

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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THE STAR OF HOPE.

BY L. K. FULLER.

"Which hope we have as an anchor to the soul.—PAUL.

Is hope an anchor to the soul?
An earnest of expected rest?
And will it guide us from the goal
Up to the mansions of the blest?
Then fear with all its gloomy train,
Shall never vex my soul again.

When Israel out of Egypt fled,
And journeyed by divine command,
'Twas hope their pilgrim footsteps led,
Until they reached the promised land.
So voyagers across life's sea,
Repose their trust, sweet Hope, in thee.

But Hope its richest radiance flung
By night upon old Bethlehem's plains,
When angel-voices sweetly sung.
And Judah's shepherds heard their strains,
"Glory to God, good will to men,"
Hope pointed to a Saviour then.

And is there hope that grief and pain,
No more the spirit shall annoy?
That hearts shall recognize, and reign,
And rival in unmingled joy,
In regions of supernal bliss,
Too heavenly for a world like this?

Yes, the deep fountains of the heart,
Sprung by affliction's torturing touch,
And sorrow with its keenest smart,
May bring us anguish overmuch:
But Hope unveils a glorious prize,
A land of rest above the skies.

Transcendent Star! we fix our eyes
On thee, until beyond this life
We meet, where pleasure never dies,
Far from this scene of sin and strife,
Where hope is lost in real sight,
And parted friends shall re-unite.

ON KEEPING THE HEART. No. 11.

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

XI. Another season, wherein the heart must be kept with all diligence, is *when sufferings for religion are laid upon us*. Blessed is the man who in such a season is not offended in Christ. Now, whatever may be the kind or degree of your sufferings, if they are sufferings for Christ's sake and the Gospel's, spare no diligence to keep your heart.

If you are tempted to shrink or waver under them, let what follows help you to repel and to surmount the instigation.

1. What reproach would you cast upon the Redeemer and his religion by deserting him at such a time as this! You would proclaim to the world, that how much soever you have boasted of the promises, when you are put to the proof you dare hazard nothing upon your faith in them; and this will

give the enemies of Christ an occasion to blaspheme. And will you thus furnish the triumphs of the uncircumcised? Ah, if you did but value the name of Christ as much as many wicked men value their names, you could never endure that his should be exposed to contempt. Will proud dust and ashes hazard death or hell rather than have their names disgraced, and will you endure nothing to maintain the honor of Christ?

2. Dare you violate your conscience out of complaisance to flesh and blood? Who will comfort you when your conscience accuses and condemns you? What happiness can there be in life, liberty or friends, when inward peace is taken away? Consider well what you do.

3. Is not the public interest of Christ and his cause infinitely more important than any interest of your own, and should you not prefer his glory and the welfare of his kingdom before every thing else? Should any temporary suffering, or any sacrifice which you can be called to make, be suffered to come into competition with the honor of his name.

4. Did the Redeemer neglect your interest and think lightly of you, when for your sake he endured sufferings between which and yours there can be no comparison? Did he hesitate and shrink back? No: "He endured the cross, despising the shame." And did he with unbroken patience and constancy endure so much for you? And will you flinch from momentary suffering in his cause?

5. Can you so easily cast off the society and the privileges of the saints and go over to the enemy's side? Are you willing to withhold your support from those who are determined to persevere, and throw your influence in the scale against them? Rather let your body and soul be rent assunder. "If any man draw back, my soul shall have no pleasure in him."

6. How can you stand before Christ in the day of judgment, if you desert him now? "He that is ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Yet a little while, and the Son of man will come in the clouds of heaven, with power and great glory, to judge the world. He will sit upon the throne of judgment, while all the nations are brought before him. Imagine yourself now to be witnessing the transactions of that day. And will you desert Christ now, will you forsake his cause to save a little suffering, or to protract an unprofitable life on earth, and thus expose yourself to the doom of the apostate? Remember, that if you can silence the remonstrances of conscience now, you cannot hinder the sentence of the judge then. By these means *keep your heart, that it depart not from the living God.*—*Psalm.*

From the Bibliotheca Sacra and American Biblical Repository.

