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THE DOOM OF THE BEAST.

Rev. xiv, 11, 12. "And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints, here are they that keep the Commandments of God, and the Faith of Jesus."

O Lord! what glorious songs
Of new and solemn sound
From Thy redeemed shall burst,
And through heaven's vault rebound,
When on the Mount the Lamb shall stand
Surrounded by that holy band.

O Lord! on that great day
May we stand forth confessed
Among those Thy name who bear
Upon their brows impressed.
Who, undefiled by Papal snares,
Are the Lamb's guileless followers.

O Lord! throughout the world
The glorious gospel, seal
Is preached on every shore,
A witness unto Thee;
While forth Thy mandate dread is gone,
Which tells the doom of Babylon!

O Lord! may we prepare
Thy judgments to adore;
For angels of Thy wrath
Now o'er the nations soar.
And all who serve the "Man of Sin"
Shall feel Thine awful curse begin.

O Lord! may we, Thy saints,
The faith of Jesus keep,
And to the end endure
Those trials dark and deep;
Thus, when "the earth is reaped," may we
Among Thy ripened harvest be.

O Lord! may we escape
Thy dreadful anger, when
The wine-press of Thy wrath
Is stamped on guilty men.
And all who love the "Beast" are sent,
With him, to hell's last punishment!

LIGHT IN DARKNESS.

Unto the upright there ariseth Light in the darkness. Ps. cxiv, 4.

WHILE the Royal Preacher at Jerusalem surveyed with solemn sadness the unrighteousness of the human family, and sought in vain for men of strict and perfect rectitude, he exclaimed, "Lo, this only have I found that God hath made man upright; but they have sought out many inventions." Eccl. vii, 29. That man's primal condition was one of uprightness is evident. A contrary supposition involves the blasphemy of charging the Creator with the making of unholy things. But that mankind are not now upright is equally evident. By the tree of the knowledge of good and evil they lost their uprightness, and all their many inventions have never repaired that self-inflicted injury.

How, then, shall man, so fallen, become upright, and secure those forfeited blessings which are consequent upon uprightness? For an answer to this question we refer to the words of David. "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple. The statutes of the Lord are right, rejoicing the heart: the fear of the Lord is clean enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired than gold, yea, than much fine gold: sweeter also than honey and the honey-comb."

Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent of the great transgression." Ps. xix, 7-13. Thus by being cleansed "from secret faults," and kept back "from presumptuous sins," man may become upright before God. But in order to this we "must believe on the Lord Jesus Christ," with all the heart, and, washed from our sins, "in his own blood," we shall be written among the upright unto whom light ariseth.

Having thus become upright, the individual shares innumerable blessings. "The generation of the upright shall be blessed." Ps. cxii, 2. His uprightness is first within. He is "upright in heart," but with David he can say "I have not hid thy righteousness within my heart," "he walketh uprightly and worketh righteousness." He then learns by blessed experience that "light is sown for the righteous, and gladness for the upright in heart." Ps. xcvii, 11, and with David can say, "my defense is of God, which saveth the upright in heart." Ps. vii, 10. Hence he will not fear the wrath of the wicked who "bend their bow . . . that they may privily shoot at the upright in heart." Ps. xi, 2, and though now "the just upright man is laughed to scorn," [Job xii, 4,] it shall not be so forever, for "upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright." Ps. xi, 6, 7. "For the Lord God is a sun and shield, the Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly." Ps. lxxxiv, 11.

Such is the condition of the upright. Pardon, washed in the blood that cleanseth from all unrighteousness and made meet for the service of God. His course is upright, his heart is upright, his conversation is upright. He fears no reproach, he flees from no danger, he walks honestly and fearlessly "as in the day." His heart is fixed trusting in the Lord, and his steadfast hope is like an anchor to the soul. He walketh uprightly and walketh surely. Prov. x, 9. As he journeys he finds that "the way of the Lord is strength to the upright." Prov. x, 29. And he goes rejoicing on towards his brighter home. In the midst of perplexities he rejoices in the promise that "the integrity of the upright shall guide them," and in difficulties and dangers he believes that "the righteousness of the upright shall deliver them." Prov. xi, 3, 6. He fears God, and, standing forth from the society of fawning sycophants and purse-bought flatterers, he looks up to God to learn his duty, and then in the integrity and independence of moral uprightness, he goes forth to do it at every hazard, if he may but win the approving smile, and

at last the joyous welcome of that God whom he serves.

And what is the portion of the upright? Is it grief or gladness? is it gloom or glory? is it darkness or is it light?

They judge wrongly who applaud the man that exhausts his garners in feasting and rioting, while they pity him who, amid storm and sunshine casts his seed into the fertile field. The prodigal may seem the richer now, but when he shall beg in destitution and have nothing, then he who sowed in cold and weariness and tears, shall find in the ripening plenty which crowns his harvest-fields, the reward for all his toils. So they may seem happier who for a little while devour with swinish greediness the vapid pleasures of this world, and sport themselves in lust and wickedness, but the harvest of corruption which they shall reap at last shall finally undeceive them, though too late for remedy.

The righteous then are content with fewer joys until the toils are past. "Light is sown for the righteous, and gladness for the upright in heart." Ps. xcvii, 11. His light and gladness are sown, not reaped; growing, not ripened; standing, not gathered and garnered. Hence his present sorrow. The fruits of heavenly joy are now acid and bitter, until the sunshine and rain shall have ripened them in all their treasured richness in the Paradise of God. So he may well be sad. What matters it; if weeping doth endure for a night, if joy cometh in the morning and the mornings gray already lights the heavens! What matter if privation and scantiness be felt for a few brief days, if the eternal harvest is already ripening on our view? Will not the morning's endless joy wipe out the memories of night's brief sorrow? Will not the angelic songs, as they shout the harvest-home swallow up the sighs and crying of him who sowed in tears?

But at present the upright are in gloom. The wicked rejoice—they walk in the flickering light of a phantom-fire, and in the sparks which they have kindled—but their transient lustre shall fade in the gloom of despair—"the blackness of darkness forever and ever." They, though in the light, are children of darkness—the righteous though in the darkness, are the children of light." They walk in the light, as Christ is in the light—they put off the works of darkness and put on the armor of light, they "are not of the night nor of darkness," and their sun though briefly obscured, shall soon burst forth in the unclouded and unsetting splendor of perpetual day. To the sinner there cometh gloom on all his glory, but "to the upright there ariseth light in the darkness."

We shall find this sentiment true in the present spiritual conflicts of the people of God. We have proved this very many times. O, how often have sorrows rolled like a shoreless ocean around us. How often has the heart grown sick and sad while darkness like that of Egypt seemed thickening every hour, and our failing strength seemed unequal to our pressing needs; and when in the depth of our anguish we lifted our despairing cries to God, O then, how sweet the answer that broke the silence of our woe. "Fear not, I am with thee . . . hast thou not known! hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee." Thus to the upright there ariseth light in the darkness. Thus when he is tried he comes forth as gold—thus when the

enemy comes in like a flood the Spirit of the Lord will lift up a standard.

We see it again in the providential dealings of God with his faithful servants. Joseph goes into Egypt as a slave—this is darkness—he presides over Potiphar's house, this is light. He is cast into chains and lies in prison and distress, this is darkness; but he comes forth by God's good providence to rule next the king and to preserve Egypt and his own family. The three Hebrews are condemned to die, this is darkness, but light arises, they walk unscathed amid the burning flames, and emerge honored by God and man. Daniel is condemned to death and hurled into the lion's den, and this is darkness; but God's angel shuts the lion's mouth and Daniel comes forth unharmed to enjoy greater power than before, this is light. Job is smitten of Satan, forsaken of God, stripped of wealth, derided by his wife—upbraided by friends, insulted by foes, his heart broken with grief: this is darkness, out of it light arises, and in the peaceful possession of seven-fold blessings he rejoices again in the favor of the Lord. Stephen is dying beneath the stones and curses of infuriate foes; but light arises and he said, "I see Jesus at the right hand of God," and he fell into sleep, so sweet that no fury of man or devils could disturb the soft repose. Peter is lying in prison bound, to-morrow he must die; this is darkness; but light arises out of it; the door opens, the angel enters, the Apostle goes forth and the upright in heart rejoice in the Lord. Paul and Silas are in a Philippian jail, red from the lash, their feet in the stocks, their hearts sad; this is darkness; but they pray, they sing—the prison trembles, the jailor is converted, the stripes are washed, the ruler humbled, the saints comforted, and they go on their way rejoicing that "unto the upright there ariseth light in the darkness." Paul is tossed by the winds for fourteen days upon the stormy Mediterranean, but an angel stands by him; light arises, and God gives him the lives of all that are with him. John is an exile on Patmos for the word of God and the testimony of Christ, away from friends, brethren and privileges, but there light arose out of darkness, vision after vision unfolded the changeful fortunes of the church and world, until finally the harp-notes of the ransomed stirred his heart with floods of liquid melody the sunlight of eternal glory burst full upon his view and, anticipating the joyous scene, the only words which could tell the fullness of his ardent longing, were, "Amen, even so, come Lord Jesus!" Thus did light arise out of darkness, and the gloomy hills of Patmos became radiant as the very gate of heaven—and he who had looked upon it as only an abode of dreary exile found like the slumbering patriarch in Bethel that "God was in the place."

