

# Advent Review,

## AND SABBATH HERALD.

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

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### ALL FOR HEAVEN.

They who, seeking bliss hereafter,  
Keep their being's end in view,  
Strive with steadfast, holy purpose,  
Grosser passions to subdue;

Love not with that fiery feeling,  
Eager after sensual joys;  
But with constant, holy fervor,  
Which no thought impure alloys.

Strange that man—creation's master;  
Man, the heir of highest good;  
He by whom the pure and lovely  
Can alone be understood;

Man, with rich endowments favored,  
Reason, intellect and speech,  
Temporal blessings round him scattered,  
Bliss immortal in his reach;

Truth Divine revealed to teach him  
What to follow, what to shun,  
What he is, and what he must be,  
Saint redeemed, or wretch undone.

Strange indeed! that such a being  
Should by passion's voice be swayed;  
Sink himself, by base excesses,  
To the brute's unhonored grave;

Madly forfeit that fruition  
To the "fence in spirit" given,  
Bartering for Satan's baubles,  
Earthly peace, and rest in heaven.

Vainly, knowledge, reason, conscience,  
Strive to check a vicious course;  
Nothing but the "new creation"  
E'er can reach its stubborn source.

Thus alone may man, ennobled,  
Spin the path of sin he trod,  
Quench the flame of hell-born impulse,  
And proclaim the power of God.

### ON KEEPING THE HEART. No. 1.

Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs vi, 23.

The heart of man is his worst part before it be regenerated, and the best afterward; it is the seat of principles, and the fountain of action. The eye of God is, and the eye of Christians ought to be, principally fixed upon it.

The greatest difficulty in conversion is to win the heart to God; and the greatest difficulty after conversion is to keep the heart with God. Here lies the very force and stress of religion; here is that which makes the way to life a narrow way, and the gate of heaven a strait gate. Direction and help in this great work are the scope of the text: wherein we have,

I. An exhortation, "Keep thy heart with all diligence."

II. The reason or motive enforcing it. "For out of it are the issues of life."

In the exhortation I shall consider,  
*First*, The matter of the duty.

*Second*, The manner of performing it.

1. The matter of the duty: *Keep thy heart*. Heart is not here taken properly for the noble part of the body, which philosophers call "the first that lives, and the last that dies;" but by heart, in a metaphor, the scripture sometimes represents some particular noble faculty of the soul. Rom. i, 21, it is put for the understanding; their foolish heart, that is, their foolish understanding, was darkened. Psalm lxxix, 11, it is put for the memory: "Thy word have I hid in my heart;" and in 1 John iii, 19, it is put for the conscience, which has in it both the light of the understanding and the recognitions of the memory; if our heart condemn us, that is, if our conscience, whose proper office it is to condemn.

But in the text we are to take it more generally, for the whole soul, or inner man. What the heart is to the body, that the soul is to the man; and what health is to the heart, that holiness is to the soul. The state of the whole body depends upon the soundness and vigor of the heart, and the everlasting state of the whole man upon the good or ill condition of the soul.

By keeping the heart, understand the diligent and constant use of all holy means to preserve the soul from sin, and maintain its sweet and free communion with God. Lavater on the text will have the word taken from a besieged garrison, beset by many enemies without, and in danger of being betrayed by treacherous citizens within, in which danger the soldiers, upon pain of death, are commanded to watch; and though the expression, *Keep thy heart*, seems to put it upon us as our work, yet it does not imply a inefficiency in us to do it. We are as able to stop the sun in his course, or to make the rivers run backward, as by our own skill and power to rule and order our hearts. We may as well be our own saviors as our own keepers; and yet Solomon speaks properly enough when he says, *Keep thy heart*, for the duty is ours, though the power is of God. What power we have depends upon the exciting and assisting strength of Christ. Grace within us is beholden to grace without us. "Without me ye can do nothing." So much for the matter of duty.

2. The manner of performing it is with all diligence. The Hebrew is very emphatical: *keep with all keeping*, or *keep, keep*; set double guards. This vehemency of expression with which the duty is urged, plainly implies how difficult it is to keep our hearts, and how dangerous to neglect them.

The motive to this duty is very forcible and weighty: "For out of the heart are the issues of life." That is, the heart is the source of all vital operations; it is the spring and original of both good and evil, as a spring in a watch that sets all the wheels in motion. The heart is the treasury, the hand and tongue but the shops; what is in these comes from that: the hand and tongue always begin where the heart ends. The heart contrives, and the members execute: "a good man out of the good treasure of his heart, bringeth forth that which is good; an evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh." So

"I say constant, for the reason added in the text extends the duty to all the states and conditions of a Christian's life, and makes it binding always. If the heart must be kept, because out of it are the issues of life, then as these issues of life do flow out of it, we are obliged to keep it.

then, if the heart err in its work, these must miscarry in theirs; for heart errors are like the first concoction, which cannot be rectified afterward; or like the misplacing and inverting of the stamps and letters in the press, which must cause so many errata in all the copies that are printed. O then how important a duty is that which is contained in the following

PROPOSITION.—*The keeping and right managing of the heart in every condition, is one great business of a Christian's life.*

What the philosopher says of waters, is as properly applicable to hearts; it is hard to keep them within any bounds. God has set limits to them, yet how frequently do they transgress not only the bounds of grace and religion, but even of reason and common honesty? This is that which affords the Christian matter of labor and watchfulness to his dying day. It is not the cleaning of the hand that makes the Christian, for many a hypocrite can show as fair a hand as he; but the purifying, watching, and right ordering of the heart; this is the thing that provokes so many sad complaints, and costs so many deep groans and tears. It was the pride of Hezekiah's heart that made him lie in the dust, mourning before the Lord. It was the fear of hypocrisy's invading the heart that made David cry, "Let my heart be sound in thy statutes, that I be not ashamed." It was the sad experience he had of the divisions and distractions of his own heart in the service of God, that made him pour out the prayer, "Unite my heart to fear thy name."

The method in which I propose to improve the proposition is this:

*First*, I shall inquire what the keeping of the heart supposes and imports.

*Second*, Assign divers reasons why Christians must make it a leading business of their lives.

*Third*, Point out those seasons which especially call for this diligence in keeping the heart.

*Fourth*, Apply the whole.

*First*, I am to consider what the keeping of the heart supposes and imports.

To keep the heart necessarily supposes a previous work of regeneration, which has set the heart right, by giving it a new spiritual inclination, for as long as the heart is not set right by grace as to its habitual frame, no means can keep it right with God. Self is the poise of the unrenewed heart, which biases and moves it in all its designs and actions; and as long as it is so, it is impossible that any external means should keep it with God.

Man, originally, was of one constant, uniform frame of spirit, held one straight and even course; not one thought or faculty was disordered; his mind had a perfect knowledge of the requirements of God, his will a perfect compliance therewith; all his appetites and powers stood in a most obedient subordination.

Man, by the apostasy, is become a most disordered and rebellious creature, opposing his Maker, as the *First Cause*, by self-dependence; as the *Chief Good* by self-love; as the *Highest Lord*, by self will; and as the *Last End*, by self seeking. Thus he is quite disordered, and all his actions are irregular. But y regeneration the disordered soul is set right; this great change being, as the scripture expresses it, the renovation of the soul after the image of God, in which self-dependence is removed by faith; self love, by the love of God; self will, by subjection and obedience to the will of God; and self seeking, by self denial. The darkened understanding is illuminated, the

refractory will sweetly subjected, the rebellions appetite gradually conquered.

Thus the soul which sin had universally depraved, is by grace restored. This being presupposed, it will not be difficult to apprehend what it is to keep the heart, which is nothing but the constant care and diligence of such a renewed man to preserve his soul in that holy frame to which grace has raised it. For though grace has, in a great measure, rectified the soul, and given it a habitual, heavenly temper; yet sin often discomposes it again; so that even a gracious heart is like a musical instrument, which, though it be exactly tuned, a small matter brings it out of tune again; yea, hang it aside but a little, and it will need setting again before another lesson can be played upon it. If gracious hearts are in a desirable frame in one duty, yet how dull, dead, and disordered when they come to another! Therefore every duty needs a particular preparation of the heart. "If thou prepare thine heart and stretch out thine hands towards him," &c. To keep the heart then, is carefully to preserve it from sin, which disorders it; and maintain that spiritual frame which fits it for a life of communion with God.

This includes in it six particulars.

1. Frequent observation of the frame of the heart. Carnal and formal persons take no heed to this; they cannot be brought to confer with their own hearts: there are some people who have lived forty or fifty years in the world, and have had scarcely one hour's discourse with their own hearts. It is a hard thing to bring a man and himself together on such business; but saints know those soliloquies to be very salutary. The heathen could say, "The soul is made wise by sitting still in quietness." Though bankrupts care not to look into their accounts, yet upright hearts will know whether they go backward or forward. "I commune with mine own heart," says David. The heart can never be kept until its case be examined and understood.