THE SCRIPTURE AUTHORITY AND OBLIGATION OF THE SABBATH EXAMINED.

BY REV. W. M. O'HANLON, BURNLEY, LANCASHIRE.

(Continued.)

THE JEWISH SABBATH.

It has been asserted by some who have written on this subject, that Christ violated the Jewish Sabbath, and that he did this designedly, and on sys-

tem, in order to prepare the way for its entire abrogation. But such a position is at utter variance with his own express declaration in reference to the design and tendency of his mission, "not to destroy, but to fulfill, the law and the prophets;" and it is equally opposed to the whole character he sustained on earth, as one who came to exhibit a model and exemplar of all righteousness. True, he did on one occasion, when charged with a breach of the Sabbath law, announce a lofty principle, which only as the Son of God, he could have propounded: "My Father worketh hitherto and I work." But while this clearly indicated his right to act above the laws he had promulgated for the government of his creatures, if he pleased, it does not follow that either on this or any other occasion in his career, he did actually sanction, by either precept or example, the least violation of the ordinance which, as the Lord of Israel, he had established among the chosen people. There was nothing in the strictness enjoined upon the Jews, in relation to the Sabbath, which, when rightly apprehended, could be deemed at variance with those works of necessity and mercy, which the Saviour of the world allowed or wrought. This is taking low ground, but ground sufficiently high for our purpose. The hypocritical Pharisees, living in the utter violation of the spirit, were accustomed, in the same proportion, to strain and exaggerate the letter of the Sabbath law. Christ taught as much by action as by word. His deeds were lofty symbols, speaking to all future ages, and speaking in forms too impressive to be forgotten by the humble and docile spirit. Their effect on his contemporaries was manifest, in the very malignity and censure which they elicited from the carnal and the superstitious, from the formalist and the hypocrite. Instances of the manner in which he thus rebuked the Jews, will readily occur to every reader of the New Testament. In Matt. xii, we read, "And behold there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath-days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out and held a counsel against him, how they might destroy him." Here was a work of mercy performed on the Jewish Sabbath by one who was "made under the law," and whose whole life is the grand model-life of sanctified humanity. It follows then that there was nothing in this act contrary to the divine injunction. And the case is more worthy of notice, because it is only a specimen of similar acts wrought by him on the Sabbath, (chosen apparently as the most appropriate day for such works of beneficence,) and because like many, if not most of these, it was not of such a nature as to demand immediate attention and performance on the part of Christ. Without any apparent obscuration of his merciful and compassionate nature, he might have postponed for a few hours, the putting forth of his miraculous healing power; and thus avoided at least the giving of occasion to the Pharisees to indulge and display their fiendish opposition. His adoption then of a different course, and that with so much system, could only have been the result of a profound principle, worthy of his character and his mission. It was impossible to teach more signifi-