And how oft have we seen the wrath of man thus made to praise the Lord. In the hour of the saints' extremity the mercy of the Lord has appeared, and just when the wicked were hoping for our downfall, deliverance came. How strangely their schemes were thwarted and their purposes overturned, and on the upright who in despairing hope had committed his cause to God, how sweetly did light arise out of darkness! Ah! let not the wicked triumph, nor glory while there lives an Omnipresent God who beholdeth the upright with love, and who will not suffer his feet to slide.

And when poverty and sickness comes on, when there is but a handful of meal in the barrel, when hunger, and want, and sickness are heaped upon us, when the cold world and a colder church look heedlessly on—when Priest and Levite pass on the other side, how sweetly does the light arise as some dear disciple of the Lord comes to our relief, and when God's wondrous providence supplies our needs and teaches us, by tokens known to those that trust in God, that "the very hairs of our heads are all numbered." So too, when the business of this world has bound us in chains or plunged us in sorrow—when we see no way of escape from the whirlpool that sucks us down—then how often light ariseth and the trembling expectation that "the Lord will provide" is changed to the exulting exclamation "the Lord is my strength and my song—he also is become my salvation."

In nature's last extremity, in the darkness of death's valley, and the gloom of death's shade

—in the hovel of adversity or in the abode of comfort, in the desert, in dens and caves—in the damp and noisome prison-house, in the flame of the faggot-fire, or where ever the child of God has met and has struggled with his last enemy, the grim king of terrors, there has light arisen out of darkness. When all earthly lights are quenched, when the gloom of despair settles sadly over the wicked who "is driven away in his wickedness," then "the righteous hath hope in his death," and in the certain prospect of a far more exceeding and eternal weight of glory, he can sweetly fall asleep in Jesus with the light of hope glancing into the darkness of the sepulchre, and the glory-beams of eternity bursting in auroral splendor along the clouds and gloom of time. Thus "unto the upright there ariseth light in the darkness." And we can, with joyful interest, "mark the perfect man and behold the upright, for the end of that man is peace." We may take a broader glance, and view the same principle in the dealings of God with his chosen nation in ancient times.

Egypt was to them a place of darkness, but light arose, and they bade adieu to bondage and went forth to worship God. The Red sea's border was to them a place of darkness, as Pharaoh urged his infuriate hosts in hot pursuit, but light arose—the Red sea was divided, and soon they sang the song of victory upon the distant shore. Mizpeh was a place of darkness when Philistia's haughty lords gathered their swarming myriads against repentant Israel; but Samuel prays—unto the upright there ariseth light, peal upon peal of thunder rolls above their heads—lurid lightnings glance among the invading ranks until they flee, and from rejoicing Israel the shout goes up, "Hitherto hath the Lord helped us." Again, when the countless hosts of the Assyrians gathered around Jerusalem and the boastful Sennacherib poured forth his insulting blasphemies and threats, it was a time of darkness—but when God heard the cry of Hezekiah, and his angel went forth and laid an hundred and eighty-five thousand dead upon the plain, and sent the rest affrighted to their homes, then light arose out of darkness, and Israel could rejoice in peace and quietness beneath the divine protection. Babylon was a place of darkness, but when in the midst of riot and revelry Belshazzar was slain, the captives who had wept by the Euphratean waters felt that the chains were bursting, that light was rising, and a voice was saying as in the days of old, "Let my people go!" The cruel decree of Haman overshadowed the nation with gloom; but light arose—God wrought deliverance by Esther, and the malice of Satan was defeated by the love of God.

We may take a still wider view and comprehend the universal church of Jesus Christ. We see them scattered, oppressed, persecuted, dejected and desolate. We see them subjected to innumerable sufferings. We see them in dungeons and chains. We see them in bondage and affliction. But in all this, light ariseth, even the glorious light of hope. The scene of groaning and bondage, and depression, will be over, the agonies and sorrows shall have an end, and when the unjust with their kingdoms, sceptres, diadems and thrones are ground to powder and swept from the earth as by the besom of destruction, then "the upright shall have dominion over them in the morning." Ps. xlix, 14. In that morning, when the light that has been "sown for the righteous" shall blaze forth in the beauty of its final harvest, it shall be seen that the darkness of the upright has for ever passed away. The curse shall be removed, the power of the oppressor broken, the prince of darkness dethroned, the groaning creation delivered, and Christ the head of his redeemed and glorified church, shall be enthroned amid the shouts of the rejoicing Universe.

Christ hath abolished death, but it is prospectively. Christ hath brought to light life and immortality, but the immortality is not yet "put on," and the life is yet "hid with Christ in God." Now the church is in the gloom of death's sentence, or in the darkness of its execution. Our treasures are in the mouldering tomb—our hearts' idols are rotting in loathsome sepulchres—our joys are turned to dust and ashes beneath the valley's clouds. Our dearest friends are so vile and putrid that we would not

touch them. A nauseous stench comes up from those whose flesh was fresher than a child's. The cheek that glowed with rosy beauty is but a festering mass of filth—and where the eye once glauced in love, the death-worm revels and corruption reigns. And this is death—it has rifled our homes, and slaughtered our friends, and crushed our hopes, and blighted our joys, and made this world a waste and howling wilderness to us. Our eyes are dim with weeping, and our hearts are broken with grief and still the work goes on; while we write he reaches for our heart-strings; while we read the death-lock of his grasp is upon the friends that we love best. O how the church of God, for nigh six thousand years, has fallen like serried grain before the mower's scythe—how few are left—nothing but the gleanings remain. But shall the sword devour forever? Shall death make an utter end? Is there no healer of the breach, no deliverer of the captive hosts who have slept in chains so long?

Yes even here, "Unto the upright there ariseth light in the darkness." There is death—there shall be resurrection. There is sorrow, there shall be joy. The reign of the destroyer shall cease, the thrall of the monster shall be broken, countless myriads shall emerge from the grave in angelic beauty, and stand forth, glorious before the throne of God. And of prostrate death whose sting is now in every heart, and whose victory is in every dwelling, it shall be inquired in tones of lofty and perpetual triumph, "O death, where is thy sting! O grave, where is thy victory?"

Such are some of the illustrations of the great truth of light for the upright, which sparkle like stars of brightness along the dreary night of ages past, and which spread like a sea of glory into the illimitable future. The full development of light is future—the exceeding "weight of glory" is yet unrevealed. But it shall be revealed. Out of the darkness of human oppression and misrule shall come a purer era when the desire of all nations shall appear, and "he that ruleth over men shall be just, ruling in the fear of the Lord, and he shall be as the shining of a morning without clouds"—as a Sun that shall ne'er descend from its meridian brightness to scenes of darkness and gloom. And in that morning the upright shall have their dominion and their glory. For the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be "given to the people of the saints of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The upright, long lost with the troubled tumult of an unrighteous world, shall there find their congenial element in that "new heavens and new earth wherein dwelleth righteousness." Here the sorrows that have swelled his bosom shall subside, and the rivers of water that run down his eyes "because they keep not the law" shall be forever dried up. The voice of the oppressor shall be heard no more, and the weary captives and bondmen shall be forever free.

The ruinous work which death has carried on, lo, these many centuries, shall be undone "in a moment, in the twinkling of an eye," and countless myriads, brilliant as dew-drops from the womb of the morn, shall soar to meet the Lord as on the lightning's wing. The ransomed church in all her congregated glory shall out-sing the ocean's billows, and the echoes of her lofty anthems shall burst like peaks of mighty thunder along the distant heavens.

And if upright, we shall be there! You and I, reader, may prove after our earthly experience of sorrow, that "unto the upright there ariseth light in the darkness." You and I, may shine then, as the brightness of the firmament, and as the stars forever and ever. But are we upright? Are we walking in the fear of God? Have we been pardoned and cleansed from secret faults? Are we then upright in the sight of the Lord? He that walketh uprightly and worketh righteousness shall abide in God's tabernacle. The upright shall remain in the land when wicked doers are cut off. Let us see to it that we are upright in heart, and in walk—let us watch that we be found in Christ at last. Let us be penitent for our sins and clad in Christ's righteousness—so unto the upright light shall arise out of darkness and our sun shall no more go down. Reader, will

you be there? Writer, will you be there? Grace be with you all. Amen.

H. L. H.—[*Cross and Crown.*]

Family Devotion.