2. It includes deep humiliation for heart evils and disorders; thus Hezekiah humbled himself for the pride of his heart. Thus the people were ordered to spread forth their hands to God in prayer, realizing the plague of their own hearts. Upon this account many an upright heart has been laid low before God: "O what a heart have I!" Saints have in their confession pointed at the heart, the pained place: "Lord, here is the wound." It is with the heart well kept, as it is with the eye: if a small dust get into the eye, it will never cease twinkling and watering till it has wept it out: so the upright heart cannot be at rest till it has wept out its troubles and poured out its complaints before the Lord.

3. It includes earnest supplication and instant prayer for purifying and rectifying grace when sin has defiled and disordered the heart. "Cleanse thou me from secret faults." "Unite my heart to fear thy name." Saints have always many such petitions before the throne of God's grace; this is the thing which is most pleaded by them with God. When they are praying for outward mercies, perhaps their spirits may be more remiss; but when it comes to the heart's case, they extend their spirits to the utmost, fill their mouths with arguments, weep and make supplication: "O for a better heart! O for a heart to love God more; to hate sin more; to walk more evenly with God. Lord, deny not to me such a heart, whatever thou deny me: give me a heart to fear thee, to love and delight in thee, if I beg my bread in desolate places." It is observed of an eminent saint, that when he was confessing sin, he would never give over confessing until he had felt some brokenness of heart for that sin; and when praying for any spiritual mercy, would never give over that suit till he had obtained some relish of that mercy.

4. It includes the imposing of strong engagements upon ourselves to walk more carefully with God, and avoid the occasions whereby the heart may be induced to sin. Well advised and deliberate vows are, in some cases, very useful to guard the heart against some special sin. "I have made a covenant with mine eyes," says Job. By this means holy men have overawed their sons, and preserved, themselves from defilement.

5. It includes a constant and holy jealousy over our own hearts. Quick-sighted self-jealousy is an excellent preservative from sin. He that will keep his heart must have the eyes of the soul awake and open upon all the disorderly and tumultuous stirrings of his affections; if the affections break loose, and the passions be stirred, the soul must discover it, and suppress them before they get to a height. "O my soul, dost thou well in this? my tumultuous thoughts and passions, where is your commission?" Happy is the man that thus feareth always. By this fear of the Lord it is that men depart from evil, shake off sloth, and preserve themselves from iniquity. He that will keep his heart, must eat and drink with fear, rejoice with fear, and pass the whole time of his sojourning here in fear. All this is little enough to keep the heart from sin.

6. It includes the realizing of God's presence with us, and setting the Lord always before us. This the people have found a powerful means of keeping their hearts upright, and awing them from sin. When the eye of our faith is fixed upon the eye of God's omniscience, we dare not let our thoughts and affections to vanity. Holy Job must not suffer his heart to yield to an impure, vain thought, and what was it that moved him to so great circumspection? He tells us, "Dost not he see my ways, and count all my steps?"

In such particulars as these do gracious souls express the care they have of their hearts. They are careful to prevent the breaking loose of the corruptions in time of temptation; careful to preserve the sweetness and comfort they have got from God in any duty. This is the work, and of all works in religion it is the most difficult, constant and important work.

1. It is the hardest work. Heart-work is hard work indeed. To shuffle over religions duties with a loose and heedless spirit, will cost no great pains; but to set thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance upon him; this will cost thee something. To attain a facility and dexterity of language in prayer, and put thy meaning into apt and decent expressions, is easy; but to get thy heart broken for sin, while thou art confessing it; melted with free grace while thou art blessing God for it; to be really ashamed and humbled through the apprehensions of God's infinite holiness, and to keep thy heart in this frame, not only in, but after, duty, will surely cost thee some groans and pains of soul. To repress the outward acts of sin, and compose the external part of thy life in a laudable manner, is no great matter; even carnal persons, by the force of common principles, can do this: but to kill the root of corruption within, to set and keep up a holy government over thy thoughts, to have all things lie straight and orderly in the heart, this is not easy.

2. It is a constant work. The keeping of the heart is a work that is never done till life is ended. There is no time or condition in the life of a Christian, which will suffer an intermission of this work. It is in keeping watch over our hearts, as it was in keeping up Moses' hands while Israel and Amalek were fighting. No sooner do the hands of Moses grow heavy and sink down, then Amalek prevails. Intermitting the watch over their own hearts for but a few minutes, cost David and Peter many a sad day and night.

3. It is the most important business of a Christian's life. Without this we are but formalists in religion: all our professions, gifts and duties signify nothing. "My son, give me thine heart," is God's request. God is pleased to call that a gift which is indeed a debt; he will put this honor upon the creature, to receive it from him in the way of a gift; but if this be not given him, he regards not whatever else you bring to him. There is only so much of worth in what we do, as there is of heart in it. Concerning the heart, God seems to say, as Joseph of Benjamin, "If you bring not Benjamin with you, you shall not see my face." Among the heathen, when the beast was cut up for sacrifice, the first thing the priest looked upon was the heart; and if that was unsonnd and worthless the sacrifice was rejected.

God rejects all duties (how glorious soever in other respects) which are offered him without the heart.

He that performs duty without the heart, that is, heedlessly, is no more accepted with God than he that performs it with a double heart, that is, hypocritically.—*Flavel*.

#### Progress in Piety.

Is it not the habit of most Christians, after the first fervors of conversion, to content themselves with a uniform practice of the regular duties of religion, maintaining a fixed temper of mind, and expecting no very appreciable advances in piety, except, it may be in seasons of extraordinary revivals? At least it is unquestionable that the proportion is very small in the general church, who, in the strong language of David, "pant" after the Lord.

The Christian course is represented as a "race." How would it suit for a racer to stop at frequent intervals in his progress, or to start with ardor, and then, folding his arms, deliberately walk to the goal, as if no prize challenged him and no spectators gazed at him? Do most Christians exemplify the strong language of St. Paul, "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us?" What a spectacle would the church exhibit, if each member maintained the progressive spirit of his religion! Of course the collective mass would be progressive; the term revival would become obsolete, for the perpetual spirit of the church would be lively and active. \* \* \*

By what means can we make more progress in personal piety? Is not the first reason of our small progress, (first in the order of time as well as in influence,) the want of a definite aim towards it? Is it not to be feared that most Christians entertain but a feeble conviction of the duty of spiritual progress, of "going on," as St. Paul expresses it? We abandon ourselves to the control of casual circumstances; and are asleep or awake as the influences around us may be dull or quickening. Is not this almost universally the case? Now what would we think of an artizan who should enter his shop and thoughtlessly take up his tools and apply himself indiscriminately to work on whatever materials came first to hand, and pursue this course from day to day until his apartments should be filled with fragments of work, with nothing complete—no definite and final plan? What of an architect who should lay his foundations without reference to the proposed building, or a navigator who should spread his sails alike to all winds, favorable and adverse, contemplating his desired port on his map, but not on his compass?

In religion more than anything else, we want distinctness, directness. Single out then the particular grace in which you are the most deficient, and apply yourself unto it distinctly and daily, until you have attained it. You can pray for other blessings, and perform other duties; but let this one be foremost. Think about it, plan for it, bend everything towards it.

This advice is applicable not merely to individual graces, but to the great summary blessing of sanctification. Whether we attain it gradually or instantaneously, we must address ourselves to its pursuit directly and earnestly, or never attain it. It is not an accident that may or may not occur in our experience, but an object to be aimed at and labored for.

Again, we should make it a rule in our devotions, especially in prayer, never to fail to receive immediate and sensible communications from God. The excellent Mr. Benson maintained this resolution to the last; and those who have read his memoirs know the result. This is entirely a voluntary matter with ourselves. God is always willing to bless us. If we apply to him in faith nothing can interfere. The rule we now suggest would preserve the mind in a state suited for the ready exercise of faith. How remarkably remiss are we in our most solemn devotions. Would we approach mere human greatness with the same indifference as we do God? Could we converse with an earthly sovereign with the same heartlessness? Would a man beg for his life as we plead for our souls? Christian, rouse thyself! Endeavor to feel more fully the re-

ality of the divine presence, especially in the closet. Make it a purpose in secret prayer not to cease thine importunity till thou art blessed. The mere purpose will destroy most of those desultory thoughts which intrude into the sacred retirement, and render its devotions vague and ineffectual.

If Christ were visibly present at the hour of prayer, would we apply to him as we now do? Would not our every word be more direct, more confident; And is he less really present, though invisible? Can we not habituate ourselves to a vivid and immediate realization of his presence? Who will doubt it?