cantly, the great and suggestive truth which had been so much overlooked, that "the Sabbath was made for man, and not man for the Sabbath;" and that works of benevolence, tending to lessen the load of human misery, and to light up the soul with gratitude and holy joy, are among the most divine and acceptable offerings which can on that day, be presented upon the altar of God. Not against such, then, were directed the prohibitions of either the moral or civil code established among the Jewish people. This fact is placed beyond all reasonable doubt by the conduct of Christ. Again, in the commencement of the same chapter in Matt., we have another illustrative fact, serving to aid us in the conception we should form of the requirements and spirit of the Jewish Sabbath law. See also Luke vi, 1-5. The charge against the disciples was, that by plucking the ears of corn on the Sabbath, and rubbing them in their hands, they had violated the sanctity of that day. Christ's reply to the Pharisees was, "Have ye not read what David did when he was an hungered, and they that were with him, how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath-days the priests in the temple profane the Sabbath and are blameless? But I say unto you that in this place is one greater than the temple. But if ye had known what this meaneth: I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath-day." Now that the disciples under the circumstances, were "guiltless," is plainly intimated by the Saviour. And yet there was some shadow of foundation for the allegation of the Pharisees. Upon any other day it would have been allowable, even in their views, to act as the disciples did; for provision for such a case was made, with the utmost explicitness, in the Pentateuch. Deut. xxiii, 25. But on this day they were not at liberty, according to the strict letter of the Sabbath law, *under ordinary circumstances*, to engage in any work, not even for the supply of their corporeal wants, for which due care was to be taken beforehand. Ex. xx, 10; xxxv, 2, 3. Num. xv, 32-36, will throw light upon this position. And from the position furnished by these passages, the charge in all likelihood was preferred; though it is probable the Pharisees had also in view some tradition of their own, by which the law was overlaid and corrupted. Our Saviour's plea, not merely of extenuation, but of complete acquittal, was that of necessity. The conduct described in Num. xv, 32-36, and which met with the penalty of death, was of a widely different character. The connection in which it stands clearly shows that it was a presumptuous and daring transgression; and, as such, to have permitted it to pass with impunity, would have been to undermine the entire authority of the theocratic rule. But the conduct of the disciples was dictated by dire necessity. "They were an hungered," and their attendance upon their Lord and Master had precluded the possibility of their making previous provision for their bodily wants. If then David was justified when, fleeing before Saul, he ate the shew-bread of the tabernacle; and if the priests were justified in preparing sacrifices and kindling fires for their consumption on the Sabbath, in the temple service, how much more the disciples, while in attendance upon One "greater than the temple," in plucking the ears of corn to supply their immediate and craving necessities. A narrow, illiberal, Pharisaic interpretation of the Jewish law might seem to condemn them; but an enlightened, a just and scriptural interpretation fully warranted their deed. "Mercy," rather than mere "sacrifice," is the genius of every economy of religion. Even in Judaism, with all its fiery denunciations, and though it was "the ministration of death," this principle prevailed. And these examples, presented in connection with the highest authority—that of the Law-giver himself—serve to show the benevolent design and spirit of the Sabbath ordinance, even under that dispensation which, confessedly more than any other, abridged the liberties and restrained the inclinations of the human spirit.

Thus far, however, we have looked chiefly at the negative side of this ordinance in the Jewish era.

But we cannot imagine that mere cessation from labor was all that was required. Viewing man in the inferior aspects of his being, it cannot be denied, indeed, that respite from toil, which oppresses and exhausts both bodily and mental energy, is a great blessing; and looking still higher, to the moral and spiritual elements of our nature, such respite might be regarded in itself, apart from other considerations, a boon of no small value. Still, however, contemplating man in his fallen condition, the intermission of labor might, on the whole, be susceptible of abuses so great as to far more than counterbalance all the advantages derivable from it. The human being must have some objects of interest. A vacuum of mind, even if desirable, is impossible; and where it is not possessed by that which is good, it will be by that which is evil. Hence the refreshing repose of the Sabbath, both primeval and Jewish, was so ordered, doubtless, as to subserve the very highest interests of humanity, *by a provision for the spiritual and moral culture of the soul.*