Of the patriarchs, Abraham, Isaac and Jacob, it was said on their removal from one place to another "there be builded an altar unto the Lord." Of Abraham, God himself said, "I know that he will command his household after him." Did God overestimate his character? By no means. See how he trains up the youthful Isaac; and how earnestly he prays, "O that Ishmael might live before thee!" Witness also the piety of Eliezer his steward. How earnestly he prays at the well for the guidance and blessing of Almighty God. Whence did this man learn his religion? How comes it to pass that he prays to the only true God? Where, but in Abraham's service?

Isaac, too, showed himself to be a man of prayer and true piety. View him walking in the fields at eventide for meditation and prayer. In later years, when Esau had married two ungodly wives, (this act was "a grief of mind to Isaac and Rebecca,") contrary to all their prayers and instruction. To many professed Christians in our day, this would have been no grief at all, provided the young ladies had each possessed a fortune. It would have been cause for joy. Why is this? Why should a patriarch under that starlight dispensation show more ardent love to God and true concern for his children, than a Christian now, living under the full blaze of Gospel light? Their concern was not to be *thought* religious, but to be *religious*. The piety they possessed was daily strengthened by their secret prayers and family devotions.

Of Job it is said, "when the days of his sons' feasting were gone about, Job sent and sanctified them, and rose up early in the morning and offered burnt offerings, according to the number of them all; for Job said, it may be, my sons have sinned, and cursed God in their hearts. Thus did Job continually." A high encomium is this truly. And yet the Holy Ghost has thus been pleased to dignify the character of Job. His religion came not by fits and starts, not like some streams which swell and burst their banks and carry all before them; then sink down so low that the weary traveler can scarcely slake his thirst. The religion of Job was more like the river, deep and wide, which flows noiselessly along, refreshing and fertilizing every region through which it passes, until lost in the mighty ocean. His piety was regular as the rising sun. Thus did Job continually.

Ought the piety of Christians now living to be of a lower grade? Should they neglect to command their households after them? Are they to be less concerned than were these patriarchs? If they needed prayer continually, how much more do we? They honored God in their families; God honored them with his presence and blessing here.

This train of thought has been suggested from the fact that a large number of professed Christians wholly neglect reading the Scriptures and praying in their families. Others attend to this only once in the day. Some, only occasionally; they put it aside for any little business which seems to interfere. Others, again, avoid it when visitors or strangers are present. Is this right? Is this the way to train up children in the nurture and admonition of the Lord? Who can wonder that so many children of religious parents go astray, and dishonor and disown the religion of their fathers? If these things be done in the green tree, what shall be done in the dry? If the professed disciples of Christ treat this matter lightly, what may we expect from the world! If the salt lose its savor, wherewith shall it be salted?

This duty of constant, regular family devotion is no unmeaning service. Neither is it one we can throw away and take up at pleasure. It is equally binding as public worship. Does the latter increase our knowledge of Christ and his will? So does the former. Does the latter cause our hearts to flow with love to our fellow Christians? So does the former. Does the one bring heaven and its joys to our souls? So does the other remind us of the whole family in heaven and earth.

It is enjoined on Christians "to show piety at home." How can they do it, when there is no altar erected to God in their households, or when the altar is thrown down? The God of Israel commanded his people to follow him *fully*. Does Christ require *less* of the Christian? His words are, "Except a man take up his cross *daily*, and follow me, he cannot be my disciple."—*Journal and Messenger.*

THE EXISTENCE OF DEITY SHINES FORTH IN HIS WORKS.—Observe the variety of voice, features, and band-writing among men. Had man been formed by any but a wise God, this variety could scarcely have existed. The same structure of parts would have produced the same effects. But now we never find two faces exactly alike, nor the tones of two voices alike, nor the hand-writing of two men alike. Children of the same family differ in their features. The same parental voice is before them for imitation, and hundreds are taught by the same writing-master.

Were it not for their variety, constant confusions would occur in society. Men could not distinguish their friends from their foes, nor would written contracts furnish any security. But now we distinguish men by their features in the light, by their voice, in darkness, and their writing, when distant. Surely, this must be the arrangement of a great, intelligent cause.

What is the atmosphere of our globe? A subtle, penetrating fluid, necessary to the existence of plants, of animals, and of men, promoting health and comfort in all orders of creatures upon the earth, and adapted by its constituent elements to this end. It is the medium by which the birds are borne aloft on beauteous wing: the organ of sound now breaking forth in all the majesty of the rolling thunder, and now, delighting the ear, in the soft and harmonious tones of the instrument and the voice; carrying through all places, by reflection, the light of the sun, and modifying its influence upon vision, by the early and the latter twilight; again, roused into violence, and forming the blast, the storm, and the hurricane to disperse and purify the noxious vapors that otherwise would make the globe one entire burying-field. Would any, upon reflection, be so bold as to assert that a substance surrounding the earth, and yet so different from the earth itself, and subserving such important ends, *happened* to come into existence? Does it not display contrivance and design? Who is the contriver? Whose is the mind that designed this instrumentality? Intelligent nature with one voice exclaims: "*This Being is God!*"

Grow in Grace. 2 Pet. III, 18.

(Concluded)

James says, "Know ye not that the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." Jas. iv, 4. By this we can see that a love for the world and a gratification of the carnal mind with its lusts and appetites hinders our growth in grace, destroys our peace and interrupts our communion with God, and hinders us from making that spiritual improvement which is so necessary to our peace and salvation. It destroys our confidence in God and in our brethren. It makes us faithless and unbelieving; and in short we become "enemies of God."

To grow in grace these connections must be dissolved; our early contracted habits must be forsaken however near and dear they may be to us. It will take all to win Christ. We must "crucify the flesh with the affections and lusts."

Says John, "Love not the world neither the things that are in the world: if any man love the world the love of the Father is not in him." If the love of God is not in us we cannot grow in grace? Then let us beware how we live. Let us be sure we do not love the things in the world; for John adds that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but it is of the world, and the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." 1 John ii, 15, 17.

What is the love of the world? It is an indul-

gence in worldly pleasures, such as going to balls, theatres, circuses, concerts, shows or parties of pleasure, or in joining in any worldly amusements; for going to, or joining in, any of these things is to indulge in the spirit of the world, which is contrary to the Spirit of Christ; and for any to indulge themselves in any of these worldly amusements shows conclusively that they are still in the possession of the carnal mind, which, says Paul, is at enmity with God, and is not subject to his law, neither indeed can be.

Says the compassionate Redeemer in the last prayer he offered up whilst on earth for the welfare of his church, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." They are not of the world even as I am not of the world. John xvii, 15, 16. Says Paul, God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world. Gal. vi, 14.

If we are not of the world, as the Son of God says of his followers, we should not be running after worldly amusements and seeking every way to gratify the carnal mind. Those who do gratify the inclinations of the carnal mind, show by their works that they are not the followers of the Lord Jesus Christ; for if we are truly his people, the world will be by him crucified unto us, and we will show it in our daily walk and conversation. We shall act as though we were pilgrims and sojourners here, instead of dwellers on the earth.

The Christian has enough to do amid the perils of these last days, when Satan is working with power, and signs, and lying wonders, and is going about as a roaring lion seeking whom he may devour, and when evil men and seducers are waxing worse and worse, deceiving and being deceived; in such times as these the Christian has enough to do to look unto Jesus who is the author and finisher of our faith. We must be decided. The times demand the decision. Our minds must not be divided between the service of the world and the service of God. We should not stand halting between two opinions. We cannot serve two masters. We cannot have the spirit of the world and the Spirit of Christ, and if we have not the Spirit of Christ we are none of his.

Solemn indeed is the time in which we are living. See the awful judgments that hang fearfully over the world. The unmingled wrath of God in the seven last plagues, is soon coming as a destruction from the Almighty.

The decree will soon go forth, He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still. There will be no such thing as reversing this sentence. How many will come up to that day and cry there bitterly, and bewail their misspent lives. Brethren, renounce the world and the spirit of the world for the Spirit of Christ. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi, 17, 18. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Chap. vii, 1. And now little children, abide in him that when he shall appear we may have confidence, and not be ashamed before him at his coming. Love not the world, neither the things that are in the world. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and forever. Amen.

J. M. McLELLAN.

Hastings, July 27th, 1856.

FAITH.—The starting point of obedience is faith; but what I want is, that you start immediately; that you wait not for more light to spiritualize your obedience; but that you work for more light, by yielding a present obedience up to the present light which you profess; that you stir up all the gift which is now in you—and this is the way to have the gift enlarged, that whatever your hand findeth to do in the way of services to God, you now do it with all your might. And the very fruit of doing it because of His authority is that you will at length do it because of your own renovated taste. As you perse-

vere in the labors of his service, you will grow in the likeness of his character. The graces of holiness will both brighten and multiply upon you. These will be your treasures for heaven too—the delights of which mainly consist in the affections and feelings and congenial employments of the new creature.—*Dr. Chalmers.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, AUG. 21, 1858

HISTORY OF THE WORLDLY SANCTUARY.

"Then verily the first covenant had ordinances of divine service, and a worldly sanctuary." Heb. ix, 1.

