirits no longer in prison come forth testifying to their existence, knowledge and power. They annihilate the doctrine, 'Death an eternal sleep,' and veto the dogma of the Millerite creed that the soul dies with the body. Satan is divided against himself—Spiritualism versus Millerism."

The above is copied by the *Advent Herald* from the *Hartford Religious Herald* of May 15th, to which it replies that it is not true that Mr. Miller ever entertained the view above imputed to him, and that no one who holds to "Millerism" in all things, entertains it, and no one holds it who does not dissent from Mr. Miller and Millerism in that particular.

We would inquire of the *Advent Herald* who at the present time entertains the views of Wm. Miller "in all things?" Does the *Herald* profess to? We can show from its own testimony, that it has from time to time given up and denied some of the fundamental principles on which Mr. Miller's theory was based. But Mr. Miller entertained no peculiar views in regard to the state of the dead. His belief on this point was the general belief of the day; and therefore to correct an erroneous belief here, is not half so great a departure from Millerism as to yield some of the main points on which his system was based.

Again, we do not understand the genius of Millerism, if by it we are to be confined to the views of Wm. Miller on all minor points, and in every particular, or if we are to be excluded by it from the reception of any newly developed truth, so that the path of the just may not be as "a shining light that shineth more and more unto the perfect day." We claim to be the true adherents to the principles of interpretation set forth by Wm. Miller. Further experience, and more study has thrown new light upon our pathway and brought out new treasures for us from the great storehouse of wisdom; but we surrender no truth of the past. The *Herald* has thrown no new light upon our present position, or the events of the future, but has been giving up the past. Who here has departed most from "Millerism?"

It is not to be wondered at that the world should connect the belief of unconsciousness in death with Adventists; since so large a majority of those who profess to be such, entertain it; and the *Herald* must be aware that a portion at least of its own readers are firm in this belief.

It seems difficult for people to understand, or at least to correctly represent, our position. They can hardly speak of us without branding us with that motto which was adopted some more than a half a century ago in the cemeteries of Infidel France—"Death an Eternal Sleep." We entertain no sympathy for such a theory.

The *Religious Herald* admits that the agencies now at work in raps and revelations, emanate from Satan. It is the professed object of these spirits to

convince the skeptic of the immortality of the soul. Now do the *Religious* and *Advent Heralds* realize that they are being taught this doctrine from the very lips of Satan and his legions? and are they willing to receive instruction from such a source? If the doctrine of the mortality of man, is to be called, Millerism, the matter stands most emphatically, Spiritualism *vs.* Millerism. But it is admitted that Spiritualism is of the Devil; therefore Millerism cannot be; for Satan is not divided against himself. It is no evidence that a doctrine is erroneous, because it is contradicted by the Devil.

"WHAT LACK I YET?"

CAN any of us ask this question in sincerity? Are we conscious of no lack? Perhaps we can say in truth that we have followed in theory all the light that has been given; that we believe all the truth that has been shown; but after we have said this, can we honestly ask, "What lack I yet?" The young man who came to Jesus, had kept all the commandments from his youth up; doubtless he felt very well satisfied with his moral attainments; but when he asked the Saviour the above question he received an answer that sent him away sorrowful.

We remember that there is a practical part as well as a theory to all truth, and that it is possible for us to come short in this. Doubtless we are all very well satisfied with our theory. The Bible is rendered harmonious; the truth is plain and consistent; this we all believe, and perhaps we are in danger of priding ourselves on the clear chain of Bible truth that can be presented. But when we come to the every day work of living out these truths before the world; of letting our light shine before men, can we see no lack? Let us test ourselves by the Bible pattern of a Christian. "If thou wilt be perfect," said Jesus to the young man. With the Bible we are to be thoroughly furnished unto all good works. And when all the members of the church can bow before the throne of Him who knoweth the secrets of all hearts, and ask sincerely, What lack I yet? we may expect that there will be no lack of the Spirit of God among his people.

"Knowledge shall be Increased."

"But thou O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. xii, 4.

Who, when he looks over the present age of Railroads, Steamboats, Printing Presses, and Magnetic Telegraphs, can doubt that we are now in the "time of the end," and that the above prophecy is having its fulfillment. The following testimony on one item of modern improvement is to the point:

"In the year 1272, the wages of a laboring man were just three half pence per day; and at the same period the price of a Bible fairly written out was £30 sterling. Of course, a common laborer in *those days* could not have procured a copy of the Bible with less than the entire earnings of *thirteen years*! Now a beautiful printed copy of the same book can be purchased with the earnings of *one day*!