It is true we have no direct statement to this effect before the Mosaic economy. But we are not left without such intimations as lead us naturally to infer the existence of such a provision. Even independently altogether of any inspired communication on this subject, we must be convinced that without something of this order, recurring too at fixed intervals, the life of religion could ill be sustained in the human spirit. And brief as are the notices of the pre-Mosaic period, there is enough to warrant the belief that some specific arrangement did exist to meet this necessity and to crown the Sabbath rest. *Grotius has remarked that "the precept concerning the Sabbath is two-fold: a precept of remembrance and a precept of observation. The precept of remembrance is fulfilled in a religious memory of the creation of the world; the precept of observation consists in an exact abstinence from all manner of labor. The first precept was given from the beginning; and without doubt the pious men before the law obeyed it, as Enoch, Noah, Abraham, Isaac, Jacob; with respect to the latter of whom, though we have a relation of many of their travels, yet there is no sign of their stopping their journey on account of the Sabbath." We have already referred to the invalidity of such negative evidence. If we are to take Gen. ii, 3, as the foundation stone of the ordinance, the rest as well as the sanctification of the Sabbath would seem to be comprehended; and it is clear that Grotius admitted this passage in the modified and imperfect theory he entertained of the primeval ordinance. But in the face of this, little or no importance can be fairly attached to the absence of such information as he refers to; nor do we see how a religious remembrance of the creation, such as might be described in the language of Genesis, could be maintained in the neglect of that rest with which the memory of the day is so intimately associated in the divinely recorded appointment. The social element of worship was early called into exercise; otherwise we should not find Cain and Abel meeting at the same altar; and this was in process of time, or "at the end of the days." And so also we read, Gen. iv, 26, that in the time of Seth "men began to call upon the name of Jehovah," an expression which, as Hengstenberg has well remarked, has reference to the social developments of religion, "the solemn calling upon God in a consecrated place, in church fellowship, so that it implies the existence of a church." And if it imply the existence of a church, and of holy fellowship among the worshippers of the true God, revealed too in those more intimate relations involved in the sacred name, "Jehovah," it is surely no unwarrantable inference, and that the time fixed for these holy convocations would be the day set apart from the first to sacred purposes, and thus rescued from the curse of toil.

But whatever may be alleged as to the times before Moses, no reasonable doubt can exist as to the order and practice demanded by the institutes which he was commissioned to establish.

It will hardly be questioned that Nehemiah and his co-religionists understood the genius of the Mosaic ordinances, when, in solemn covenant they made

*Vide "The Truth of the Christian Religion," by Grotius, Book V. Sect. 10.

and signed and sealed, they resolved to abstain from all commerce and trade upon the Sabbath. Neh. x, 31. And the prophets were not slow to condemn that spirit of cupidity and love of gain which could scarcely brook the interruption to traffic caused by the recurrence of the sacred day. "When will the new moon be gone that we may sell corn? and the Sabbath that we may set forth wheat?" Amos viii, 5.

(To be Continued.)

Syria and the Holy Land.

(Concluded.)

WE come now to the Jews. Their history is to us the most interesting of any. Syria was anciently the land of the Jews; but where is Israel now? What says the Bible of him: "His feet shall carry him far off, he shall sojourn in a strange land, he shall be called forsaken, he shall be a servant to his brethren." The Israelites used to be like Englishmen of the present day. The Englishman when he is on the continent and has nothing in particular to do, amuses himself by strutting up and down half a dozen times a day, calling out, "I am an Englishman." So the ancient Israelites used to exclaim, "I am of Israel—I am of Israel."

There are very few Jews now in Syria. The few that are there are old men who have come from other countries to die there. You ask me, Where are they? I answer, "Their feet have carried them far off, they are sojourning in strange lands." Mark the word sojourning. You will meet a Jew in Austria, and ask him about the political state of the country. He will tell you, Sir, I am a stranger, I know nothing about it. You ask him where he was born. He will tell you, In Austria. You ask him the same about his father, grandfather and great-grandfather. They were all born in Austria, and yet he is a stranger. He is sojourning in a strange land. It is only in christianized England that the Jew is beginning to feel himself not a stranger, and that only a late occurrence.

The people of Syria may be divided into two great classes, the Bedouins and the Townspeople. The Bedouins are the Ishmaelites of olden times. They inhabit the wilds of Syria, and form a particular and entirely distinct race. The Bedouins will rob you on the principle that you have robbed him before. But still the Bedouin in the soul of honor and chivalry. For a description of his character, read Antar, by Hamilton. If you reach the Bedouin's tent and put your hand upon the pole, you are safe—your life is secure. The Bedouins are well made and exceedingly handsome, tall, erect, and noble looking, with an eagle eye that will look you straight down. Their food is simply milk and Indian corn. The men are constantly away in the desert in search of plunder. The women remain at home to take care of the tents.