In view of the Scripture testimony on the question before us, we are led to wonder how a doubt could ever exist in any mind as to what constituted the Sanctuary of the first covenant, even though they may be uncertain in regard to that of the second. These doubts do nevertheless exist, and there is also a variety of opinion on the subject. We propose therefore, having ascertained what the Bible plainly introduces to us as the Sanctuary of Lord, to trace its history, briefly, from the time of its erection by Moses till it was declared forever desolate by our Saviour, and till, finally, it fell a prey to the violence of the Roman soldiers. Our object in this is, that we may fortify our minds in the truth, by the weight of evidence left on record, and by following and contemplating through all its changes, that object which the Holy Ghost uniformly recognized as the holy Sanctuary, for the long period of fifteen hundred and twenty years.

The word of promise which God had left for the Children of Israel, by the mouth of his servant Joseph, that he would surely visit them, and bring them out of the land of Egypt, [Gen. i, 24,] had been fulfilled, and they were freed from their Egyptian bondage. In the song of triumph which Moses sung upon that occasion, he said: The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him an habitation. Ex. xv, 2. In this we receive the first intimation of that building which God would afterwards cause to be erected, that he might dwell among his people.

In verse 17 of the same chapter, is the first occurrence of the word Sanctuary which we find in the Bible; but as the declarations of that verse are prophetic, we will pass them by till we reach the period of their accomplishment.

Pursuing the sacred record we find in the twenty-fifth chapter of Exodus and onward, more definite information respecting the Sanctuary; namely the commission which God gave to Moses for its erection. In the third month after their departure from Egypt the children of Israel came to the wilderness of Sinai. There Moses was summoned up into the mount to an audience with his Maker. He remained there forty days and forty nights. During this time he was shown the pattern of the Sanctuary and all its sacred vessels, and received full instructions concerning them. He also received when God had "made an end of communing with him on Mt. Sinai, two tables of testimony, tables of stone, written with the finger of God."

When Moses came down from the mount and saw the people given to idolatry, for they had corrupted themselves by making and worshipping a golden calf in his absence, he cast the tables out of his hand and brake them beneath the mount. On account of Israel's sin in this thing, the Lord refused to go with them, and Moses took the *tabernacle* and pitched it without the camp, &c. Ex. xxxiii, 7. What tabernacle was this? for if events are here recorded in their chronological order, the Sanctuary of which Moses has just been instructed, and which was often called by this name afterwards, was not yet built. This must, then, probably refer to the tent of Moses where he sat to judge the people. Ex. xviii, 13. Dr. Clarke says: "Moses took the tabernacle, *eth haohel*, the tent; not *eth hammishkan*, the tabernacle, the dwelling place of Jehovah, see chap. xxxv, 11, for this was not yet erected; but probably the tent of Moses which was before in the midst of the camp, and to which the congregation came for judgment, and where no doubt God frequently met his servant. This is now removed to a considerable distance from the camp (two thousand en-

bits according to the Talmudists): as God refuses to dwell any longer among this rebellious people. And as this was the place to which all the people came for justice and judgment, hence it was probably called the tabernacle, more properly the tent, of the congregation."

Ex. xxxiv, contains an account of the renewing of the tables, the second sojourn of Moses of forty days and forty nights in the mount, and the shining of his face as he came down and made known to the children of Israel, "all that the Lord had spoken with him in mount Sinai."

In chap. xxxv, commences the account of

THE BUILDING OF THE SANCTUARY.

Under this head we wish first to notice the zeal with which the children of Israel engaged in the work, and the readiness with which they sacrificed their treasures, and brought their free-will offerings for the service of the Lord. So abundant were their gifts that Moses was obliged to give commandment for them to desist; for "the stuff they had was sufficient for all the work to make it and too much." Ex. xxxvi, 7. How far from this is it at present with the church of God! though we know of no reason why the spirit of sacrifice should depart from her midst any more than the gifts of the Holy Ghost; but like them, it seems in a great measure to have disappeared.

We need not enter into any particular description of the tabernacle as doubtless most of our readers are familiar with it as set forth in Ex. xxxvi-xxxix. Suffice it here to say that it was a structure of extraordinary magnificence formed of upright boards overlaid with gold, thirty cubits long, about ten in width and ten in height. At the east end, which was the entrance, there were five pillars of shittim wood, whose chapiters and fillets were overlaid with gold, having hooks of gold, standing on five sockets of brass. Over the tabernacle thus erected were thrown four different coverings. The first and inner curtain was composed of fine linen embroidered with figures of cherubim, in blue, purple and scarlet. This formed the magnificent ceiling. The second covering was made of goats' hair; the third of rams' skins dyed red; and the fourth and last, of badgers' skins. The east end was enclosed with a richly embroidered curtain suspended from the pillars before mentioned.

The sacred tent was divided into two apartments by means of a veil suspended from four pillars of shittim wood overlaid with gold, set in sockets of silver. In what proportion the Sanctuary was thus divided, we are not informed, but it is supposed to be the same as was afterwards observed in the temple. 1 Kings vi.

In the first apartment, or holy place, were three things worthy of notice; the golden candlestick, the table of shew bread, and the altar of incense. In the second apartment or most holy place, were also three things to claim attention: the ark, the mercy seat, and the cherubim. It was above the ark, over the mercy seat, between the cherubim, that God manifested his presence, and from whence he communicated with his people. Ex. xxv, 22. And so David prays, "Thou that dwellest between the cherubims, shine forth." Ps. lxxx, 1.

It is to be observed that neither the holy nor most holy place had any window; hence in the first apartment there was need of the candlestick with its seven lamps; and in regard to the second where God dwelt, Solomon said: "The Lord said that he would dwell in the thick darkness." 1 Kings viii, 12.

Before the door of the tabernacle were placed the brazen laver, and the altar of burnt offering, and around the whole was erected the court with its curtains of fine twined linen.

In the second year after Israel had departed from Egypt, in the first month on the first day of the month the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of ten commandments) into the ark, and the mercy seat upon it, and brought it into the tabernacle, and set up the veil; he placed the table of shew bread in the first apartment, and the golden candlestick, and lighted the lamps before the Lord; he put the golden altar of incense before the veil and burnt sweet incense thereon; and on the altar before the door of the tabernacle he offered the burnt-offering and the meat-offering, as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. xl.

We have now before us the Sanctuary as Moses erected it in the wilderness of Sinai 1490 years before Christ. With its ark of the covenant, its mercy seat, and glori-

ous Shekinah, it constituted the heart and center of Israel's religious worship, under that typical system.

The children of Israel were at this time in the period of their wandering; and therefore the Sanctuary as first given to them was adapted to their condition: being so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the Divine Presence, which accompanied them in a cloud by day and a pillar of fire by night, should direct them to pitch their camp. Num. ix 15-23.

The Levites were consecrated to the service of the Sanctuary, and were commanded to bear it and all its sacred vessels, when the camp set forward. Thus it was with them during the forty years in which they journeyed in the wilderness. During this time this building which God claimed as his dwelling-place, and where his service was performed, is fifty-six times called the Sanctuary in the following instances: Exodus xxv, 8; xxx, 13, 24; xxxvi, 1, 3, 4, 6; xxxviii, 24, 25, 26, 27. Lev. iv, 6; v, 15; x, 4; xii, 4; xvi, 33; xix, 30; xx, 3; xxi, 12, (twice); xxiii, 23; (plural) xxvi, 2; xxvii, 3, 25. Num. iii, 28, 31, 32, 38, 47, 50; iv, 12, 15, (twice); 16; vii, 9; 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; viii, 19; x, 21; xviii, 1, 3, 5, 16; xix, 20.

(To be Continued)

"BY AND BY."

There's music enough in these three words for the burden of a song. There's hope wrapped up in them, an articulate beat of human heart.

By and by!

We heard it as long ago as we can remember, when we made brief but perilous journeys from chair to table, and from table to chair again.

We heard it the other day, when two parted that had been "loving in their lives," one to California, and the other to her lonely home.

Everybody says it—some time or other. The little boy whispers it when he dreams of exchanging the little stubbed boots for those like a man.

The man murmurs it—when, in life's middle watch, he sees his plans half finished and his hopes yet in the bud, waving in the cold, late spring.

The old man says it—when he thinks of putting off the mortal for the immortal, to-day for to-morrow.

The weary watch for the morning, and while away the dark with "by and by."