"Take another view of the same subject. An ordinary clerk cannot make a fair manuscript copy of the Bible in less than three months. With a common printing-press, work equivalent to printing a copy of the whole Bible can be done in ten minutes; and with a steam-press of the most improved construction, the same work can be done in one minute.

"Christian reader, why was it that God, in his providence, reserved the discovery of the art of printing till the age of the Reformation? and why is it that even the power of the press has been multiplied threefold in the age of Bible and Tract Societies? Is it not that his people may at once proclaim the message of his love to all who know it not? Woe be to us, if, with such a power placed in our hands, we fail to improve it."

WILL HE BE A WELCOME VISITOR?

"AND unto them that look for him shall he appear the second time without sin, unto salvation." Heb. ix, 28. Here we see a promise that the Saviour is to make a visit to this earth for the salvation of those that look for him. Will he be a welcome visitor to you? How will you receive him? Will it be with joy or with grief? Look at the Jews: they expected the Messiah, and yet when he came they rejected him. This was because his works were good, and theirs were evil. They were deceived: they looked for a Saviour, but not for Jesus: they looked for a personage that would manifest a character like themselves: they were wicked; and because Jesus did not justify them in their wickedness, they rejected him.

How is it with you? Perhaps you think that the coming of the Saviour is near, but do you feel in your souls that you are ready to leave the things that you enjoy here, and receive him with joy? or is there a desire to enjoy the good things of this life awhile longer? a putting far away the coming of the Lord? My brethren and sisters, beware, O beware; for these things will drown men in perdition.

Is there a desire to appear better before the world than what you really are? O be not deceived, but know that the humble follower of Christ always manifests his true character. There is no hypocrisy with him; he walks under no false garb.

Perhaps your heart is filled with pride of appearance, pride of dress; if so, you are not looking for the coming of Jesus, but you are looking at yourself; all swallowed up in self instead of the truth of God; building up yourself instead of advancing the cause of truth; and instead of leading your brethren and sisters to Christ by a holy life and godly conversation, you by your example deny the truth, make a lie of your profession, and those that you might help you lead away from the Lord.

With such a character as this, how will you receive the Saviour? Will he be a welcome visitor to you? Can you say, "Lo this is our God, we have waited for him, and he will save us?"

My brethren and sisters, it is close work. Let us look well at the steps we take, and be not deceived. If we are looking for any one, our life will tell who it is; our character will show our idea of the character of him for whom we are looking.

Who is it that we are looking for? Is it for the babe of Bethlehem? him who was cradled in a manger? If so, look at his humility. Is it for the man of sorrows? the man acquainted with grief? If so, think what he suffered for us. Is it for the man that wore a plain, seamless coat? Then remember that there was no pride there.

If this is the person that we are looking for, we shall imitate his example. His character will be seen in our life all the way through. We read in 1 John iii, 2, 3, "But we know that when He shall appear we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as he is pure." Are we purifying ourselves? Are we daily getting the victory over sin, self, and temptation? Are we getting meek and humble? Are our actions an imitation of the lovely Jesus? Are we holy in all manner of conversation? Is our mind drawn out after the truth of God, and is our heart filled with his love? Are we doing all we can to have the truth we profess, understood and practiced by those around us? Finally, is our example one that in every respect is worthy of imitation? If so, then we can truly welcome the Saviour at his coming. Then we can say with joy, Lo this is our God, we have waited for him and he will save us.

M. G. KELLOGG.

Battle Creek, July 6th, 1856.

SUNDAY IN ENGLAND.—The "Sunday Bands" have been stopped by Lord Palmerston, ostensibly in compliance with a strong letter written to him on the

subject by the Archbishop of Canterbury; but really, so they say, because the Scotch members threatened to abandon him, if he did not put an end to an innovation so utterly obnoxious to Presbyterian Scotland. Lord Palmerston, while yielding, however, keeps one foot on the other side of the fence, by declaring that it is against the convictions of his own judgment. There is great rejoicing among all the friends of the "English Sunday," on account of this result.

INTELLECTUAL INDEPENDENCE.

We regret to say that there are but few, comparatively, who are independent in their thoughts. That class who make it a virtue to differ with every one else, are the slaves of caprice and vanity, instead of intellectual freemen.

True intellectual independence no more disregards historic facts, scientific truths, and reason's gems, than political liberty defies law, order, and justice.

Children generally regard the opinions and theories of their parents as being as precious as their birthrights. It is true that the opinions of the aged, experienced and wise, should have their proper influence; but is it proper that intellectual identity should be given up? To the Great Teacher, we are responsible for our faith and opinions. Can we transfer those responsibilities to another, or must we stand for ourselves, approved or condemned?