When I first came to America some four or five years ago, I was prepared to adopt the idea that your Indians are the lost ten tribes. But when I visited Minnesota and Iowa, and went among the Indians there, I felt that there was no fiction greater than the idea that they were Jews. I saw at once from their customs and manners that they were downright Bedouins. We know the habits of the Jew: he settles down to make money. Does the Indian do so? No; but like his brother Bedouin in Syria, he loves to rove. You cannot make him settle down in one spot. He has nothing in common with the Jew except hands and feet, a head and pair of eyes. He lives in a wigwam, the Bedouin in a tent. The Indian calls the white man pale-face, and considers him cowardly; so the Bedouin calls us townsmen a band of women, and regards us low, mean, powerless people. Go into an Indian's wigwam, and the first thing he presents you is the pipe of peace. The Bedouin does the same when you enter his tent.

These two nations are also alike in the treatment of their children. When an Indian child is born, it is strapped tight to a board. The mother carries it in this way on her back; and at the same time a load on her head. The Bedouin mother does the same thing, and nowhere except among these two nations have I seen this custom. Their lives, habits

and manners are similar. Look also at the Indian's features. He has the same eagle eye and commanding look which distinguish the Bedouin. I speak particularly of the Indian of the interior, some two thousand miles from the sea coast. I do not say that all the Indians are Ishmaelites. Some in South America and some in the United States I am convinced are not. You will ask me how they came over to America. Look at the last three verses of the ninth chapter of first Kings, and you will find that Solomon had a navy of ships at Ezion-geber. You will see in the following chapter that his ships made a voyage once in three years. Again, in speaking of Tyre, the word of the Lord says, "Thy rowers have brought thee into great waters, the east wind hath brought thee into the midst of the seas." Observe the word waters is in the plural. The easterly wind would carry the ships directly to Gibraltar, and from thence across the Atlantic to America. Historians say that the Indians came by Behring's Straits. I do not believe this; because very few Indian remains are found near Behring's Straits. In fact, the majority of such remains are to be found further south than this place.

As to the story of their coming over in a vessel, which was driven far out of her course by a storm, and wrecked, you may believe it; but I do not. As I remarked last evening, arts were practiced in Syria in ancient times which are now unknown to the world. Why may we not have had as perfect a knowledge of navigation as of the other arts, which we know formerly existed among us? The majestic columns of Petra, and the magnificent temples of Balbec, remain to prove our knowledge of architecture; and this country with its ancient inhabitants remain to prove our acquaintance with navigation. I am satisfied that both the Atlantic and Pacific were known in Bible times. * * *

There are no hotels in Syria, except at Damascus or Jerusalem. When you enter a town you knock at the first door you come to, and then walk in. The servant comes to meet you, and then goes to inform his master of your arrival. The master comes and welcomes you, telling you that his house is yours. You then take off your shoes. In Syria we wear morocco slippers, not such shoes as I wear here, which are like yours. The servant then washes your feet and wipes them in true Abraham style. A pipe is then handed you. You are not asked whether you smoke or not, it is assumed you do, as smoking is the rule, and not smoking the exception. You may then make yourself perfectly at home in the house. You may stay one, two, or three days, but you are expected to stay three days. If you then receive a further invitation from the master of the house, you may stay three days more, and so on, three additional days for every time the invitation is renewed.

If a Syrian meets a friend on the street, he places his hand upon his heart, then kisses the tips of his fingers, and then bows, which means, I sincerely love, respect and esteem you. Young Syria has abbreviated this process, and merely kisses the hand. After smoking a servant brings you coffee as strong as jallap, without sugar or milk, in a cup as small as one of your egg cups. Such coffee as yours would be nothing but dirty water to us. The roofs of the houses are flat. We often spend our evenings, and sometimes the whole night, there. You read in the Bible of praying on the house-tops. This is not at all uncommon in Syria. . . . We never eat meat by itself, but always mix a large quantity of vegetables with it. On this diet we attain to great age. Old men of 110, 120, and even 130 years, are not at all uncommon in Syria.

The Effect of True Faith.

"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. 2 Cor. vii, 1.