Sometimes it sounds like a song; sometimes there is a sigh or a sob in it. What wouldn't the world give to find it in almanacs—set down somewhere, no matter if in the dead of December—to know that it would surely come! But fairy-like as it is, flitting like a star-beam over the dewy shadows of years, nobody can spare it; and we look upon the many times these words have beguiled us, the memory of the silver "by and by" as like the sunrise of Ossian, pleasant but mournful to the soul.—*Picayune.*

But to no one is this expression sweeter than to the way-worn pilgrim. No one can use it more appropriately than he. To no other one does it contain so much music, or reveal so much glory. It is indeed full of hope to the worldly man as he looks forward and expects that by and by his condition in this life will be better than now. But the best condition here is subject to corroding cares, disturbed by perplexities, and overshadowed by fears. It is not so with the Christian. Aided by the gracious light of revelation, he extends his glance beyond the confines of this present state, into that glorious dispensation where God has pledged himself that all shall be perfect. He can there behold nothing to mar his perfect bliss; and more than all his eye cannot reach to the end of that state of blessedness, nor his mind comprehend its duration; and as he has the assurance from the lips of inspiration itself that by and by that haven of glory shall be attained, he feels a consolation in the words which others know not of.

The "by and by" of worldlings is at best uncertain. Their brightest visions may fade in a moment, their sweetest dreams vanish, and their clearest sky grow black with tempests; for death with his legions, is abroad in the world and may meet them at any step, and ten thousand ills, the hideous progeny of the curse, are thronging their very pathway. The hopes they expect to realize by and by are in the midst of perils, and they know not as they shall ever obtain them.

It is not so with the Christian. His prize, his inheritance, his rest, which he will by and by obtain are certain to the faithful. No ills of life, not even death itself can rob him of it; for he who has promised it is as high as the heavens from the earth above them all.

By and by we shall shout victory over all the evils to which we are subject here. We shall emerge from the cold vapors of this cold world which are so deadly to all spir-

and growth; we shall pass from the night into the clear light of day; we shall exchange the storms of earth for the clear sunshine of glory; we shall cease our toils and enter into rest; we shall pass from the state of our humility to that of our exaltation; from our mourning to our rejoicing; from the night of weeping to the morning of joy.

By and by the ravages which death has made among the righteous shall be repaired; the treasures which he has torn from us and laid in the tomb will be restored to us again, and severed hearts shall be re-united.

These are some of the scenes to be realized by the Christians by and by. There is hope and consolation in these words; for they carry us forward to that state which shall be as though sin had never existed, and the curse had never blighted the handiwork of God.

THE FIRST GREAT COMMANDMENT. Matt. xxii, 38.

With a great many almost any reason is sufficient to excuse their neglect of the fourth commandment. It has been quite common to cite the above text to prove that love to God and our neighbor are the two commandments of this dispensation; but it is now so generally understood that "all the law" hangs on these two commandments, that few are found willing to attempt an evasion of this kind. But those who wish to avoid the force of truth never lack for excuses. A friend to whom I recently put the question, why he did not keep the Sabbath, replied with all apparent honesty and sincerity, that he did not consider it of so much importance as many other points on which he was actively engaged, such as anti-slavery and temperance. Here he could work for the amelioration of man, which he considered more important than the observance of the Sabbath.

This view may, to many, appear to be correct; but it is not. But if we even grant that it is correct, it is no reason at all for the non-observance of the Sabbath, unless it be also true that a few prominent duties are to be performed, and all minor ones left undone. But who will affirm this?

The true relative importance of the reforms of the day, and our relation as Christians to them are not generally understood. We hear temperance and anti-slavery lecturers, each on their favorite theme, picturing the world as a Paradise, and the time a millennium, when his particular reform shall be effected. Every thing else is lost sight of. This is fanaticism. If there were a "Maine Law" in every State and every land, and slavery entirely abolished, much, very much would yet remain to be done to restore this earth to its Eden state, and man to his primeval innocence. Their great mistake is this: instead of regarding temperance and opposition to oppression as Christian graces, they make them *substitutes for Christianity*. To such an extreme is this carried, that I once heard a church member say that he believed that the order of "Sons of Temperance" would entirely supersede the necessity of churches!

Every Christian must necessarily be temperate and opposed to oppression; but not every temperance and anti-slavery man is a Christian. Christianity includes both principles; but they are far from being the sum of Christianity. I have long doubted the propriety of Christians joining themselves to any party, sect or society, that aims at any reform short of true Christianity. The thorough anti-slavery man cannot sympathize with the colonization society; nor would the temperance advocate lend his influence to a society that allowed the *moderate* use of rum as a beverage. The inconsistency of such a course would be apparent at a glance! they have got their standards higher. Then why is it that those who profess to have the true standard of reform are so willing to engage in a work where that standard is entirely lost sight of. And they will often work with tenfold energy and zeal in a party where the object is infinitely below their estimate of true Christianity. Many a professor of religion speaks with more animation at a political meeting than at a prayer-meeting; and is

more regular in his attendance at the appointments of the club or lodge, than at the appointments of the church.

In presenting the claims of God's holy Sabbath, we do not propose to have men relax their efforts to do good to their fellows. "These ought ye to have done, and not to leave the other undone." But we would fain correct the error into which so many have fallen in regard to their duty to their Maker. It is not a matter for wonder that erroneous views have obtained in the minds of the masses, while they trust so much in the multitude of their mighty men, [Hos. x, 13,] and the law of God is so lightly esteemed. Although the Declaration of Independence acknowledges that our blessings are bestowed by the Creator, the law of the Creator is set aside and treated with contempt, even by the rulers of the nation. In the very halls where a chaplain daily prays that the Almighty will look favorably upon them and bless their deliberations, where the moral sensibilities of the majority would be shocked at the example of "Infidel France;" at the capital of this most *enlightened Christian nation*, Senator Seward was sneered at by more than one for intimating that there was a "higher law" than that of the United States! And will not a just and jealous God visit upon such a nation as this?

The true standard of morality has been repudiated by the state and the church; the law of God is rejected by legislators and professed ministers of the gospel. The effect has been to destroy the difference between the righteous and the wicked. The scale of morality and Christianity has been brought so low that time-serving ministers and worldly-minded professors are really deluding the mass of non-professors with the vain idea that holiness is not essential in the formation of Christian character; and their conformity to the world is a stupendous stumbling-block to deter others from seeking pure and undefiled religion, which consists (in part) in keeping one's self unspotted from the world. "If the foundations be destroyed, what can the righteous do?" If the only true standard of Christian morals be set aside, how shall we determine who are righteous and who are not? The standards of the world, including nominal christianism, are so many and so various that they cannot be depended upon. God has presented the true standard in his word, and by it we shall be judged in the great day. Eccl. xii, 13, 14.

Man is a free moral agent; by which we understand that he is on probation, free to develop his moral character according to his will or choice. As there is one Law-giver, [Jas. iv, 12,] and God is the Judge of all, [Heb. xii, 23,] his law is the only rule of judgment; and the vain effort, so often made, to establish another rule, or to justify self by another standard, is but trying to open a way of salvation which God has not opened, and inviting men to walk in a way which God has not approved—and is a sure indication that the heart is not reconciled to God, to his plan, and his word.

In saying that the reforms of the age are not more important than the observance of the Sabbath, I would not lessen the value of these reforms, but would endeavor to arrive at their true comparative value. And in so doing I shall not consult so-called reformers, but the faithful and true witness; the Lord Jesus. Our duty to God and man is summed up by him in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

That there is a difference in the precepts of God's law, at least and greatest, is clearly implied in Matt. v, 19; the question to be settled then is, Which are greatest, and which are least? As "all the law" hangs on two principles, if degrees of comparison shall be found to be admissible relative to these prin-

ciples, then, of course, those precepts which hang on the greatest principle will be the greatest commandments in the law; but love to God is "the first and great commandment," and love to our neighbor second to it. Hence, those commandments which manifest our love to God, must be "the first and great" precepts of the law; and those which manifest our love to man are secondary, or "least." As the angels sung at the birth of Christ: (1.) "Glory to God in the highest, and (2.) on earth peace, good will toward men," reason would indicate that if we owe duties to God and man, as God is supreme over all, and man is our equal, our duties to God would be first in importance.

As all things were created for his pleasure, and we are commanded to do all things to his glory, it cannot be pleasing in his sight to neglect our duties to him as our Creator and Supreme Governor, or make them second to any other object whatever. We would not disconnect these principles, for the second is "like unto" the first: love is the basis of both. But as the degree in which we are to love each is clearly taught, it is our duty to recognize it.

We should love our neighbor as ourselves; but we are no where commanded to love ourselves or our neighbor with all our heart, and mind, and strength. This degree of love God reserves to himself. In all things God is supreme, and man subordinate; and the most joyful obedience of the heart reconciled to God and his law, [see Rom. viii, 7; v, 1,] will be rendered to those precepts which hang on the principle of love to God, to wit: the first four of the Decalogue; "and no one can show that the principle of this first great commandment would not be violated by polluting the Lord's holy Sabbath, as much as by profaning his holy name."—*Law of God*, p. 44.

J. H. W.

BIBLE CLASSES.

In answer to some inquiries addressed to Bro. Cottrell on this subject from requests which have been sent to this Office we have received the following:

BRO. SMITH:—I have received yours, in which you inquire in regard to the best mode of conducting a Bible Class. I have attended a Bible Class only a very few times, and have never thought much on the subject, and am not prepared to recommend any particular mode of conducting them.