How can we determine how we would have others do unto us, and the consequent duties which we owe to them, unless we think for ourselves.

Intellectual slavery prevents the free exercise of the intellect, and of course, the mental improvement resulting from such exercise.

Another evil resulting from this mental servitude is, that it regards hoary headed doctrines, however erroneous, and long established usages, laws, and institutions, however bad, as sacred relics of the past; not to be changed or even questioned. By it demagogues control parties, and lead them to the support of measures inexpedient, or positively wrong.

It forbids the Bible to the common people, or imposes the opinions of councils, priests, doctors, or reverends, on them, as possessing almost if not equal claims on their minds and consciences. The reverend divine stands before the people and saith, "thus meaneth the Lord," and they answer, yea. The son believes what the father does, the father believes what his pastor does, and the pastor has made it his business for years to believe what the fathers *thought* the apostles believed.

When this tyranny enters the moral world, it exalts human notions and human laws above divine authority and divine law. It suppresses the verdict of reason, and stifles the convictions of conscience.

How ignoble it is to yield to slavery, that intellect which kind heaven gave thee to improve. Let us listen to advice, reverse the opinions of the wise, examine evidence, keep both ears wide open to the voice of reason, and carefully avoid a stubborn spirit; and yet be independent. Let us examine the ground on which we stand, even if it hath the land marks of the fathers upon it. Give us a little originality of thought, shake off the yoke of mental bondage, and be a man—an intelligent thinking man. You owe this to yourself, to the author of your being, and to the cause of mental progress, and mental liberty—*Chris. Tel.*

FOURTH OF MARCH.—*Why Selected.*—Do our readers generally know the reason why the Fourth of March was chosen as the day for the inauguration of the President of the United States? It was selected because the Fourth of March in every year, commencing from the first inauguration, cannot come on a Sunday for at least three hundred years. This fact shows the great regard which the framers of our Government had for the Sabbath.—*Rural New Yorker.*

That charity which longs to publish itself, ceases to be charity.—*Hutton.*

CHURCH ORDER.

BY J. B. FRISBIE.

(Concluded.)

Rom. xiii, 1-10. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

2 Cor. xii, 20, 21; xiii, 1, 2. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed. This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare.

1 Cor. v; vi, 1-11. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle, not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators: for then must ye needs go out of the world. But now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner: with such a one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the

saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The higher power is God's power. The powers that be ordained of God are God's ministers who bear rule in the church by the authority of God's law; who bear the sword of the Spirit which is the word of God, a "revenger of all disobedience," according to law in the mouth of two or three witnesses. Paul says, "I have judged already"—when ye are gathered together—deliver such an one to Satan. Therefore put away from yourselves that wicked person. Then he condemns the idea of brethren going to law to settle their difficulties before the unjust. But that all matters of differences should be brought before one in the church competent to judge, or before the church or saints, or before the ministers of God who bear the sword of the Spirit which is the word of God, and should be ready on all points to give the Bible testimony.

2 Thess. iii, 1-6, 11-15. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you: and that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who shall establish you and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

It is the duty of the church then to obey and to execute discipline in all cases according to the word. It is further the duty of the church to pray for their ministers. Eph. vi, 19; Col. iv, 3; 1 Thess. v, 25. In all these places the apostle makes request for the prayers of the brethren, that he might be assisted of God to preach the word, &c. Why not now just as important as ever? Then, brethren, pray often for the messengers of the Lord.

In the close of this lengthy article we will notice one more point with extreme caution. That is, giving and receiving. Hirelings work for wages. But God's ministers work for God, and not for wages in this world. A number who have labored in the Office, and in the wide-spread harvest field, have already fallen victims to disease and death. Theirs is a life of toil, care, anxiety, deprivations, that we fear some-

times the brethren do not realize in its proper light. We all give our time, believing with all our hearts that this is the Lord's work, the Third Angel's Message, the last message to this fallen world. And ere long the plagues of God are to fall on the guilty heads of the wicked, and sweep them all away with the besom of destruction. And then what will houses and lands be worth? And Israel can never be gathered unless the church obeys Luke xii, 29-36:

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

And even so hath the Lord ordained, that they which preach the gospel should live of the gospel. 1 Cor. ix, 14. Those who spend all their time in spreading the truth, and many having little or no means of their own, must look to the church to have their expenses borne, or they must be under the necessity of laboring in some other employment. Is it not the duty of the church to see to this, and make some inquiries after these matters? The Lord Jesus said it was more blessed to give than to receive. Acts xx, 35. "And God loveth a cheerful giver." 2 Cor. ix, 7.