Another reason is our casual way of reading the scriptures. We frequently say, but how seldom do we feel, that the scriptures are the Word of God? What would be the moral effect of a daily interview with an angel? But what archangel could speak to us as God speaks? If the heavens should open above us only once in our lives, and we behold the excellent glory and converse with God, would not the scene stamp our whole character? Would we be ordinary men afterwards? Would not its glory, as in the case of Moses on descending from the mount, continue to beam around our persons? But God does converse as infallibly with us in his word. Alas! we do not intently apprehend it. The scriptures no doubt have an immense influence, even on the collective mind of communities where they are read, but it is amazing that they do not imbue and dilate more fully individuals' minds. If the perusal of classic writings is so important for the formation of a vigorous and elegant intellect; if the study of the models of art is so effectual to the improvement of genius, what ought to be the effect of a daily converse with the conceptions of the Infinite Mind?

Now if the classic records or celebrated specimens of art were to be glanced at as slightly, though as habitually, as the scriptures, would they ever impress their excellencies on the susceptibilities of genius? They must be examined; a paragraph or a feature must be studied, thoroughly, laboriously. In like manner should the scriptures be studied. In studying the models of taste, not only must their import be comprehended by the student, but the spirit, the *anima* which actuates the writer or the artist must be caught. This is the highest attainment of genius. There is much reading but little studying of the Scriptures. Our Saviour in his command uses the strongest language: "Search the Scriptures."

The point of our remarks is simply that we should study the word of God daily with express reference to the improvement of our piety. Such a method universally used, would develop an efficacy in the truth which would surprise the world. It would not be merely like the efficacy of those occasional circumstances or impulses which we usually depend upon for spiritual improvement, nor merely like that of the hortative addresses of the pulpit. These are all enfeebled by human frailty. It would be potent and sublime from its association with immediate inspiration and with the purest and grandest truths, such as occupy angel minds. A Christian mind thoroughly conversant with the scriptures, and accustomed to drink from them as from a fountain of spiritual refreshment, may not manifest such a convulsive zeal and spasmodic action as one which depends upon impulsive influences; but it will always be more profoundly vigorous, and serenely spiritual, like the deep and steady river, in contrast with its tributary stream that leaps and worries down the neighboring hillside. Search then the scriptures, with the prayer that God would sanctify you by his truth, and remember that his "word is truth."

Another reason of the small effect of our efforts to advance in religion frequently is the indulgence of some cherished sin. There is no state of mind which will allow of spiritual progress but that in which we are pressing forward. One sin, however apparently insignificant, may interfere with the most powerful influences, like a small object near the eye, may exclude the light of the very sun. "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me."

Do you complain, Christian reader, of the barrenness of your soul, of the feeble influence of the means

of grace upon your heart? Pause a moment and inquire if there is not some neutralizing element, some favored, perhaps concealed, sin. Rest not till it is expelled. Remember the struggle is for your soul; that one sin may be your ruin; unless removed it will be a spring, the secret machinery of which extends under all your future destinies, and which, touched some time or other, may explode with universal wreck, your whole eternity. Lay aside therefore every weight, and the sin that doth so easily beset thee, and run with patience the race that is set before thee.—*Guide to Christian Perfection.*

#### A short Sermon upon Diotrophes.

"I wrote unto the Church, but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not." 3 John 9.

Macknight's translation reads, "I should have," etc. Either translation sufficiently shows us the mischievous influence of this ambitious spirit in that church.

In one case, he prevented an inspired apostle from sending the church a letter; in another he nullified the letter actually sent.

Doctrine: Many a minister's labors are nullified by a Diotrophes in the church.

I. I shall show who is not Diotrophes.

1. He is not he whose godly walk and conversation secures for him the entire confidence of the brethren, and thus gives him great influence.

2. Nor he whose talents and education necessarily make him a man of influence.

3. Nor he whose well-known and oft-proved wisdom and prudence make him much sought unto in counsel.

These men do not generally seek influence. It is unavoidable. It follows them as their shadow.

II. I proceed in the second place to show who Diotrophes is.

1. Sometimes he is a man who never had his will broken. As a child, he expected the whole household to give way to him. As a church member, he expects the household of Christ to give way to him. He is willful and headstrong; often as unreasonable as a mere animal.

Sometimes he is a man of wealth. His riches give him authority in the world; and he takes it for granted that they ought to do so in the church. He can't at all comprehend the idea, that the vote and the opinion of his poor brother are worth as much as his own. He is verily persuaded that because he has been a great worldling, and scraped together great wealth, the household of Christ ought to defer to him.

3. Sometimes he is a man of some learning and much volubility; who fancies that his capacity ought to give him opinion authority.

III. In the third place, I proceed to set forth Diotrophes in action. If the minister do not take him for counsellor, he is his enemy. His preaching is not right. "His usefulness is at an end." In questions of policy in the church, he never suspects there are others whose opinions should carry as much weight as his own. The will of the majority is no rule for him. With every movement does he find fault, unless he originated it.

IV. In the next place, I remark upon Diotrophes' character.

1. He is very unlike Christ who was meek and lowly.

2. He is very disobedient to the word, "Let each esteem others better than himself."

3. He is against that equality which Christ established in his church.

*Practical Observations.*—1. Diotrophes is most of the time in trouble; always looking for deference, he is always liable to think it wanting.

2. The church can take no surer road to trouble than to give way to Diotrophes.

3. Diotrophes will scarce be the friend of the minister. The natural influence of the religious teacher disturbs him.

4. It is best for each one to look for Diotrophes in his own pew. Perhaps he may find him in his own seat.

5. Diotrophes is sometimes married and his part-

ner is a true yoke-fellow. The mantle of the ancient troubler in Israel sometimes falls upon a sister in the church.—*Ohio Obs.*

#### True Repentance.

The publican, praying in the temple, was a true penitent, and as such was accepted and justified. The New York *Evangelist* analyzes the publican's prayer in the following manner. It indicated,

1. A sense of his own sinfulness. His entire deportment, as seen in the temple, is that of one oppressed with a sense of his guilt. His eyes were downcast. He smote upon his breast as an indication of the grief which reigned in his heart. He stood afar off from the ordinary place of prayer, as though he were ashamed of his sin, and troubled in view of it. In all these a sense of sin is very manifest, and fully accords with the tenor of his prayer.

2. A broken heart. Had not his pride been thoroughly humbled, he would not have come into that public place, and in the presence of the boasting and scornful Pharisees, have made the confession and prayer that he did. But his heart was so thoroughly impressed with a view of his guilt, that he obviously thought not and cared not who was present. God was dealing with him, and he was imploring mercy to cleanse, to pardon and to save his soul.

3. A purpose to abandon his sins. He came directly to God with his wants, and cast himself wholly upon his forgiving love. He made no pretense of good works. He pleaded no merit of his own. He evidently felt himself justly condemned, without defense. He could only come to God who is able to save, and as a sinner, beg for mercy.

#### Keep your Spirit Cheerful.

I once heard a young lady say to an individual, "Your countenance to me is like the rising sun, for it always gladdens me with a cheerful look."

A merry or a cheerful countenance was one of the things which Jeremy Taylor said his enemies and persecutors could not take away from him.

There are some persons who spend their lives as if shut up in a dungeon. Everything is made gloomy and forbidding. They go mourning and complaining from day to day, that they have so little, and are constantly anxious lest what little they have should escape out of their hands.

They look always on the dark side, and can never enjoy the good that is present for the evil that is to come.

Religion makes the heart cheerful, and when its large and benevolent principles are exercised, man will be happy in spite of himself.

We may abound in meetings and movements; enthusiastic gatherings in field or forest may kindle all minds with a common sentiment; great revivals may bear away thousands on a torrent of sympathy; but it is all in vain if men do not retire from the tumult to the silent culture of every right disposition, and the quiet practice of every duty; in vain, unless they patiently engrave the commandments of God on the inward tables; unless they hear a still small voice in the soul, and retain a warmth there, when the noise has ceased, and the flames have died away, as on the mount of ancient revelation.

Every one must, of course, think his own opinions right; for if he thought them wrong, they would no longer be his opinions: but there is a wide difference between regarding ourselves as infallible, and being firmly convinced of the truth of our creed.

#### THE MORAL LAW. Matt. xxii, 37-40

This is the sum of every part,  
To love our God with all our heart;  
That we should love our neighbor too,  
And what we wish from him, should do.

'Tis short, and sweet, and good, and plain,  
Easy to learn and to retain;  
May grace divine our souls renew,  
And 'twill be sweet to practice too.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, OCT. 2, 1856.