But I think it is evident, that in order for any to be profited by a Bible Class, each member of the class should learn a few practical lessons beforehand: such as, to rule their own spirit, to bridle their own tongue, and not to be many masters. The object of a Bible Class, if I understand it, is mutual instruction, by each member giving his views, so that all may have the benefit of the thoughts of all the rest, to aid them in arriving at truth. All should consider themselves learners, and in giving their own views, should do so in the most calm and passionless manner possible. This is the way to inquire after truth. But if the members come together to urge each their own views in the spirit of debate, and thus declaim as opponents against each other; in my humble opinion, it would be much better to have no Bible Class at all.

Public debates between Christians are not the road to unity of faith; but a calm, dispassionate statement of our different views will tend to mutual instruction and edification.

R. F. C.

Note.

BRO. SMITH:—I am unable to send the third of my series of letters to Bro. Sperry at present, as the package of papers mailed to Hillsdale to me never reached the office, at least I have not received them. As the third No. was designed as a review of positions taken by a recent writer in the west on the nature of the kingdom, I shall be obliged to defer it till I get the papers referred to.

J. H. W.

LABOR.

Up, up and be doing,
No rest, and no stay,
Wait not for the morrow,
But labor to-day.

No time to be idle,
No time to be still;
But work in the Gospel,
Aye, work with a will.

Lean not upon man,
Or the strength of his rod;
But let thy defense
And thy helper be God.

On Him cast thy burden,
Weep, labor in prayer,
Work, work till the harvest,
Thy sheaves shall be there.

F. O. HODGE.

Berkshire, Vt., Aug. 7th, 1856.

Definitions.

Man—A bubble on the ocean's rolling wave.
Life—A gleam of light extinguished by the grave.
Fame—A meteor dazzling with its distant glare.
Wealth—A source of trouble and consuming fire.
Pleasure—A gleam of sunshine passing soon away.
Love—A morning stream whose memory gilds the day.
Faith—An anchor dropped beyond the vale of death.
Hope—A lone star beaming o'er the barren heath.
Charity—A stream meandering from the fount of love.
Bible—A guide to realms of endless joy above.
Religion—A key which opens wide the gates of Heaven.
Death—A knife by which the ties of earth are riven.
Earth—A desert through which pilgrims wend their way.
Grave—A place of rest when ends life's weary day.
Resurrection—A sudden waking from a quiet dream.
Heaven—A land of joy, of light, and love supreme.

COMMUNICATIONS.

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

From Bro. Preston.

BRO. SMITH:—You with many others who are trying to live and propagate truth are strangers to me except as we become acquainted through the medium of the *Review*. We hail its weekly visits with joy. We prize it the higher as we have no one to present the truth to us in this place. We feel that we are in one of the dark corners of earth. The truth of the Message of the Third Angel never has been proclaimed in this place.

We have been here about two years, and our lives have been very imperfect; yet we have tried to live under the influence of the Third Angel. We have obtained and circulated all our principal works, yet how fruitless (or apparently so) are all our efforts to produce a crop on uncongenial soil.

We being alone become almost discouraged at times; but then remembering that the promise is to those that endure to the end, we again reach forth our faith to our covenant-keeping God; and praise his holy name, he invariably blesses us.

Two years ago last Winter we heard Bro. White at Brookfield which is the last discourse we have heard. It has been a source of great grief to see so many seduced and drawn away by the arch enemy into errors which I fear will prove fatal. It seems the more cruel to see dear, tried friends drawn away after standing with the remnant for years sacrificed for the cause, sacrificed their good name, reputation and all, and finally fail of the true graces of the Spirit. We are admonished by the above dreadful work to buckle on the whole armor; for we know we need the whole or we are insecure.

If we use the weapons our kind Father has provided for us he will never allow them to prove ineffectual.

Your unworthy brother striving to obey God and keep his holy Commandments, and be prepared for the society of the pure in heart, where no enemy can come.

C. B. PRESTON.

Glenmore, N. Y., July, 1856.

From Sister Meacham.

BRO. SMITH:—I have been thinking for some time of writing and letting the brethren and sisters who read the *Review* know how I have been encouraged

and comforted by reading communications from them. Such letters are like genial showers to the dry and parched earth,

"—pleasant as the morning dews
That fall on Zion's hill."

At times we feel cast down and discouraged on account of our trials and the stiffneckedness of the people among whom we live. They profess to be followers of the meek and lowly Jesus; but they keep not his sayings. They think we have the truth on the Sabbath question, but that it will make no difference which day we keep sacred, if we only keep one seventh part of the time; but God will never accept of a counterfeit Sabbath. We must keep all his Commandments if we abide the day of his coming, and stand before the Son of man.

I feel encouraged "to press on toward the mark for the prize of our high calling of God in Christ Jesus," believing that we are living in an evil time, when the enemy is on the alert, watching every opportunity to decoy and lead astray the weak and feeble ones of the flock.

Pride and the fashions of this world seem to be the besetting sins of many who are seeking to enter into the kingdom. But, brethren and sisters, we must lay aside every weight and the sin that doth so easily beset us, if we expect to enter into life. Let us not drink into the spirit of the world, but let us be modest in our apparel, and our adorning be of the hidden man of the heart.

O that we might have a spirit of close self-examination, so that we might see ourselves as we ought; so that when our Lord comes we may meet him with joy and not with grief.

I still feel like trusting in him, for he is my Rock, my fortress, my strong tower, and my defense in the day of trouble.

Yours in hope of meeting in the kingdom.

ISABEL G. MEACHAM.

Savanna, Ill.

Extracts from Letters.

BRO. J. DORTCH writes from Fremont, O., Aug., 1856:—"As it respects the work of the Lord, it is much as usual here. The friends of truth seem to be firm, and getting the victory over the world, the flesh and the Devil. But O, how the world is going! I have often to think that they will rush headlong to perdition, with Babylon in the front. Worldly professors are very urgent that we Sabbath-keepers should go to the election this Fall, and because we refuse they say that we are crazy, and severely denounce us. May the Lord save his people from being led astray by such unwary persons.

"I will give you an extract from one of the political papers of this place, to show the spirit that now works in the children of disobedience.

"A party which has an affidavit factory," established by Tom Spooner, in which the vilest scabs of the land meet, and desecrate the name of the living God, by unholy and dastardly affidavits; and then sneak out, attend church and prayer-meetings, make the most noise in the *amen* corner, and then fawn around the very men whom they have sworn to enslave."

"This, he says, 'presents a true picture' of things in this country. The two-horned beast is truly coming to his growth rapidly. It seems to me that the time is near when he will say to them that dwell on the earth, 'Make an image to the beast, which had the wound by a sword and did live.' The beast with the scar in his head is standing by looking on, doubtless well pleased to see such a state of things rising in this Christian country. O that the living God would make his people strong, and decided for his cause, that they may clear their skirts speedily, of the blood of all men. 'The night cometh, wherein no man can work.'"

BRO. A. A. MARKS writes from Saline, Mich., Aug., 1856:—"My heart is with the remnant of God's people, and I desire to get ready to stand the test of the great day. The way is narrow that leads to life, and I desire to get rid of every thing that would hinder

me from walking therein. How holy must be the remnant! In their mouth was found no guile; for they are without fault before the throne of God. I have been trying to renew my consecration to God and find that the Lord is still good to me.

"I fear that some who profess faith in the Third Angel's Message are still clinging to the world and worldly company, dressing like the world, and acting like them. My prayer is that the Lord would give them to feel the power of the Third Angel's Message; and that soon the world will be left without a shelter from the storm of the wrath of God. Oh, where will the sinner be then, and even those also who have professed the truth, but have coveted the friendship, of the ungodly, and have not come out from the world and stood stiffly for the truth!"

BRO. HAWKINS writes from Liberty, Clay Co., Mo. Aug. 4th, 1856:—"I have been a vigilant, constant watcher of the signs of the times, indicating the final consummation, as well as a proclaimer of that event for thirteen years past. And for twenty-five years prior, an acceptable local preacher of the Methodist sect; and until about three months since remained a member of that denomination. And although they were affectionately willing to bear with the old man and his *Infidelity*, as some were pleased to call the sleep of the dead, yet I felt myself too much trammelled by the restriction they would wish to place upon my public speaking. Having been requested by the presiding Elder, should I be obliged from the run of my text to proclaim my views, not to proclaim them as Methodist doctrine, I told him I would do so, and was sorry that I could not do otherwise.

"When I was arraigned before the Conference for keeping a wrong Sabbath, (by them supposed) and they not being able to combat God's immutable truth, the Elder put an end to the controversy by saying, Father Hawkins has a right to keep as many sanctified days as he thinks proper! But notwithstanding all this lenity and brotherly love to foster the old man beneath their guardian care, the voice still rung in my ears, Come out of her my people. Then with the repenting, joyful poet I exclaimed, 'I yield, I yield, I can hold out no more;' and happy am I to find myself a free man in Christ Jesus.