We make it understood that this cause is of the Lord, and is to be taken care of by free gifts, free-will offerings; and that the Lord will bless the cheerful giver. What does look worse than duns in a religious paper? And why is it that those who have the *Review* should be backward to send in the sum of one dollar in six months? It may be thought that the paper is high priced. But look at the original matter in its columns every week, then consider the extra help it needs to prepare and set it up, with those weekly chaff papers whose columns are filled with advertisements and selected matter; papers that we should feel it would be lost time to read.

OBITUARY.

DIED May 30th, Hannah L., wife of Bro. Robert Barnes, aged 32 years.

By this sudden death Bro. Barnes has lost a true-hearted, christian companion, and the church one of its most devoted, faithful members; one that has honored the cause by consistently keeping the Commandments of God and the Faith of Jesus.

The funeral attendance was very large. After the services, by the side of our much afflicted brother, with the long funeral procession we started with sorrowful hearts for the resting place of our beloved sister. When we arrived at the destined spot, the thought that God's dear saints who have suffered patiently, kept the faith and finished their course, have a safe resting place on this sin cursed earth, where the wicked cease from troubling and the weary are at rest, added joy to our sorrow.

While the saints deeply feel their loss, they "sorrow not as others which have no hope."

E. L. BARR.

Hartland, Me., June 1866.

COMMUNICATIONS.

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

From Bro. Ferrin.

BRO. SMITH: It seems a long time since I first thought I would write and give in my name as one of the little few who are trying to keep the Commandments of God and to walk in accordance

with his holy, just and good law, throwing aside the traditions of the fathers and the commandments of men. I say it seems a long time, because I have been thirsting for more of the present truth.

It is now almost one year since myself and companion embraced present truth and commenced to keep the Sabbath according to the commandment. Since that time I have lived without the *Review* except a few numbers which I have received from Bro. Palmer and my father-in-law.

We feel quite lonely here, being the only ones in this vicinity to my knowledge who keep the Sabbath, and I feel that I have need of the *Review* and pamphlets to aid me in studying the Bible, in order that I may safely meet those who oppose me in the doctrines that I have embraced, and not bring a reproach upon the glorious cause.

Last Winter I visited Bro. Lindsey and Everts of Round Grove, where I attended meeting on the Sabbath with those who could say it was their meat and drink to do their Master's will.

I feel like a pilgrim and stranger in a strange land, yet it is my determination by the grace of God to press my way onward, hoping to enter in through the gates into the city, and drink of the water of the river of life freely. Then shall we see God as he is, and praise him as we ought.

P. E. FERRIN.

Carroll Co., Ill.

From Bro. Belden.

BRO. SMITH:—It is some two years or more since we embraced the truth of the Third Angel's Message and have since been trying to keep all the Commandments of God, and we still feel inclined to press our way on by the way of the cross, striving to overcome through the blood of the Lamb and the word of our testimony. The blessed anticipation of rest in the land of promise encourages our hearts to contend for the faith which was once delivered to the saints. But "we walk alone and oft are sad, and falls the briny tear." Yet the prospect seems to brighten as base prejudice is giving away, and light from the Sanctuary begins to disperse the darkness around us.

Quite a number of late have acknowledged the seventh day to be the Sabbath, and some we are inclined to think will keep it holy. We praise God for the blessed word. It is a lamp to our feet,

"A blissful boon to mortals given,
To guide my erring steps toward heaven."

We feel thankful to the brethren and sisters for the light and encouragement we have received by letters through the *Review* and *Herald*. The way seems to brighten before us. The way in which the Saviour bore the cross, is marked with blood; but we have not yet resisted unto blood, striving against sin; yet as he was, so are we in this world. Surely the dragon's ire is stirred against the remnant, who keep the Commandments of God and the Faith of Jesus.

We have our trials as others of like precious faith. Our conflicts of late with the powers of darkness have been severe; but the form of the fourth has been with us, and we hope to stand with him and that blessed company that shall stand on mount Zion. I feel more inclined to-day than ever to go on if possible. The way to glory is by the way of the cross. Heb. ii, 10, 11. "For it became him for whom are all things . . . in bringing many sons to glory to make the Captain of their salvation perfect through suffering; for both he that sanctifieth and they who are sanctified are all of one."

"Shall we be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?"

Yours in hope.

A. BELDEN.

Clinton Co., N. Y.

From Bro. Perkins.

BRO. SMITH:—As communications from the brethren and sisters are cheering to us, we will not withhold our mite, hoping it may be beneficial to some in like circumstances. Myself and companion have been for two years past members of the Christian church in Macomb. It has been about one year

since we were convinced of the importance of keeping the Sabbath of the Bible. This caused a ruler in the church to be angry with us, and he stated that he would not stand it, and we must leave the church or he would. A church meeting was therefore called to see what could be done; and our pastor proposed that we should dissolve the whole membership which was done by vote, giving each member a letter of commendation "to the church of Christ, greeting."