## THE SANCTUARY OF THE NEW COVENANT.

THAT the building which we have been contemplating in the "History of the Worldly Sanctuary," did solely constitute the Sanctuary of the first covenant, cannot possibly be doubted by any one who professes faith in the inspiration of the Bible; and if there are any who deny it, we have only to remark that to such we have nothing to say; since it is our design in this article to treat with Bible believers only.

That Sanctuary we have followed to its end; we have traced it in its institution and its history; we have had before our mind its various offerings and sacrifices, and the institutions of its priesthood; and we are now prepared to inquire in the language of Bro. J. N. Andrews, "Why did God ordain this extraordinary arrangement? The sacrifices offered in the building could never take away sins. Why then were they instituted? The priests which here ministered were so imperfect that they had to offer for themselves. Why then was such a priesthood ordained? The building itself was but an imperfect, temporary structure, though finished to the perfection of human art. Why then was such a structure erected? Surely God does nothing in vain, and all this is full of meaning. Nor will the student of the Bible be at a loss to answer these questions."

When Paul speaks of a *first* covenant. [Heb. ix,] he necessarily implies a second; and when he connects with that covenant a Sanctuary and ordinances of divine service, he as clearly implies that the second will have a Sanctuary, with divine service also. But more than this, what was shown the prophet Daniel, decides definitely that the new covenant has its Sanctuary, and that with that Sanctuary is connected a priestly ministration. Only 490 years of that period of 2300 which was opened before Daniel, belonged to the first covenant, the earthly Sanctuary, and the Jewish church. At the end of that time he was given to understand that the Saviour would have accomplished his ministry on earth, and would have confirmed the new covenant with his people. From that point he is then carried forward eighteen hundred and ten years, and told that then the Sanctuary should be cleansed. Dan. viii, ix. What is the Sanctuary here brought to view is the question we wish to decide; for this of course must be the one to which the earthly Sanctuary gave place when its services were finished—when the old covenant was succeeded by the new.

As we enter the field to search for truth on this point, four prominent views rise up before us. It is claimed by some that the land of Canaan is now the Sanctuary. Others of more enlarged views, claim that it comprises the whole earth. Still others there are, who take the word in a more spiritual, but no less unauthenticated, sense, and say that it means the Church. While the fourth view, which draws largest on our imagination and malvolousness, makes out this rolling earth to be only the first apartment of the new-covenant Sanctuary, and all heaven the second.

In seeking for correct views on this question, there is one thing which we must keep constantly before us, and that is, the relation which the Sanctuaries of the two covenants sustain to each other; namely, that of type and antitype. By keeping our eye steadfastly fixed on this point, it will be almost as hard to arrive at wrong conclusions, as it would be easy, were we to lose sight of it.

We notice then, first, the numerous instances in which we are informed that the worldly Sanctuary was erected according to a pattern which God furnished. Mark his instructions to Moses: "Let them make me a Sanctuary . . . according to all that I

show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 8, 9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. See chap. xxvi, 30; Acts vii. 44.

Every one will agree with us in the conclusion, that, wherever we may find this pattern, we shall find in it the antitype of the earthly Sanctuary; or in other words, that the pattern from which was erected the Sanctuary of the old covenant, is itself the Sanctuary of the better covenant under which we now live.

To this view, then, we will subject the theories which have been introduced. You who believe that the land of Palestine is now the Sanctuary, can you suppose that that land was shown Moses for a pattern? We should gather from Deut. xxxiv. 1-4 that he never saw the land but once, and that was from the top of Pisgah. But, if this was the case, Moses could not have followed his pattern very accurately; for no one can claim much of a resemblance between the land of Canaan and the building which Moses erected, thirty cubits long and ten broad. And if the land of Canaan is the antitype Sanctuary, we inquire further, What in the antitype answers to the two apartments of Moses' building? and what to the golden candlestick? and what to the altar of incense? and what to the ark of the covenant? and what to the earthly priesthood, and their continual service? We here see that one of two positions must be immediately surrendered, and we must admit: (1.) that the pattern from which Moses built the typical Sanctuary, has no connection with the antitype; or, (2.) that the land of Canaan is not that antitype. Which shall we yield? We unhesitatingly reply, The latter; for, whereas this has nothing to support it, the former has nothing to oppose it.

These remarks will apply equally well to either of the other views mentioned, whether we take the first, that would make out the whole earth to be the Sanctuary, or the second, which would make it the Church, or the third, which would take in both heaven and earth together; and to subject either of these views to the questions above proposed, would lead us to the same result.

We will now turn to the Revelation of St. John; and while we continually bear in mind that he is looking, not to any spot on earth, or to the Church, but *into heaven*, we will mark some of the objects which he there beholds. First, he beholds *seven golden candlesticks* [Rev. i 12] or seven lamps of fire burning before the throne; [chap. iv, 5;] second, he sees an angel with a golden censer, offering incense upon the *golden altar* which was before the throne; [viii. 3, 4;] and third, he witnesses the temple of God opened and beholds therein the *ark of his testament*; [ix, 19;] but we know nothing concerning the golden candlestick, the golden censer, the altar of incense, and the ark of the testament, only as they are connected with the Sanctuary. What then shall we conclude? that the true Sanctuary is in heaven? that John was here beholding the instruments of that Sanctuary? and that these were the patterns of the earthly vessels? Yes; for so Paul directly tells us, whose testimony we will now notice.

After discoursing upon the new covenant and the superiority of Christ's priesthood over that of Aaron, in the first seven chapters of Hebrews, Paul opens in the eighth as follows: "Now of the things which we have spoken this is the sum: We have such an high priest who is set on the right hand of the throne of the majesty in the heavens; a minister of the Sanctuary and of the true tabernacle which the Lord pitched and not man." He declares plainly in chapter ix, 23, 24, that the holy places made with hands were "figures of the true," and that the earthly tabernacle and its sacred vessels, were "patterns of things in the heavens."

He furthermore states concerning the priests on earth, that they served "unto the example and shad-

ow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern showed to thee in the mount." Chap. viii, 5. From this we not only learn that the earthly Sanctuary was a figure, or type, of the Sanctuary in heaven, but also that the service of the priests here, was typical of the ministry of Christ above. And there is another important fact which will be universally conceded; and that is, that all the sacrifices offered in connection with the worldly Sanctuary pointed to the great sacrifice of Christ when he offered up himself on Calvary.

That the heavenly Sanctuary, like the earthly, has two holy places, is very evident, from the fact that the latter was a correct copy of the former; and not only this, but Paul distinctly speaks of it thus. "The holy places made with hands, which are the figures (plural) of the true," holy places. And the word rendered "holiest of all," and "holy place," in Heb. ix, 8, 12; x, 19, is plural in the original, and by Macknight is rendered in these texts, "holy places," and by the Douay Bible, "the holies."

Thus are we established in the fact, that Christ when he ascended commenced his ministry in the first apartment; for otherwise there would have been no need of that apartment in the heavenly Sanctuary, and his ministry would not have been a correct antitype of the worldly service, which was performed throughout the entire year, except upon the day of atonement, in the holy place. And hence we see how wide of the truth that view comes, which will have it, that all heaven is the most holy place, and that Christ has now been employed more than eighteen hundred years upon that short and closing work, the cleansing of the Sanctuary, which, according to the type, was the only service to be performed in this apartment. And as this view includes the earth also as the holy place or first apartment, we would here remark, that the fallacy of any view which would connect the earth with the Sanctuary, is sufficiently shown by the following facts: 1. Christ is the minister of the Sanctuary; but, 2. No part of his ministry is performed on the earth; for "if he were on earth he should not be a priest," as there were priests chosen from among men to perform the services of the Sanctuary as long as he remained on earth. Heb. viii, 4. Therefore it is utterly futile to talk of the earth's being the Sanctuary, as a whole, or in any of its divisions.

Thus have we found satisfactory answers to each of those inquiries which led us forth in the commencement of this article. We have found that the earthly tabernacle was but a "figure of the true," a pattern of the Sanctuary in heaven. The priests which there ministered, served unto the "example and shadow of heavenly things;" and the sacrifices there offered continually pointed forward to the great sacrifice that should be made for the sin of man.

The way into the heavenly holy places, says Paul, "was not yet made manifest, while as the first tabernacle was yet standing." Heb. ix, 8. That is, God did not during the typical dispensation, lay open the true tabernacle, but gave to the people a figure or pattern of it. But when the time came that the services of the worldly Sanctuary ended, when the great Sacrifice was offered up on Calvary; when the dying Saviour cried with a loud voice. It is finished, and darkness overspread all the land, and the earth quaked, and the rocks burst, and the *vail of the temple was rent in twain from top to bottom*. (which was of itself evidence enough that its work had for ever ceased,) then the way of the temple of God in heaven was laid open. The true Church has had since that time neither Sanctuary nor priesthood in ancient Jerusalem but it has had both in heaven.