"I have left many dear brethren and sisters (Sabbath-keepers) in and around Fremont, Ohio, and as they extorted a promise from me to communicate to them. I would hereby through the *Review* make this general communication, and send to them my unchanging affection and exhortation. I most earnestly exhort you all patiently, unflinchingly and unfaintly to await the coming harvest, for in due time you shall reap if you faint not. Let no dark, blasphemous doubt rob you of the truth, for we doubtless have it; and the way to keep it, is to deny ourselves by curtailing (not the superfluities) but some of the necessities of life by which we may be able to perpetuate that source of encouragement, the *Advent Review and Sabbath Herald*. True it is the drouth, or want of the early and latter rain has made prospects look gloomy; but let Habakkuk's confidence make you exclaim, Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation.

O, if I could, how readily would I express to you my loneliness in this great State of Slavery, with not an individual within its bounds, except myself and companion, as known to me, that do not habitually break the fourth commandment. Nor have I much hope as yet to convert such a sinner from the error of his ways; yet encouraged by the promise of hiding a multitude of sins and saving a soul from death, I will still continue to throw the written vision across their pathway."

In the gospel armor, there is no provision made for the back.—*Bunyan*.

SELECTIONS.

The Sabbath.

[Among the various "inventions" which men are from time to time "seeking out," we occasionally find additional reasons for the change of the Sabbath, and for Sunday-keeping. We propose to lay these before our readers as fast as they are made known. The following article we copy from a writer in the *Advent Herald*, of June 16th, 1856, but if any of our readers are able to appreciate the force of the argument, and tell us what it means, we should be happy to have them report it, and we will notice it again. ED. REVIEW.]

The wave-sheaf typical of a change of the day. There were two types significant of a change of the day in the observance of the weekly Sabbath. 1. The wave-sheaf. 2. The two wave-loaves. The annual offering of the one was at the commencement of harvest, of the other at the close of harvest, and seven weeks apart.

1. The wave-sheaf was not typical of the resurrection of Christ, but the day on which it was offered foreshadowed a change of the day for the weekly rest. The usual argument for changing the observance of the weekly Sabbath from the seventh to the first day, is founded on the fact of the resurrection of Christ on the first day of the week, and its commemoration by apostles and early Christians. This we say, is the usual argument. But behind this there was an absolute necessity for Christ to rise from the dead on the first day of the week; he could not have risen on any other day. Annually the wave-sheaf was to be offered by the priest about the time of the earing of the barley. The paschal lamb was to be offered on the fourteenth day of the first month, and the wave-sheaf not on any particular day of the month, but always "on the morrow after the Sabbath" of passover week. The fourteenth day of the month would move through all the days of the week, but the "wave-sheaf" as well as the two "wave-loaves," were ever stationary, on "the morrow after the Sabbath." The passover was stationary as to the day of the moon, but the wave-sheaf, and wave-loaves as to the day of the week. "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath shall he wave it." Lev. xxiii, 10, 11. "And ye shall eat neither bread nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God." Lev. v, 14. That is, this was to be done before breakfast, early in the morning, before any food was tasted. It may be remarked, that barley, in Egypt where the passover was instituted, would be more forward on the fourteenth day of the month than in Canaan, and more forward in some localities of Canaan than others—in the valley of the Jordan, than about Jerusalem, elevated three thousand feet above that river.

The wave-sheaf, the new grain from the old kernel that had perished, was one of the most striking and impressive emblems of the resurrection that could possibly be presented to the eye or the mind of man. The Jews may have had but a dim idea of its import. It was beautiful as it was striking. Christ was the bread of life that came down from heaven. "Now is Christ risen from the dead and become the first-fruits of them that slept." He fulfilled the type of the wave-sheaf with great exactness, not only as to the day of the week, "the morrow after the Sabbath," but as to the hour of the day. "Now upon the first day of the week, very early in the morning, they came to the sepulchre, . . . and they entered in and found not the body of the Lord Jesus." Luke xxiv, 1, 3.

2. The two wave-loaves is still another type of great significance, intimating a change of the day to come. This is called the feast of Pentecost, and always occurred on "the morrow after the Sabbath." "And

ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven sabbaths shall be completed, even unto the morrow after the seventh Sabbath, shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves; they shall be of fine flour, they shall be baked with leaven; they are the first-fruits unto the Lord. And ye shall proclaim on the self-same day that it may be a holy convocation unto you; ye shall do no servile work therein." Lev. xxiii, 15-17, 21.

This septennial reckoning commenced from the day the wheat-sheaf was offered on the first day of the week, and terminated always on the first day of the week. "And when the day of Pentecost was fully come, they were all with one accord in one place. And there appeared unto them cloven tongues like as of fire; and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts ii, 1, 3, 4. Here, then, in these two types, observed for long ages annually, seven weeks apart, we have evidently, the mind of God as to a change of the day for observing the weekly rest, so striking and impressive as to have all the force of a positive enactment and precept. Who is not deeply affected by their transcendent meaning?

A. PENFIELD.

Cleveland, O., June 16th, 1856.

Pray without Ceasing.

WHAT Christian will not be pleased with the following practical exposition of the text, "Pray without ceasing." We admire its brevity and simplicity. To us, it has been as good as a sermon.

A number of ministers were assembled for the discussion of difficult questions, and among others, it was asked how the command, Pray without ceasing, could be complied with. Various suppositions were stated, and at length one of the number was appointed to write upon the subject, and read it at the next meeting, which being overheard by a plain, sensible girl, she exclaimed:

"What, a whole month wanted to tell the meaning of that text? It is one of the easiest and best texts in the whole Bible."

"Well," said an old minister, "Mary, what can you say about it? can you pray all the time?"

"O yes, sir."

"What, when you have so many things to do?"

"Why, sir, the more I have to do the more I can pray."

"Indeed, Mary, let us know how it is, for most people think otherwise."

"Well, sir, when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding, to behold wondrous things out of thy law. And while I am washing, I pray that my soul may be washed and sanctified and justified in the name of the Lord Jesus. And while I am dressing, I pray that my heart may be clothed with humility. And as I begin my work, I pray that I may have strength unto my day. When I begin to kindle the fire, I pray that the love of God may burn in my heart. And as I sweep out the house, I pray that my heart may be cleansed from all impurity. And while I am preparing and partaking of breakfast, I desire to be fed with the hidden manna, and sincere milk of the word. And when I am busy with the children, I look up to God as my Father, and pray for the spirit of adoption; and that I may be his child. And so all the day, everything I do furnishes me with something for prayer."

THE CHRISTIAN'S LIFE.—From his conversion till his natural death the Christian's life is a continual wrestling; from the hour when he first sets his face to heaven, till he shall set his foot in heaven, there is no condition wherein the Christian here below is quiet. Is it prosperity or adversity? Here is work for both hands to keep pride and security down in the one, faith and patience up in the other; no place which the Christian can call privileged

ground. No duty can be performed without wrestling; the Christian needs his sword as much as his trowel. He wrestles with a body of flesh; he cannot go on his journey without it, and much ado to go with it. If the flesh be kept high, then it is wanton and will not obey; if low, then it is weak, and soon tires. He wrestles with a body of sin; this mutters and murmurs when the soul is taking up any duty; sometimes keeps him from duty. It is true indeed, grace sways the sceptre in such a soul; yet the unregenerate part takes advantage when grace is not on its watch to disturb its government, and shut it out from duty; and when it cannot shut from duty, yet then is the Christian woefully yoked with it in duty. Thus we see the Christian is assailed on every side by his enemy; and how can it be otherwise, when the seeds of war are laid deep in the natures of both, which can never be rooted up till the devil ceases to be a devil, sin to be sin, and the saint to be a saint? Sin will lust against grace, and grace draw upon sin whenever they meet.—Gurnall.

The Sacred, Precious Stones.

"AND the foundations of the wall of the city were adorned with every kind of precious stone: the first foundation-stone was jasper, the second sapphire, the third chalcedony, the fourth emerald." Rev. xxi, 19.

The word "adorned" may raise a doubt here, whether the writer means to say, that into the various courses of the foundation, ornamental, precious stones were only here and there inserted. But taking the whole description together, I do not apprehend this to have been his meaning. Jasper, as we have seen above, is usually a stone of green, transparent color, with red veins. But there are many varieties. Sapphire is of a beautiful azure or sky-blue color, almost as transparent and glittering as a diamond. Chalcedony seems to be a species of the agate, or more probably the onyx. The onyx of the ancients was probably of a bluish white, and semi-pelucid. The emerald was of a vivid green, and next to the ruby in hardness.

"The fifth sardonyx, the sixth sardius, the seventh chrysolithe, the eighth beryl, the ninth topaz, the tenth chrysopras, the eleventh hyacinth, the twelfth amethyst," Verse 20.