What promises are referred to here by the Apostle? The promise in the previous chapter, [verses 17, 18,] that God will receive us, and be a Father to us, on condition that we will come out from the world, and be separate from the same, and in no way be yoked together with unbelievers. The testi-

mony of 1 John ii, 16, is, "For 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 is of the world." Verse 17 testifies that the world is to pass away, and the lusts thereof; but he that doeth the will of the Father is to abide for ever. Then if we would abide for ever, the light of the eyes, and all lusts of the flesh must be brought into subjection to the will of God.

The time has come for us to search the scriptures (in the fullest sense of the word) with a prayerful mind, and a heart submissive to the will of God. The testimony of the Apostle in 1 Cor. x, 31, must be heeded: "Whether ye eat or drink, whatever ye do, do all to the glory of God."

If there ever was a time when we should give heed to such testimony as this, it is now when Jesus is calling on us to be zealous. Let us, dear brethren, turn over the sacred pages of that Word which we profess to take as a rule of life, and compare ourselves with it, and if they do not correspond, let us be swift to turn our feet into the path that is therein pointed out. The Apostle teaches us that, seeing that we look for such things, (the coming of the Lord,) we should be without spot and blameless. We learn by like testimonies that it must be a holy life that will characterize us and number us with the saved in the day when Christ shall come.

Let us no longer say that we ought to do this or that; for the time has come that the Spirit is testifying to all who have an ear to hear, to be zealous and repent. What shall I repent of? That which the word of God teaches to be sin. If it is a worldly spirit, repent of that. If idle conversation, that. If lack of sacrifice, if indulging the appetite, whether in food or drink, repent of these. True repentance is a change of purpose. Let us here remember the testimony of the Apostle, "Whatsoever ye do, do all to the glory of God, whether it is to eat or drink."

One might inquire, Does the Lord notice the eating and drinking of his people? He does, or he never would have spoken of it in his word. I would here mention the use of tobacco. Is there any way that God can be glorified in its use by his people? Some may answer, Yes: it is for my health: I should be sick if it were not for it. We have already said that the time has come for us to more fully take the word of God as a rule of faith. There we are clearly pointed to the great Physician. Then you inquire, Will God be glorified in my going to him for health? We think that we are warranted in saying that he will; for he gave his apostles power over all manner of sicknesses, and testifies, Lo I am with you to the end of the world.

Brethren and sisters, it is a great lack of faith that keeps us from so many of the blessings of God. The church is shorn of its strength. Unbelief stands in the place of faith. Works corresponding with our faith are scarcely to be found; and being in this condition, the True Witness calls upon us to buy of him gold tried in the fire. Shall we heed this call and let our works correspond with our faith? That will give us confidence when we come into his presence. Then faith will spring up. Then we shall be prepared to claim the promises of God. Then if a brother or sister is sick, they will be prepared to take hold of the promises of God, instead of going to the filthy plant of tobacco for a cure.

Again I say the time has come to lanch out upon the promises of God. Be not faithless, but believing. Let us no longer act the part of hypocrites, by our works' denying our faith; but with faith and corresponding works move out into the service of God.

Remember it is the dragon that makes war with those that keep the commandments of God and the testimony of Jesus Christ. We shall not be troubled much with that war-like spirit until we are keeping the testimony above given. Brethren, we are at a distance at present from the commands of God and the testimonies of Jesus Christ and the apostles. Let us not therefore look for the oppressive acts of the two-horned, but for the spirit and power of the present truth, which will as surely bring it about as the testimony is true that they that live godly in Christ Jesus shall suffer persecution.

Seeing we have so many precious promises of God, let us lay aside every weight and the sin that

doth so easily beset us. Let us give, by our works, a chance for faith to act. Faith must have a foundation to stand upon, or it never will be genuine. J. HART.

"Be Zealous and Repent."

Is this message to the remnant? Yes. Our low state testifies with irresistible argument, that we should speedily "be zealous and repent."