With this view of the subject there is a divine harmony apparent throughout the entire plan; the means devised for our salvation are laid open before us, as could in no other way be done; and we behold

a force and beauty in those forms and ceremonies, which would otherwise appear useless and without meaning.

We have not spoken, nor did we in this article design to speak, particularly of the ministrations of the Sanctuary. We have here only aimed to offer a few reasons why we believe that there is a literal Sanctuary in heaven, the antitype of the earthly building. In the work of our great High Priest, as connected with this Sanctuary, is found a rich and ample field for the Bible student or any who feel an interest in the plan of salvation. With the scripture testimony on this point, doubtless our readers are mostly familiar.

Let us then remember that as the worldly Sanctuary was the great center of worship in the typical dispensation, so is now the heavenly Sanctuary above; that as the ark with the mercy-seat, was the "root, heart and marrow" of the whole temple, even so is it now. Within the ark were the tables of the covenant, the law of God; and as by faith we behold the ark in the temple in heaven, we are reminded of the same holy law. There it rests securely beneath the eye of Jehovah, and the man of sin may think in vain to change it. Before it Christ pleads his blood for those who seek pardon for its transgression. Let us see to it then that all our sins go beforehand to judgment, [1 Tim. v, 24] realizing that now is the time to do this work, and remembering that the services of the heavenly Sanctuary are accomplished once for all. They are not oft-repeated as was the case in the earthly building, but when its ministration has once closed, the last soul that would avail itself of the means of redemption, will have made its salvation sure.

#### What are the Duties of Church Officers?

ORDER in the Church of God has been vindicated by different writers in the REVIEW, and has been established to a considerable extent by the ordination of officers in the churches. But perhaps the duties of those officers have not been made sufficiently clear. At least I have heard some inquiry in respect to their duties and have been requested to give my views concerning them in the REVIEW.

It seems by the reading of the Scriptures that elders were appointed in every church. Titus i. 5 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. An elder and a bishop are the same, as will be seen by reading verse 7. For a bishop must be blameless, &c. An elder or a bishop is an overseer of the church Acts xx, 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God. An overseer is a ruler. 1 Tim. v, 17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. This text shows that a person may be an elder and not be a preacher; but as elders are exhorted to "feed the flock of God, [1 Pet. v, 2] doubtlessly referring to spiritual food, it would seem reasonable to expect in an elder a gift of teaching and exhortation. Heb. xiii, 7. Remember them which have the rule over you, who have spoken unto you the word of God.

I shall not disagree with the generally received opinion, that the difference between an elder and a deacon is, that the former serve more especially in a spiritual, and the latter in a temporal, sense. Both are not only leaders and rulers, but servants of the church. As servants they should do such duties in behalf of the church as are not common to each member individually. All moral duties are common to all; but in attending to the ordinances of the gospel, some one must act as a servant of all to administer. I believe that each church should have the power and means within itself to walk in all the ordinances of the house of God, and to admit others who may be brought into the truth to all the privileges of mem-

bership with them. A traveling elder or evangelist is not always at hand to administer in those duties that frequently devolve upon a church. A Timothy or a Titus whose duty it is to travel from place to place and "ordain elders in every city," cannot be expected to be present to administer the ordinances in every church on every occasion; but when he has performed his duty—has "set in order" the church by ordaining proper officers, they should be prepared to keep the faith of Jesus, to celebrate his death, to shine as the light of the world, and thus bring others into the fold of Christ, to administer baptism, receive to membership, and be the pillar and support of the truth; while those who labor in the field are going into new places to raise the standard of truth, gathering churches, and setting them in order.

Thus the churches would be sending out the truth to others, while they were living it out at home.

R. F. C.

#### Michigan Tent Operations Closed.

OUR last effort was at Hudson under very unfavorable circumstances. The cold weather, hard winds and political excitement, in addition to the general spirit of opposition to the present truth, very much hindered the work. Bro. Bates assisted in the effort at Hudson. Bro. Waggoner was with us over one Sabbath and First-day. On the second Sabbath and First-day several of the brethren and sisters were present from Hillsdale, and three more were baptized. We learned that five or six had decided to keep the Sabbath, and several others were investigating. We have concluded to leave the cities and villages until the political excitement is over, and as in the country we can occupy school-houses, we think, considering the uncertainty of the weather, we can do more good without the tent than with it.

In looking over the field of our labors with the tent this season, we can see that the Lord has truly been with us, and the truth has prevailed. The effort with the tent has brought into the truth about 130 souls, and 69 of them have been baptized. Many more are investigating, and we hope for more fruit, perhaps after many days. The standard of truth is now raised in the southern part of the State, and many hearts are scattered, and the way is open for a good work the coming Winter.

Since last May 149 believers have been baptized in Michigan. The interest to hear the truth is certainly increasing, and many things are calculated to encourage us, so that we shall enter upon the work this Fall and Winter with new zeal and courage. Our prayer is that the Lord will prepare all the dear friends who have embraced the truth the past Summer, for the trials that await them, and still speed on the work gloriously.

M. E. CORNELL.

#### RELIGION AND POLITICS.

THE following sad picture of the part which nominal religion is acting in our days, is presented by the *Presbyterian Herald*.

"There seems never to have been a time in the history of our country when questions of religious and political science were so mingled together as at the present. When we open a paper it is often hard to tell at the first glance whether it is a political or religious journal. In all parts of our land, but especially in the northern portions, the platform and stump give excited utterance to theological dogmas while the pulpit thunders forth political harangues. To what all this will grow we have not the prophetic ken by which we might foretell. But in the midst of all the commotion and confusion we can see one lamentable reversal of the order of matters and the order of truth. Christians, supposing they are carrying their religion into the sphere of their earthly interests, are in fact bringing their politics and worldly matters into the serene and elevated sphere of their religion. This is a course as unnatural and

irrational as it is disastrous to the best interests of humanity.

"Religion is a pure, heaven-born maid, of noble mien and serene countenance. She stands upon a lofty elevation of truth and goodness and love; and thence she surveys with tender interest the scenes of turmoil and strife, of sin, and woe which human affairs present to her pitying gaze. From her height, whence she beholds at one glance the whole of the confused and troubled sea, she interposes with gentleness and love, she reaches forth her hand to soothe and calm, to restrain and guide. She brings order out of confusion, turns wrath and strife to peace and love, and sheds a benign and heavenly influence over the raging and tossing sea of human passions.

"In her closest mingling with the world and its conflicts, she still maintains her own elevation, and keeps her garments all unspotted from the contact. She is in the world, yet not of it. She lives and moves and works a mighty work of love in the very midst of the world's commotion. Yet is she above the world with all her aspirations toward heaven and eternity.

"Such is the position of religion, and such her relation to politics and all other earthly things. But of late we have seen her descend into the heated arena, lose herself in the surging and tossing crowd, and when next she emerges, or rather, when her position is again occupied, 'tis no longer herself, but a drunken drab, wild with excitement, raves and retches and belches forth words of strife and scorn, bloodshed and bitterness, adding fuel to the flames of hatred and envy, and mocking heaven with daring blasphemy—essaying even to wield the thunders of Jehovah. When such a scene meets our troubled vision, we cry, Surely religion has been trodden in the streets, truth and righteousness lie bleeding in the dust. Alas! alas! has she perished forever? Shall we never more behold her beauty and feel her sweet attractions? Yes, she shall yet come forth. Religion is of heavenly birth; she is immortal as the days of Jehovah. God, her author, lives and reigns, and this is our comfort in these days of darkness, that the Lord reigneth. The earth may therefore rejoice, and the multitudes of the isles be glad thereof."

#### Infidel Reformers.

To the shame of the church it must be confessed that the foremost men in all our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of genuine Christianity; in the reformation of abuses in high and low places; in the vindication of the right of man; and in practically redeeming his wrongs, in the moral and intellectual regeneration of the race, are the so-called infidels (?) in our land. The church has pusillanimously left not only the working oar, but the very reins of salutary reform, in the hands of men she denounces inimical to Christianity, and who are practically doing with all their might for humanity's sake, that which the church ought to be doing for Christ's sake; and if they succeed, as succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses and elevating the masses, then the recoil upon Christianity will be disastrous in the extreme. Woe, woe, woe to Christianity, when INFIDELS (?) by force of nature or the tendency of the age, get ahead of the church in morals, and in the practical work of Christianity, in some instances, they are already far in advance, in the vindication of truth, righteousness and liberty, they are the pioneers, beckoning to a sluggish church to follow.—*N. Y. Evangelist*.

Whatever you dislike in another, take care to correct in yourself.

Wherever the sentiment of right comes in, it takes precedence of every thing else.