Sardonyx is a mixture of chalcedony and cornelian, which last is of a flesh color. Sardius is probably the cornelian; sometimes, however, the red is quite vivid. Chrysolithe, as its name imports, is of a yellow or gold color, and is pelucid. From this was probably taken the conception of the pelucid gold, which constitutes the material of the city. Beryl is of a sea-green color. The topaz of the present day seems to be reckoned as yellow; but that of the ancients appears to have been pale green. Plin. 38, 8. Bellerophon, Urim et Thummim, p. 37. Chrysopras of a pale yellow and greenish color, like a scallion; sometimes it is classed at the present day under topaz. Hyacinth of a deep red or violet color. Amethyst, a gem of great hardness and brilliancy, of a violet color, and usually found in India.

In looking over these various classes we find the first four to be of a green or bluish cast; the fifth and sixth, of a red or scarlet; the seventh, yellow; the eighth, ninth and tenth, of different shades of the lighter green; the eleventh and twelfth, of a scarlet, or splendid red. There is classification, therefore, in this arrangement; a mixture not dissimilar to the arrangement in the rainbow, with the exception that it is more complex.—Stuart.

Select Sentences from Cecil.

OUR troubles arise not from our living in the world, but from the world living in us.

Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in the enjoyment of sense. The joy of the Spirit is a delicate, sacred deposit; and must be kept in a pure casket. An unholy breath will dim its lustre, and fade its freshness. The joys of sense, even the most lawful of them, are agitating, tumultuous and unsatisfactory.

The joy of the Spirit is calming, modest, strengthening, elevating and satisfying. The joys of sense at the best, enervate, lower and impoverish the soul. The joys of the Spirit ennoble and enrich it.

Faith and hope give wings to the soul. We often call for the wings of a dove to fly away, because we want to be out of our place; to be somewhere else, in order to be more happy. But this arises from impatience. True faith and hope will make us happy anywhere, and enable us like Paul and Silas, to sing in a prison.

There is experience as well as doctrine to be taught in the school of Christ. We are to be brought out of nature and taught to walk with God; and this is effected not only by the gracious influences of the Holy Spirit, but also by wholesome corrections.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. AUGUST 21, 1856.

THE Article, Light in Darkness, by H. L. Hastings, will soon be published by the Author in tract form. If any wish to obtain it for circulation they should address their orders to him at Peace Dale, R. I.

NOT CORRECT.—The item which we gave a few weeks since on the authority of the *Rural New Yorker*, headed, "The Fourth of March—why selected," in which it was claimed that that day was chosen for the inauguration of the President of the United States, because it could not fall on a Sunday for three hundred years from the first inauguration, and which the *New Yorker* cited as showing the "great regard which the framers of our government had for the Sabbath," it appears is not correct, the following being the facts in the case:

Every day of every month falls on each day of the week four times in each successive cycle of twenty-eight years. At the second inauguration of Monroe in 1821, and that of Gen. Taylor in 1849, the fourth of March came on Sunday, and the inauguration had to be deferred to Monday.

It appears therefore that the framers of our government had not so "great a regard" for the "Sabbath" (?) after all.

Letter from Bro. Sperry.

BRO. SMITH:—I feel that we are living in a solemn time, when every day is bringing increasing obligations; when all heaven is engaged in our salvation; when God is gathering his armies together and preparing them for the last great battle; when God is calling loudly upon his people to flee the world's vain pleasures, customs, fashions, maxims and honors, and put on the garments of righteousness, adorning themselves after a godly manner.

We want more of the fear of God, the love of his truth and a more vivid sense of the scenes before us, to rise above the attractions of earth. The claims of our friends and the world have more weight upon us, many times, than the claims of God. If it were not so, there would be more fruit unto holiness. There is too much of a grudging submission to the will of God; that is, we sacrifice more because we are obliged to, than because we love to. It is the "willing and the obedient" that shall eat the good of the land.

If we give all our goods to feed the poor, and our bodies to be burned, and do not do it in love, it will profit us nothing. Oh! what a transforming there must be in our minds to do the perfect will of God! What a close, watchfulness we must have to keep this truth from leaking out of our hearts! Vain and trifling conversation, idle words, jesting and joking, will readily open a way for the Spirit of the truth to vanish from us. We must deny ourselves of all ungodliness and worldly lusts, and live soberly and righteously.

While God has angels who are commissioned to watch over his children for good, I believe there are evil angels also who are in these days basely engaged to destroy us if they can; and God permits them for our chastisement. While we are in the antitype of ancient Israel, should we not do well to remember and lay it to heart how God dealt with them; and the little light they had compared to the light we have in these last days. What a fearful position we occupy! lest while we are desiring so many of the comforts of this world, we may be left to our own desires and the wrath of God come upon us. Oh, what an unwillingness to yield to be what the Lord wants us to be! If we do not die daily unto this world and self, it makes it very hard to die at all. The Lord help us to search ourselves more closely and not let the straitness of the way slip from our minds, is my fervent prayer.

I have for the last twelve weeks visited a few of the coun-

ties in this State, laboring in some new fields. I have been encouraged whilst I see that the Lord is searching out his people; and laying judgment to the line, and righteousness to the plummet, and also bringing some more to the knowledge of the truth.

While laboring in one new field, and presenting the subject of the Sabbath, two ministers were present and one arose at the close of my remarks and said: "Next Sabbath (meaning Sunday) he would show the other side of the picture," (which proved to be the blank side) at which time he read two sermons which he adopted from President Dwight who said that God never blessed any day, but blessed the Sabbath institution, and left man to apply that institution to any day he pleased. And from this position argues for a change at the ushering in of the Christian dispensation: not by any divine command, but by apostolic example; and adds that Christ designed to have it changed; for proof of which he quoted Matt. ix. 14, 15.

Many of his hearers remarked that they expected he would bring some plausible arguments, if no divine command; but all was so destitute of scripture and reason they acknowledged we had the truth. I am thankful that the truth is so plain that little minds can see it, while it takes the large minds to see round it, and yet they cannot explain it away.

I met the tent in this place for the first time this season, which was pitched by Bro. Buck one week before I arrived, and has stood in the same place two weeks since. At the close of the meeting on the second First-day, while a good congregation was in the tent we requested them, if they wished us to tarry another week, to manifest it by rising, at which nearly all quickly arose; so we remained, holding meetings in the evenings at private houses during week days with interest to some. The last Sabbath we had a refreshing time with the saints during the day, but especially so in the evening after the Sabbath, while attending to the ordinances of the church. On last First-day our number was not so large because of heavy rain. Some resolved to walk in the truth, while others are deeply convicted.

Yours hoping to be purified by obeying the truth.

C. W. SPERRY.

Greenfield, N. Y., Aug 5th, 1856.

APPOINTMENTS.

PROVIDENCE permitting, there will be a tent-meeting in South Barre, Orleans Co., N. Y., where Bro. Smith, Paine and others shall appoint, commencing Sabbath Sept. 13th, and hold over First-day. As this is the only meeting we intend holding in Western N. Y., it is hoped there will be a good attendance of brethren and sisters. Let those who can, bring provision to sustain themselves.

Also a tent-meeting will be held in Bath, Steuben Co., N. Y., commencing Sabbath, Sept. 20th, and hold over First-day.

J. N. LOUGHBOROUGH.

WM. S. INGRAHAM.

PROVIDENCE permitting, there will be a Tent Meeting at Princeton, Mass., commencing Sept. 5th, at 2 o'clock, P. M., and continuing as long as duty requires.

As this is probably the only general meeting for the Church that can be held this season in connection with the Tent, we hope to see a goodly number of the brethren and sisters present. And for the relief of the few Bro. here, we hope the brethren and sisters will come prepared to supply themselves with provision and bedding as far as convenient. Come, brethren and sisters, prepared to labor for the Lord.

E. L. BARR.

A. S. HUTCHINS.

TESTIMONY FOR THE CHURCH, No. 2.—I send out a quantity of this little Tract of 16 pages, post-paid. It is free for all. Those who esteem it a pleasure can assist in the publication of such matter.

E. G. WHITE.

Business.

W. Morse:—O. Kelsey is received \$1 in No. 6.
J. Dorcas:—We sent you books by express to Fremont, Aug. 18th.

Receipts.

Danl. Beebe, J. M. Brown, Isaac Jones, I. C. Vaughn, J. L. Sam, M. A. Walters, S. Ross, L. Doty, M. Taylor, R. G. Weaver, W. E. Landon, H. Gold, G. Castle, A. Marvin, J. Santee, T. Angel, Wm. Briggs, each \$1. L. Drew, S. Treat, each \$2.

Receipts for Book Fund.

P. Dickinson \$5. C. B. Preston \$2. T. B. Mead \$1.

Receipts and Pledges for Relief of Office.

A. B. Pearsall, (pd.) \$1.00 | S. Greenman, (pd.) \$3.50
G. W. Amadon, (pd.) 2.00

FOR TENT IN MICH.—E. Beamis \$1.

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Address URIAH SMITH, Battle Creek Mich.