My brethren, we are not at all discouraged by the opposition we meet with; but we are firmer in the present truth. We received Bro. Waggoner's visit with gratitude to God. It was like the coming of Titus to the primitive Christians. The lecture he gave us has had a good influence over those who were present; but still we are opposed, not so much by those who make no profession, as by those who make the tallest profession.

It does appear that as it was in the days of Sodom and the cities of the plain, so it is in these last days. How was it then? Did not the angels of the Lord smite the Sodomites with blindness both small and great? and is it not plain to every candid observer that blindness, yes gross blindness, is now covering the professed world?

The world admit that we are on the eve of important events. Some say the conversion of the world is at hand; others say we are on the eve of a political revolution that is to prepare the people for the reception of the gospel. But one thing is certain: the elements of society, social, moral, political and religious are in motion; and this must increase as we approach the end which is even at the doors.

Brethren and sisters, pray for us that our faith fail not, that when He who is our life shall appear, we may appear with him in glory.

Yours in love of the present truth.

JOSEPH J. PERKINS.

Macomb Co., Mich., June 23th, 1856.

From Bro. Case.

BRO. SMITH:—I take the liberty to address you a few lines, to inform you of the condition of the church in Monterey, Mich. The work steadily progresses although there is opposition. The sword of the Spirit is cutting its way into the hearts of the honest, while those who have had the "scoring and hewing" by the prophets are being drawn together by the bands of Christian love and fellowship.

We have meetings every Sabbath, and find by happy experience that it is good to wait upon the Lord. Last Sabbath as we arrived at the school-house in which we had held meetings every alternate Sabbath, we found it locked against us, and accordingly repaired to the barn of Bro. Kenyon, where we were praising God when Bro. Frisbie unexpectedly arrived in our midst, which sent a thrill of joy to every heart, and gave new life to our meeting. We had a refreshing time from the presence of the Lord.

Bro. Frisbie preached in the afternoon on gospel order, and First-day on "The Day of the Lord." The word spoken had a good effect, and I trust was treasured up in many good and honest hearts. Thank God for a truth that has got power in it; for a glorious truth that will take hold of the soul. This is what God's people want, and this is what they have got.

"O God, my heart is fixed, I will sing and give praise even with my glory." Ps. cviii, 1.

Yours in hope of the soon coming of Christ.

J. F. CASE.

From Sister Haselton.

BRO. SMITH:—I love to read the testimony of those who are striving to live godly in Christ Jesus, and hoping that it may be for the glory of God, and edifying to those who love him, I would testify of his goodness in revealing to me his truth. My heart is at this moment filled with love and gratitude to that high and holy Being who would thus condescend to reveal to so unworthy a mortal as I, his glorious present truth; and that my heart was ever open to conviction, freed from prejudice, and filled with such love. The Commandments of God and the

Testimony of Jesus, O how precious and perfect! That our heavenly Father will help me to keep them is my earnest desire.

For about two years I have received a number of tracts and also the *Review* from Bro. and Sr. Austin. In reading them, and reasoning upon the different theories contained in them, and in searching the scriptures, like king Agrippa, I was almost persuaded to be a Christian. I felt that I could not be a Christian unless I kept the Testimony of Jesus; or a child of God unless I kept his Commandments. It pleased the Lord to send Bro. Hutchins and Sperry this way, and may he reward them for their unwearied labor in proclaiming this truth. While listening to them I was both almost and altogether persuaded to try to be as they were—*Bible Christians*.

I commenced keeping the Sabbath last August; I renounced my pretended or Catholic baptism, (sprinkling in infancy,) and was buried with Christ in baptism. In searching for truth I find that many learned Pagans embraced the Christian faith at an early age. The Gentiles were Pagans, and as the church began to decline and lose that Spirit which would have led them into all truth, they embraced many doctrines of the Pagans. The Pagans worshipped the sun on Sunday, and named the day in honor of it; but professed Christians make other excuses for honoring it, calling it holy, and robbing God of his Sabbath, and calling Sunday the Sabbath or Rest-day of the Lord. The Roman Catholic church has many other heathenish practices: such as sprinkling for baptism; and that man is immortal and goes directly to heaven or hell at death, thereby destroying the Christian's hope in the glories attending the resurrection, and also laying a platform for the Devil to work his wonders and deceptions upon this generation.