He that hath slight thoughts of sin, never had great thoughts of God.—*Owen*.

For the REVIEW.  
**WHO ARE THE BLESSED OF THE EARTH?**  
 PARAPHRASE OF MATT. V, 3-11.

BLESSED ye, who now, though poor,  
 Seek no fading treasures here;  
 Ye who seek that treasure sure,  
 In a glorious, changeless sphere—  
 Yours the kingdom soon shall be,  
 Yours, through all eternity.

Blessed ye, who weep and mourn,  
 Traveling through a world of woe,  
 Seeking not from misery's urn,  
 Joy and pleasure as ye go—  
 Comforted ye soon shall be  
 Through a long eternity,

Blessed ye, who meekly bear  
 All the wrongs oppression brings,  
 Grasping not a troublous share  
 Of this world's decaying things—  
 Yours the earth shall shortly be,  
 In its primal purity.

Blessed ye, who hour by hour,  
 Hunger still for righteousness,  
 Thirsting for the Spirit's power,  
 Resting not till God shall bless—  
 Filled your waiting souls shall be,  
 Is the promise, sure and free.

Blessed ye, whose tender hearts  
 Mercy holds in willing sway;  
 And the tear of pity starts  
 For the ills that cloud our way—  
 As ye freely mercy give,  
 Mercy shall ye thus receive.

Blessed ye who guard secure  
 Every fount of thought within,  
 From each motive dark, impure,  
 Springing soon to open sin—  
 Ye shall soon your Maker see,  
 In his holy majesty.

Blessed ye, who strive to win  
 Severed hearts to love again,  
 Lest a breach be made for sin  
 And the demon, Discord, reign—  
 This shall be your title given:  
 Children of the God of heaven.

Blessed ye, when o'er your way,  
 Storms of persecution rise,  
 As ye seek from day to day,  
 Through the cross, to win the prize—  
 'Tis no hazard race ye run;  
 And the prize will soon be won.

Blessed ye, when men revile,  
 Slander, persecute, despise,  
 Muttering forth their curses vile,  
 And a host of hell-born lies—  
 List ye then the Saviour's voice,  
 Bidding you in him rejoice.

### COMMUNICATIONS.

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

From Bro. Russ.

BRO. SMITH:—A few words to the brethren and sisters that are patiently waiting for their dear Lord. Jesus has gone to heaven to prepare a place for those who love him; and he has promised, saying, I will come again and receive you unto myself. Jesus has once been on earth. God sent his messenger, John, before him to prepare the way and tell the people to get ready. Who heeded it? O, a few despised, poor people. They got ready and received him when he came. Were these all that looked for the Saviour? No: the popular, the rich, the rulers, looked for him. How did they look? They looked for him to come a great, popular king, to give them peace and plenty of this world. He came poor, despised by the proud, to give peace and plenty of heavenly things to those who receive him; to comfort the humble, the poor, the distressed, the despised for his sake. So those that rejected him mocked and spit upon him and murdered him on the cross.

Dear brethren and sisters, Jesus is soon coming the second time as he promised. He has sent out his messengers to tell us to get ready. Who will heed it? O, a few poor, despised people who are willing to keep all his Commandments, and he despised for his sake.

Jesus says, If they persecuted me they will also persecute you. John xv, 20. How few are trying

to get ready and waiting and watching for Jesus. Are these few all that are looking for Jesus? No: there are many looking for him a great way off. Poor souls! they are without the ark and in the dark. And many are looking for him to come and reign with them a thousand years, and have peace and safety, and convert everybody; but when they cry, Peace and safety, sudden destruction cometh.

Many say that the Commandments of God are done away; but he that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him. 1 John ii, 4.

Dear brethren and sisters, that are scattered over this wilderness world, Jesus is soon coming to gather all that are faithful home. O be patient, be humble, love each other, help each other on. True religion is love; it brings us all down humble, on a level together.

If any sister has a companion that does not go with her and keep the Sabbath and all the Commandments, I would say to her, Do not give up the Saviour. It may be very trying to you to endure; but to go back is death, to struggle on is life eternal. Think what Jesus has done for you. The more trials and afflictions you endure for your Saviour, the greater your reward. Never give over.

Brother, if you have companions that do not serve their Lord, pray for them. Point them to life eternal. Finally, brethren and sisters, be all of one mind, having compassion one of another. Love as brethren and sisters. Be pitiful, be courteous. Soon you will be gathered all in one fold. J. Russ.

Monterey, Mich.

From E. Hough.

BRO SMITH:—It is now two years since myself and companion embraced the present truth, and we are still trying to keep all the Commandments of God. The *Review* is a welcome messenger to us.

Brethren and sisters, I feel thankful to God that he has shown me my error; that I have been willing to come out from the world. I feel that it is high time that we should come up to higher ground. We should be dead to the world and alive to God; for now is the time—the accepted time. May we call on him while he is near. It is a solemn time with us now. O that our lamps may be trimmed and burning, and we be ready to enter in to the marriage supper of the Lamb. ELOY HOUGH.

Rochester, Mich., Sept 16th, 1856.

From Bro. Kimball.

BRO. SMITH:—I have thought for some time past you might like to hear from the brethren in this part of the vineyard. I would say that the little band here are standing firm in the present truth. Instead of losing any of our members by the distracting influences which are abroad in the land, in these perilous times, we are favored of the Lord by having members added to the church.

Our Sabbath meetings are very interesting, and are blessed of the Lord. Of late we have seen the aged and the middle-aged come forward, the penitential tear coursing its way down their furrowed cheeks, saying, Pray for us: we are sinners, and request your prayer. We have seen them rise and state that God for Christ's sake had removed their burden of sin, and had given them a blessing and they are now on their way rejoicing, determined to go with the remnant in the present truth. Glory to God for the light, the truth, and the convicting power there is in the Third Angel's Message and Sabbath.

Bro. Barr and Hutchins have been laboring with us with the tent, we hope and trust with success. We fully believe they have faithfully cleared the skirts of their garments. We believe this work to be the gleaning of the vintage—the last work of the true church, and the last call of mercy to a fallen world.

True, we are living in perilous times. Here in my own native town, are young men, members of the Congregational Church, making speedy preparations to go forth with carnal weapons to battle, claiming that God has called them to go and fight for the cause of Freedom and Liberty. How contrary to the precept and examples of our blessed Saviour who said,

If a man smite thee upon one cheek turn the other also. These so-called Christian Fighters claim that the opposite party are trespassing upon their rights. What must he done? Hear our Saviour, [Matt. v, 44.] But I say unto you, Love your enemies; [not shoot them;] less than that curse you, do good to them that hate you, &c. Also Luke vi, 27-36.

I think we cannot mistake our duty, dear brethren, in this trying hour. The wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand.

I have had the pleasure of late of visiting some of the saints in other parts of this State and Mass., where an acquaintance was formed which will last, I trust, through all eternity. I can say of a truth, I love the brethren.

Yours for the truth and light.

ASA KIMBALL.

Hampton, Ct., Sept. 14th, 1856.

From Sister Rice.

BRO. SMITH:—My heart is often made glad by reading communications from dear brethren and sisters, in the *Review*, and indeed it seems the only way that many of the scattered ones have of speaking one to another. For me to meet with one of like precious faith seems truly like an angel's visit. Such has been my privilege to-day, and my heart feels strengthened in the truth of the Bible and our position. The doctrines held forth in the *Review* seem to me much more like Bible doctrine than the preaching I hear from the desk. For instance, the 144,000 I have heard by one minister applied to the children slain at our Saviour's birth; by another of the same order, to the saints raised at his death. But the watchmen will see eye to eye when the Lord brings again Zion. My prayer is that the time may be hastened.

But I am accused of embracing infidelity, because I do not believe I have an immortal soul; but I must believe the record of God, that he hath given to us eternal life, and that life is in his Son; and when he who is our life shall appear, then shall we also appear with him in glory.

I often feel it my duty to stir up the people in regard to these truths; and I think some are stirred up to see there are inconsistencies in their creed; and I often think if some one mighty in the Scriptures and clothed with the Spirit should come this way, something might be done. May the Lord send such an one to convince the gainsayers and put the enemy to silence.

But the most effectual preaching is the daily living. If our faith and works agree we shall convince the world that we are not infidels. When, the other day, a good old Baptist brother charged this upon my views, and thanked God he had an immortal soul! I replied, I could lay claim to no such inherent principle; that my hope, my life, was in Christ, and immortality was to be had only by seeking for it. He acknowledged I had the hands of him in argument as he had not investigated the subject; and like others he seemed unwilling to investigate it. Let us pray that the Spirit of God may press the truth upon their minds.

Yours waiting for the kingdom of God.

CORNELIA RICE.

Folsomdale, N. Y.