We inquire, Do not the two extreme positions that lie one on one side and, one on the other of zeal and penitence declare, in the most solemn terms to us, that we have reached the *judgment of the living*? Did the fate of Israel in the day of atonement on the tenth day of the seventh month, when the typical Sanctuary was being cleansed, decide their *destiny*, which was their judgment? and did not that turn, on whether they afflicted their souls? So likewise, is not the fate of the remnant unalterably fixed, determined, adjudged, by whether they obey the solemn call to be zealous and repent? Have we not reached the last church, and the turning point to that church?

If the work is performed with true heavenly zeal, then, says Jesus, "I will come in to him, and will sup with him and he with me." If not heeded, he will be spued out of his mouth. Then follows: "he that overcomes [performs the work, of overcoming the world, the flesh, and the devil,] will I grant to sit with me in my throne."

I ask myself, I ask my dear brethren and sisters, what can express more forcibly than this, to the remnant, the *judgment*. Do not these considerations call on us to awake, and put forth every energy of our whole being in this most solemn work? O "I fear and tremble at thy word," O Lord! I cry, O Lord help.

We will inquire, what will be the effect, if the remnant heed this message? I answer; I believe that it must raise the "loud cry of the third Angel." Rev. xiv, 9. "What is the loud cry that the brethren have talked about so much for a few years. Is it not found in the Third Angel's Message? And is not that, a cry of warning against the beast-worship and a cry of the "commandments of God and faith of Jesus."

This is the thing that will stir the ire of the dragon. The announcement, that the King of the Jews was born, troubled Herod and all Jerusalem with him: And that caused the decree to go forth, to kill all the children in Bethlehem from two years old and under. What stirred up the Jews to seek the life of our Lord? It was his powerful, holy life. What ever has stirred the wicked against the saints in all ages? It has been devotedness to God and zeal in his service. What are the reasons, why the dragon goes to make war upon the remnant of the seed of the woman? [church.] It is because "they keep the commandments of God, and have the testimony of Jesus."

Brethren, the problem to me is solved, as to what will cause the decree to go forth to kill the saints. It is to live out the counsel of Jesus to the Laodicean church.

How blessed the thought, that the sweet encouraging counsels of Jesus, allow the transporting, heavenly hope, that it is possible, that we can buy gold and raiment, and eye-salve; all of the richest kind. But like the sweet little book, that with its sweetness, imparted a bitter; so the fitness that will prepare us to receive Jesus into our hearts and to sup with him and he with us, will cost all.

Brethren, will we buy this heavenly treasure? My cry with deep anxiety is that I may repent of the past, and wisely give all for the kingdom. When the saints come up to the full work that is assigned the remnant, then I believe, speedily will come the loud cry, then will go forth the wicked decree and that will cause the remnant to raise another cry, which is the day and night cry. Then will come salvation to the remnant.

E. EVERTS.

TRENCH well says, "What a lesson the word 'diligence' contains! How profitable it is for every one of us to be reminded,—as we are reminded when we make ourselves aware of its derivation from *diligere*, 'to love,'—that the only secret of true industry in our work, is love of that work!"

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. JAN. 8, 1857.

ENOCH'S TESTIMONY.

BUT very little is revealed to us of the patriarch Enoch, if we look at the words, in which it is expressed, but a great deal if we consider the meaning which they convey. In what is recorded of him, we find a whole christian life in miniature. His godliness and translation are thus revealed: "And Enoch walked with God; and he was not; for God took him." Gen. v, 24. His faith is set before us as follows: "By faith Enoch was translated that he should not see death, and was not found; because God had translated him; for before his translation he had this testimony, that he pleased God." Heb. xi, 5. His prophecy is thus recorded by Jude: "And Enoch, also, the seventh from Adam, prophesied of these saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him." Verses 14, 15.

In these brief references we find enough to practice, upon. In Enoch's life we find a precedent for our own: he walked with God. In the result of his life we find a sure pledge of the result of ours, if we so walk; namely, a glorious translation: not to be taken up, and let down upon "some mountain," but to be taken to those mansions which Christ has gone to prepare for us, where the Father dwells who is "in heaven." But before Enoch's translation he had the testimony, that he pleased God. So we, who in these last days are cherishing the hope of translation, must also walk with God, and have the testimony *that we please him*.