In 1 Cor. xv, I find that it is not the natural man that hath immortality; yet Paul assures the Romans that by patient continuance in well doing all could obtain immortality and eternal life. The doctrine called the trinity, claiming that God is without form or parts; that the Father, Son and Holy Ghost, the three are one person, is another. Could God be without form or parts when he "spoke unto Moses face to face: a man: peaketh unto a friend?" [Ex. xxxiii, 11.] or when the Lord said unto him, Thou canst not see my face; for there shall no man see me and live? And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away my hand and thou shalt see my back parts; but my face shall not be seen. Ex. xxxiii, 20, 22, 23. Christ is the express image of his Father's person. Heb. i, 3.

In John xvii, 21, 23, is shown how the Father and Son are one. In Jesus' prayer to his Father (not to himself) he prayed for them that should believe: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; and the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, &c.

The errors mentioned above are not only the doctrines of the Roman Catholic church, but the Protestant churches are poisoned with the bane of the mother church. I know it is hard for people to get rid of opinions formed from traditions of men, handed down through many generations; but we must get rid of them if we would be prepared to meet the Lord.

I am striving to be prepared, and hope I shall soon be able to say, as Paul did to Timothy, I have fought a good fight; I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing. Will those love his appearing that knowingly keep the traditions of the elders instead of the Commandments of God? I fear not. But the Lord will have a people prepared to meet him, who love his appearing; and who have waited for him. May I be one of that number.

SARAH HASELTON.

Berkshire, Vt.

Bro. Everts writes from Round Grove, Ill.:—"Bro. Hart and myself are holding meetings every First-day in school-districts in this County. Quite an interest is manifested. A good number acknowledge the Sabbath. A number of calls to hear the word. We are encouraged by the appearances of the honest in heart.

"Meetings of indignation towards the aggressions and outrages committed in Kansas and Congress are held with high gleaming strifes and stars, sounding of martial music and flaming speeches, on either hand of us.

"Truly the clamor of war is sounding! O that we by the grace of our Lord, may get on the whole armor also. Yours in hope of victory!"

THE SABBATH QUESTION IN LONDON.—The following is from the London correspondence of the *Banner & Advocate*:—

The Infidels and Latitudinarians are greatly enraged at the stopping of the military bands of music in the Parks, and have been blaspheming, both by lip and pen in a shocking manner. They have attempted demonstrations, by hired hordes in the parks, with which the Government does not interfere, but the rain has twice helped to defeat their success, and to quench the flames of rebellion. Thanks to the Archbishop of Canterbury, and the so-called "Puritans," both in and out of the Establishment, on whom a torrent of abuse has been poured from the platform as well as by the press. The Times disgracefully led the way, and with two exceptions (the *Morning Herald* and *Morning Advertiser*) all the great morning papers followed its example. In addition to this, the Sunday papers, from an instinctive fear of the rising waters of "Puritanism" and "Sabbatarianism" have been bounding on the multitude; and to crown the whole, the penny papers recently started, and who cater for the crowd, have been equally rabid. The practical issue of this controversy will be, that the Saturday Half-Holiday, will gain greater popularity and extension than before. The Courts of Law have adopted it; and Sir George Grey, the Home Secretary, has ordered Military Bands to play on the afternoons of Wednesday and Saturday, in the Hyde Park and Victoria Park.

An event rare and extraordinary, marked last week; the visit of the Queen in the State to the Turkish Ambassador's house in Bryanstone Square. This was of great political significance. But this friendly squeezing of the hand of the Moslem is helping to change him, outwardly at least, from the bigot he once was; and the political reforms in Turkey, coupled with the freedom of conscience there enjoyed for the first time, as well as the spread of Christianity by the American missionaries, show how wonderfully in God's providence, the scourge of war and the gospel of peace have conspired to aid the downfall of Mahomedanism, which as a system is fast ebbing away.

The Queen's thirty-seventh birth-day was the 29th of May, and for the evening of that day was reserved the grandest display of fire-works and illuminations ever seen in London. It was calculated that half a million of visitors were added to our ordinary population on the occasion.

WARS AND THEIR COST.—Few persons, however much they may depreciate war, realize the enormous tax they are on the wealth, population and productiveness of a nation. It has been estimated by careful statisticians, that, within the last sixty years, twenty-two thousand millions of dollars have been squandered in wars, and seven millions of lives sacrificed.

The war of the French revolution began to re-impose on France a destiny she had rejected, cost nearly three thousand millions; the war to drive Buonaparte into exile, which commenced in 1803 and ended in 1815' cost nearly fifteen millions; and the war just terminated, whose beginning was a blunder, and whose whole conduct was a series of blunders, has cost about a thousand millions.