Extracts from Letters.

SISTER Maryette M. Steere, of E. McDonough, N. Y., sends a remittance to the *Instructor* with the following remarks:—"I have been a reader of that paper since its first publication, but have never given anything to sustain it, for the following reasons: In the first place, we live in very reduced circumstances, and have ever struggled hard with poverty; therefore our means are quite limited; but this is not all. My Father is a bitter opposer to the truth, as presented by the *Review* and *Instructor*, and has hitherto forbidden us to pay for the *Instructor*, although the papers come in his name. It is owing to these circumstances that we have never paid for that paper. But the kind friends have hitherto sent them to us

gratis. We dearly love, and prize the precious truths it contains, but it is with the greatest opposition and persecution that we endeavor to keep all the Commandments; but we often feel doubly repaid for all our pains, and sorrows, with the rich blessings we enjoy, while striving to discharge our duty.

"My mother, my elder brother, and myself, have tried, through many discouragements and trials, to keep the true Sabbath, for more than four years. We feel that we have come far short of our duty, oftentimes, but still we are determined to press on towards the mark of the prize of the high-calling of God in Christ Jesus.

"We feel to praise the Lord that he has raised up friends of the truth in this place: one year ago last Spring a cousin of mine began to investigate the truths of the Third Angel's Message, and soon became convinced it was her duty to keep the Sabbath according to the commandment. Her parents became interested in the truth, and soon decided to keep the Sabbath with her, and, I trust, are made to rejoice in the hope of soon seeing Jesus.

"Precious, indeed, are the seasons we are permitted to enjoy together, and we hope they will prove a source of mutual benefit, and encouragement. It has been a long time since we have seen any of the laborers in the moral vineyard; and we have no meetings that we feel at liberty to attend. Cannot some lecturing brother come this way? I think good might be done in the name of Israel's God.

"I feel it is high time we were awake to the momentous concerns of these last days, and that we realized the importance of having our daily walk and conversation just what it should be, and our lamps trimmed and burning; for time is short. We have but a little while longer to stay in this dark, unfriendly world; and then, if faithful, what a glorious eternity opens before us! O let this nerve us for the conflict, make us more watchful, more prayerful, and more faithful. O pray for us, that we may faithfully discharge every duty, fight valiantly, and at last come off more than conquerors through him that hath loved us."

Sister Eliza A. Cooper writes from Bath, N. Y., Sept. 14th, 1856:—"I am still trying to keep the Commandments, and mean through the grace of God to endure to the end, that I may be saved. The paper comes to me indeed a welcome messenger. My sympathies are with those that have borne the burden and heat of the day, and those that are striving to serve that God who is no respecter of persons, but will accept all that work righteousness.

"Truly we belong to the despised class of people; but, glory be to God, if we are faithful, Jesus will own us before his heavenly Father's face; and more than all this, he will appoint us a place in the New Jerusalem. Men can despise us here, but they cannot follow us into the kingdom.

"I am not satisfied to know what is truth, only, but I want the truth to practice by. I want it as fire shut up in my bones. I want the love of it in my very being."

Sister Almira M. Preston writes from Fitz Henry, Ill.:—"I feel thankful that I ever heard the sound of the Third Angel's Message. I am striving to keep all the Commandments, though all alone. My prayer to God is that I may be kept from the snare and love of the world, while time lasts. People are filling up the measure of their iniquity very fast. We hear of wars and rumors of wars; and slavery is increasing in our own land. These things lead me to cry, O Lord, prepare me for that awful day that is just before us. Sometimes I am in darkness, living here alone, having no one to meet with on the Sabbath; but I praise the Lord that he is able to keep me, and wants me to stand alone and not trust in an arm of flesh.

"I rejoice that I can have the *Review* to read. It comes filled with precious truths. It rejoices my heart to read about the tent-meetings, and that souls are being converted to the knowledge of the truth. I feel more encouraged of late. The Lord has given me one to go with me; at least, one who is investi-

gating the subject of the Sabbath, and says that there is no weekly Sabbath taught between the lids of the Bible, but the seventh day. She has commenced to keep the Sabbath. If some brother should preach here, I think that she and her companion would both keep the Commandments."

## SELECTIONS.

## The Mother of the Wesleys.

THE *Lutheran Observer* prints the following interesting extract from a letter on family government, written by the mother of Rev. John Wesley, at his urgent solicitation. It contains food for thought:

DEAR SON:—According to your request, I have collected the principal rules I observed in educating my family. The children were always put into a regular method of living, in such things as they were capable of, from their birth. When turned a year old, they were taught to fear the rod, and to cry *softly*, by which means they escaped much correction, which they otherwise might have had, and that most *odious* noise of the crying of children was rarely heard in the house. As soon as they grew pretty strong, they were confined to three meals a day. They were suffered to eat and drink as much as they would, *but not to call for any thing*. If they wanted aught, they used to whisper to the maid. As soon as they could handle a knife, and fork, they were set to our table. They were never suffered to choose their meat. Eating and drinking between meals was never allowed, unless in cases of sickness, which seldom happened; nor were they suffered to go into the kitchen to ask any thing of the servants when they were at meat. If it was known they did so, they were certainly beaten. At six, as soon as family prayer was over, they had their supper. At seven, the maid washed them, and beginning at the youngest, she undressed and got them all to bed by eight, at which time she left them all in their several rooms awake, for there was no such thing allowed in our house as sitting by a child until it fell asleep. They were so constantly used to eat and drink what was given them, that when any of them were ill, there was no difficulty in making them take the most unpleasant medicine, for they durst not refuse it.

In order to form the minds of children, the first thing to be done is to *conquer their will*. To inform the understanding is a work of time, and must with children proceed by slow degrees, but the subjecting of the will is a thing that must be done at once, *and the sooner the better*; for, by neglecting timely correction they will contract a stubbornness and obstinacy which are hardly ever conquered. In the esteem of the world *they* pass for kind and indulgent, whom I call cruel parents, who permit their children to get habits which they know must be afterwards broken. When the will of a child is subdued, and it is brought to revere and stand in awe of its parents, then a great many childish follies and inadvertencies may be passed by. But no willful transgression ought ever to be forgiven children without chastisement, less or more. I insist upon *conquering the will of children betimes*, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. But when this is done, the child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken root in the mind. I cannot yet dismiss this subject. As self-will is the root of all sin and misery, so whatever cherishes this in children, insures their wretchedness and irreligion. Whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident, if we further consider that religion is nothing else than doing the will of God, and not our own; that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgence of it can be trivial, no denial unprofitable. Heaven or hell depends on this alone, so that the parent who studies to subdue it in his child, works together with God in the renewing and saving of a soul! The pa-

rent who indulges it, does the Devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body, for ever. Our children were taught the Lord's prayer as soon as they could speak. They were early taught to distinguish the Sabbath from other days. They were taught to be still at family prayers, and to ask a blessing immediately after meals, which they used to do by signs, before they could kneel or speak. They were quickly made to understand that *they should have nothing they cried for*.

ALL earthly charms, however dear,  
Howe'er they please the eye or ear,  
Will quickly fade and fly:  
Of earthly glory faint the blaze,  
And soon the transitory rays  
In endless darkness die.

The nobler beauties of the just  
Shall never moulder in the dust,  
Or know a sad decay;  
Their honors time and death defy,  
And round the throne of heaven on high  
Beam everlasting day.

## Our Influence in Life.

THE great mass of professing Christians in our day, seem to disregard their individual influence upon the church and the world. They talk of the religion and duty of the church, and perhaps complain of the low standard of piety, the want of true devotion and spirituality, while they never turn their thoughts to their own hearts and the *influence* of their lives. Every one has, nor can he avoid exerting, an influence for good or evil. It springs from his very being, and from all his relations in society; and is seen and felt by the church and the world. Every expression of the countenance, idle word and thoughtless act, makes an impression which may affect character and destiny; and it is because of the *influence* of these things on ourselves and others, that they are to be brought into judgment. We cannot escape the record which we are making on the character and efforts of others—we must give an account of *ourselves* to God! We must read before an assembled universe the influence of our life on the church and the world. Our various opportunities, efforts, and relations here, will be reviewed, and to us will be placed the exact amount of our influence upon character and destiny. We cannot grasp or measure that which it will take an eternity to reveal. It is beyond the estimate of human computation. Compared with it, the temporal interests of society, and even of nations, are nothing. These interests, and all earthly relations, will soon pass away; but that influence which is forming character for endless ages, will be seen in its results amid the solemn realities of another world.

Reader, are you conscious of the influence that you are exerting upon those with whom you mingle in life? And are you preparing to meet that influence at the Judgment Bar? Pause and inquire. Pray answer these deeply solemn questions!—*True Witness.*

THERE is a power to make each hour  
As sweet as Heaven designed it;  
Nor need we roam to bring it home,  
Though few there be that find it!  
We seek too high for things close by,  
And lose what nature found us;  
For life hath here no charm so dear  
As home, and friends around us.

CHRISTIAN LIBERALITY.—There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical skepticism. They are as follows: 1. That which we have, we hold as stewards who must give an account. 2. The way to increase is to distribute. Some are rich because liberal. 3. That which is given to the poor is loaned to the Lord. 4. That which is done to Christ's little ones is done to himself.

KINGS and their subjects, masters and slaves, find a common level in two places,—at the foot of the cross and in the grave.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. OCT. 2, 1856.

As every Christian needs practical as well as doctrinal instruction; as it is important that we be instructed how to attain that holiness of heart without which no man shall see the Lord, as well as to have a correct theory of the truth; we shall endeavor from week to week to present something on the subject. We commence in this number a series of extracts from a work entitled, "A Treatise on Keeping the Heart," by John Flavel, which we trust will be found well adapted to our present wants. The article, "Progress in Piety," is also of the same nature. We trust that the interest all feel in "growing in grace," and keeping their hearts "with all diligence," in view of the scenes before us, will render it unnecessary for us to call attention to these articles to secure for them a careful perusal.

## Question.

Do not the arrangements at the Office, admit of Agents' sending in new subscribers for the Review on trial for three months, at half pay, whether done by friends or the subscribers themselves, while the prospect is that all names so sent will become permanent subscribers?

H. W. LAWRENCE.

Answer. Yes.

## Letter from Bro. Gurney.

Bro. SMITH:—Permit me to add my testimony with those of like precious faith. I hail with joy the weekly visits the Review, which bears such a bold testimony for those portions of truth which ripen the earth for its final harvest. Rev. xiv, 15. It is like cold water to the thirsty soul, to read the spirited epistles from those who are interested in the last solemn message; in which is a warning to flee from the wrath to come!

Dear brethren, I find myself sympathizing with those who are searching for the whole truth, and not only to know the letter, or theory of truth, but to feel its sanctifying power upon the heart; the affections being drawn out to lay hold on that hope which Jesus has so dearly and freely set before us. While you are searching to know the position which God would have us to occupy in these last days, my heart is with you. I feel after your joys, your trials, your hope; I feel after your views of truth; I feel after your errors; those entering into a common feeling. I rejoice with those who rejoice, weep with those who weep, and mourn with those who mourn. I had rather suffer afflictions with the people of God for the truth's sake, than to enjoy the pleasures of a fashionable world.

Dear brethren, the union I feel with you is to grow up together into Christ our living Head, and be found in him not having spot or wrinkle, clothed with the righteousness of Christ, to be finally rewarded with an inheritance undefiled, incorruptible and that fadeeth not away, "reserved in heaven,"—all safe, no wicked power can touch it. As certainly as Christ is our Saviour it will be given to the pure in heart.

Either the Review has been growing in interest since its establishment at Battle Creek, or my interest has been growing in the Review; perhaps both. I feel well satisfied with its appearance and position, and hope and pray that it may continue to thrive in all the Christian graces while it gives "meat in due season" to the little flock.

The managers of the Review need our sympathies; while they proclaim the Lord's coming, and are faithful in proclaiming these truths intimately connected with it, they will feel the oppressive hand of the "evil servants" who are saying, "My Lord delayeth his coming." Matt. xxiv, 48, 49. But we trust the Lord will give them discriminating powers that they may continue to give meat in due season, while we administer encouragement by assuring them of our confidence in rendering them that aid which the cause demands. I have been connected with the Advent cause and deeply interested in its connecting truths since 1836. I have often wept over my wrongs and deviations from a consistent faith in those great truths which have been a light to our path to the present time; yet I rejoice that I continue in the love of truth to the present time.

But how have the mighty fallen, even those who have been valiant for the truth and while they occupied exalted positions and received the flattery of the many, we have seen and yet see that God manifests himself to the "only." Here is wisdom. To look above a lowly position is folly and the end is death. God has chosen the weak things of this world to confound the mighty. In this

we shall never fall; viz., exalting the name of Jesus, feeling our own weakness and dependence, humbly seeking wisdom from heaven, and magnifying that grace which saves us from sin.

I love Jesus; I love his words. How sure and steadfast! not one jot or tittle shall fail. He has said, If I go away I will come again. He went away; his disciples saw the manner in which he disappeared; the angels declared he would come in like manner. We read his words which teach us when we may know that he is at the door. We can point out the very signs spoken of. In him and his second coming our hopes depend. Suppose ye he will disappoint your hopes? Are his words unintelligible? No, verily. He will surely come. The appointed hour makes haste.

Your brother waiting in hope. H. S. GUANEY.  
North Fairhaven, Mass., Sept. 21st, 1856.

It is no wonder that clergymen are losing all their influence, when the public see the most selfish and abandoned men sailing under the name of Reverend. It is no wonder that the churches of all denominations in this city, except the Catholic, have decreased in membership during the past ten years, although the population has increased over 250,000, when the clergymen are forsaking the gospel for politics, and when it is considered much more important to pass laws for the suppression of vice than to convince men to be pure and honest. It is a strange spectacle to see a professed Christian minister trying to convert the world with his pockets filled with infidel Tribunes, yet it is quite a common occurrence now-a-days. We trust, however, there will be some sifting of titles before long and we suggest that every man who has left the ministry to engage in editing, lecturing, politics, Maine Law enterprises, &c., be reduced to plain Mr., for even that is more respect than some of them deserve."—N. Y. Weekly Day Book.

## APPOINTMENTS.

There will be a Conference at Buck's Bridge, N. Y., on the second Sabbath and First-day of October, commencing Sixth-day evening at 6 o'clock. It may be duty to say a word why I give notice of this appointment. Bro. Sperry and Buck who are traveling with the Vermont tent, in writing home a short time since manifested a desire for a general meeting in this place this Fall, the object to be a friendly interchange of views as to the best means to advance the present truth, and also to present the truth to all that have an ear to hear.

The Church in this place voted in favor of such a meeting. We should be glad to see some of our traveling brethren from Central N. Y., or any other section, who feel it duty to attend.

In behalf of the Church. JOHN BRINGTON.  
Buck's Bridge, N. Y.

At the recent tent-meeting held in this place, it was decided that a meeting should be holden at my house the first Sabbath and First-day of every month.

I reside three fourths of a mile from the center of the town, on the stage road from Oakdale to Princeton, which place is connected with Worcester by the Worcester and Nashua Rail Road.

STEPHEN N. HASKELL.  
Princeton, Mass., Sept 21st, 1856.

## Business.

C. Pangurn:—The money by the hand of Mr. Granger has been received. He had been detained by sickness.

O. Nichols:—We have been sending the paper ever since ordered to 124 Carver St.

H. W. Lawrence:—Your letter of March 11th, has just arrived, having made at least one trip to Washington, since it set out for Battle Creek. We credit the money in this No., and send books as ordered.

Bro Isaac C. Vaughn, of Hillsdale, Mich., will please act as agent for the Review.

## Receipts for Book Fund.

Wm. Dawson, John Francisco, J. Autthousen, each \$5.  
C. C. Bodley \$4. C. Paughara \$7. A. Barton \$2. S. E. Baker, S. C. Perry, N. A. Scripture, C. H. Barrows, each \$1.

## Receipts.

Manly S. Wilds, C. C. Bodley, F. Strong, M. Saunders, D. H. Simonds, S. B. Craig, C. H. Barrows, S. Mark-  
illie, H. W. Brown, each \$1.  
S. Benson, M. Phillips, S. C. Perry, (\$1 for B. French) each \$2. N. Baldwin \$1.75. H. Gardner (\$0.50 for S. Gardner) \$1.50. S. S. Miller, S. Strother, each \$0.50. J. M. Ballou \$0.64. Z. Carpenter, T. Carpenter, M. Burbank, each \$0.25.

REVIEW TO THE POOR.—S. C. Perry, H. W. Brown, each \$2. S. W. Rhodes \$1.

## Books for Sale at this Office.

The price set to each publication includes both the price of the book, and the postage, when sent by Mail.

Hymns for those who keep the Commandments of God and the Faith of Jesus.—This Hymn Book is designed to promote not only public worship, but also social and family devotion. It is a selection of Hymns 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, 430 Hymns and 76 pieces of Music. Price, 60 cents.—In Morocco, 65 cents.

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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.

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Sabbath and Advent Miscellany This work is composed of seven small tracts on the Sabbath, Second Advent, &c., and presents a choice variety for those who commence to seek for Bible truth. Price 10 cents.

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Address URIAH SMITH, Battle Creek Mich.