Men are still living, men yet hale and hearty, and below the Psalmist's "three-score and ten," whose birth preceded the spending of the first cent of this gigantic waste of human treasure and life. Within that sixty years enough men have been slain in battle to build and put in working order, within the short space of three years, a railroad that would have encircled the world. Within that sixty years enough wealth has been squan-

dered in war to educate every child on the face of the globe, to drain all the pestilential marshes, to christianize the most remote and benighted people.—*Philadelphia Ledger*.

THE kingdom of heaven is not to be entered but by violence: it must be taken, as it were, by assault, like a besieged place. The gate is strait and narrow; we must bow, we must bend, we must make ourselves little to gain admittance. The great gate which opens wide, and is passed by multitudes, leads to perdition. All broad and smooth ways are dangerous. We to us when the world favor us, and our life seems void of trouble! Crosses and difficulties are the surest marks of the way to heaven. Let us be aware, therefore, of going on with the multitude, and let us seek traces of the few; let us follow the footsteps of the saints along the craggy paths of repentance, climbing over the rocks, seeking secure places in the sweat of our faces, and expecting that the last step of our lives should be a violent struggle to enter the narrow gate of eternity.—*Fennelon*.

THE Christian is traveling through a strange country, in which he is commanded to execute his work with diligence, and pursue his course homeward with alacrity. The fruits which he sees by the way-side, he gathers with caution; he drinks of the streams with moderation; he is thankful when the sun shines and the way is pleasant; but if it be rough and rainy he cares not much, he is but a traveler. He is prepared for vicissitudes; he knows that he must expect to meet them in the stormy and uncertain climate of this world. But he is traveling to a "better country," a country of unclouded light and undisturbed serenity. He finds also by experience, that when he has had the least of external comforts, he has always been least disposed to loiter; and if for the time, it be a little disagreeable, he can solace himself with the idea of his being thereby forwarded in his course. In a less unfavorable season, he looks around him with an eye of observation; he admires what is beautiful; he examines what is curious; he receives with complacency the refreshments which are set before him, and enjoys them with thankfulness.—*Wilberforce*.

THE heart is a soil in which every ill weed will take root and spread itself. The thorns of worldly care, and the thistles of worldly vanity, will grow and flourish. As the husbandman watches his land, so should the Christian search and examine his heart, that he may cast out of it all of those unprofitable weeds and roots of bitterness which will naturally get possession of it. If this work is rightly performed, the soil will be ready for the good seed of the word of God, which shall spring up and prosper under the influence of divine grace, as the corn growth by a blessing of rain and sunshine from the heaven above.—*Jones*.

Business.

C. G. Cramer:—We received a letter from you dated March 20th, 1856, containing \$1 for Review, which you will find receipted in No. 26 of Vol. VII.

O. Randolph:—Your remittance pays to close of the present volume.

Some one writes from Oswego, N. Y., under date of June 29th, 1856, enclosing \$1 for the Review, and giving some direction about papers. If any name had been signed to the letter we should know to whom to credit the money, and whom to address about the business.

Receipts and Pledges for Relief of Office.

Of the following sums those that have been paid are so marked. The rest are pledges to be paid before the first of September next

S. F. W. Gove (pd.)	\$2.00	L. Kellogg	\$2.00
E. Everts (pd.)	6.00	C. M. Langer	0.50
H. Hilliard (pd.)	3.00	R. T. Payne	3.00
D. C. Elmer (pd.)	1.00	E. Fenner	3.00
E. Paine (pd.)	1.00	C. C. Rathbun	1.00
Jno. Hall (pd.)	2.00	H. I. S. Rathbun	1.00
		R. Rathbun	2.00

Receipts.

R. P. Rice, P. Sherwood, C. K. Farnsworth, C. G. Cramer, R. Rowley, E. Welch, Wm. Johnson, M. Earl, E. J. Weaver, Wm. C. Peck, M. Harris, each \$1.
H. E. Goodwin, J. J. Perkins, A. Southwick, O. Randolph, each \$2. Jno. Hall, (\$1 for J. Fletcher,) \$3.
Green, J. Whitmore, each \$0.50
REVIEW TO THE POOR.—C. G. Cramer \$0.40. S. F. W. Gove \$0.64. Sr. Palmer \$1.
FOR SAB. TRACT IN GERMAN.—E. Rowley \$1.

Books for Sale at this Office.

RATES OF POSTAGE.

"Books bound or unbound, not weighing over four pounds, for any distance under 3000 miles, when pre-paid, one cent an ounce. When not pre-paid, 1½ cents an ounce

Hymns for those who keep the Commandments of God and the Faith of Jesus. This is the title of our new Hymn Book prepared for the use of the Church of God scattered abroad. It is designed to promote not only public worship, but also social and family devotions. It is a selection of Hymns of poetic merit, expressing the faith and hope of the Church as set forth in the Scriptures of truth, free from the popular errors of the age. The Book contains 352 Pages, 436 Hymns, and 76 pieces of Music. Nearly every Hymn can be sung in some one of the pieces of Music, which will promote uniformity and correctness in singing among the Churches.—Price, 62½ cents.—In Morocco, 70 cents.—Weight 7 & 8 ounces

Bible Tracts Bound in Two Volumes. These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.—Price, 55 cents each.—Wt. 9 oz each.

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

The Sanctuary and Twenty-three Hundred Days, by "J. N. A." This work presents a clear exposition of Daniel viii and ix, points out distinctly the commencement and termination of the 2300 days, shows what the Sanctuary is, and the nature of its cleansing, and explains the disappointment of the Advent people in regard to time, and the true position of those who are now waiting for their Lord.—Price 12½ cents. Wt. 3 oz.

The Three Angels of Rev. xix, 6-12, particularly the Third Angel's Message, and the Two-horned Beast This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.—148 pages.—Price 12½ cents.—Wt. 2 oz

Review of Crozier. This work is a faithful review of the No-Sabbath doctrine as set forth in the *Advent Harbinger* by O. R. L. Crozier. It should be placed in the hands of those who are exposed to that heresy.—Price 6 cents.—Wt. 2 oz.

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young.—Bound 25 cents.—Wt. 4 oz.—Paper covers, 18½ cents.—Wt. 3 oz.

The Four Universal Monarchies of the Prophecy of Daniel, and the Kingdom of God, to which is added a condensed view of the 2300 days and the Sanctuary.—Price 8 cents.—Wt. 2 oz.

The Sabbath. Containing valuable articles on 2 Cor. iii; Col. ii, 14-17, Who is our Lawgiver? The twills of Matt. x, 18, Consistency, &c.—Price 5 cents.—Wt. 1 oz.

The Law of God. In this excellent work the testimony of both Testaments relative to the law of God—its knowledge from Creation, its nature and perpetuity—is presented.—Price 12½ cents.—Wt. 2 oz.

The Atonement This work opens a wide field of Bible truth, and will be found a valuable assistant in the study of the great theme on which it treats.—196 pp.—18 cents.—Wt. 4 oz.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism. Without the great truth that man is not immortal, and that the dead know not anything, none are prepared to stand against wicked spirits in high places. We commend this work on the Immortality question, as an able discussion of the subject.—148 pp.—12½ cents.—Wt. 3 oz.

An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment. By this work is shown in a clear and connected manner the unconscious state of the dead, and the final destiny of the wicked. By many it has been objected to works which have been published on this subject that objections have not been thoroughly answered. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met.—Price 18 cents.—Wt. 4 oz.

Why Don't you Keep the Sabbath? Extracts from Catholic works.—Price 5 cents.—Wt. 1 oz.

Signs of the Times. This work presents the historical facts concerning the signs in the Sun, Moon and Stars, points out other signs of the soon coming of Christ, and contains an exposure of Spirit Manifestations.—Price 12½ cents.—Wt. 2 oz.

Last Work of the True Church.—Price 7 cents.—Wt. 1 oz.

Perpetuity of the Royal Law.—Price 5 cents.—Wt. 1 oz.

History of the Sabbath.—Price 5 cents.—Wt. 1 oz.

The 2300 Days and Sanctuary by "U. S."—Price 5 cents Wt 1 oz.

The Celestial Railroad.—Price 5 cents.—Wt. 1 oz.

Christian Experience and Views.—Price 6 cents.—Wt. 1 oz.

Supplement to Experience and Views.—Price 6 cents.—Wt. 1 oz.

Review, Vols. 2, 3, 4, 5 & 6, bound in one book.—Price \$3.00. Vols. 3 & 4 bound in one book, and 5 & 6 in one book, \$1.50 each.—In paper covers 35 cents a Vol.

Youth's Instructor.—Vols. 1 & 2.—Price 25 cents a Vol in paper covers.

POEMS.

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.—Wt 4 oz.—In paper covers, 20 cents.—Wt. 2 oz.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy.—Price 25 cents.—Wt. 4 oz.—In paper covers, 15 cents.—Wt. 3 oz

A Word for the Sabbath. This work is an exposure of the false theories in regard to the Sabbath.—Price 6 cents

Liberal discount on these works where \$5 worth is taken. Address URIAH SMITH, Battle Creek, Mich.