But how are we to obtain this testimony, (or witness: the word in other places being usually translated witness?) Ans. By faith; for the Apostle after testifying that Enoch pleased God, adds, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Then being "compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin (want of faith, or unbelief) that doth so easily beset us," striving like Enoch of old, to walk with God, and to obtain the testimony that our ways please him.

REVELATION TWELVE.

THIS chapter gives a brief outline of the perils of the church through the entire christian age. In this chapter we have first presented the birth and ascension of Christ in the period of the Pagan dragon; second, the woman, or church of Christ, in the wilderness during the 1260 years of the Papal beast. This brings us within fifty-nine years of the present time. What next? The chapter closes with the prophecy of the wrath of the lamb-dragon, because the remnant keep the Commandments of God, and have the testimony of Jesus Christ. Here the scene closes with the last persecution to be endured by the church of Jesus Christ.

THE REMNANT.

Who are the remnant? To what portion of the christian age shall we look for that body of christians called [Rev. xii, 17,] the remnant? This people, and the period in which they flourish, may be definitely ascertained as follows:

1. The place which the prophecy concerning the remnant holds in the prophetic chain. The prophecy concerning the remnant, and the war made on them, has its fulfillment after the 1260 years of Papal persecution. It is the last link of the prophetic chain of Rev. xii.

2. The figurative word, remnant, must represent the latest members of the church of Jesus Christ, living just before his second coming. This figure is wisely chosen, and is forcible. The seller of dry goods, after taking garment after garment from the piece of cloth, often has a remnant left. This remnant is not only a small piece, but is the last of the web. This must represent the living church who are waiting for Christ's return from the wedding, to which he says, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

3. By what they do. They keep the Commandments of God. The fact that those who are looking for the speedy second advent are turning to keep all ten of the Commandments of God, must be regarded by the careful observer and student of the Scriptures as a wonderful fulfillment of prophecy. It is said of the people of God under the Third Angel's Message, (which just precedes the coming of the Son of man,) "Here are they that keep the Commandments of God and the Faith of Jesus."

THE COMMANDMENTS OF GOD.

We see the Commandments of God classed with the Faith of Jesus in Rev. xiv, 12, and with the Testimony of Jesus Christ in chap. xii, 19, as something distinct from either. As the Faith or Testimony of Jesus embraces the entire doctrines of the New Testament, with all its gifts and promised blessings, we are shut up to the faith that these Commandments of God are nothing more nor less than the ten unchangeable precepts spoken from Sinai, and written in the tables of stone by the finger of God. Hence the remnant who keep the Commandments of God will be found engaged in the Sabbath reform.

THE TESTIMONY OF JESUS.

What is it? Let the angel at whose feet John fell to worship [Rev. xxi, 10] testify: "The testimony of Jesus is the spirit of prophecy." If the church had ever followed Jesus Christ instead of uniting with the world, they would have kept the Commandments of God. They would also have ever had the Testimony of Jesus Christ, or what is the same thing, the spirit of prophecy.

Says Paul, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that, miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. xii, 28. Can it be shown that God has taken these out of the church? No, it cannot.

The same apostle testifies, "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i, 11, 12. Paul received the gospel in open vision with Jesus Christ.

Again he says, "And lest I should be exalted above measure through the abundance of revelations there was given me a thorn in the flesh," &c. 2 Cor. xii, 7.

But in the last days the work of restoring the Commandments of God, and the Testimony of Jesus Christ to the church will be seen, according to the word and promise of God. "Here are they that keep the Commandments of God," under the Third Angel's Message, will then be a fact. The dragon's war on the remnant which keep the Commandments of God and have the Testimony of Jesus Christ, will then be no longer a prophecy only, but a fact. Joel's prophecy of the last days will then be a fact also, in all its fullness. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass that whosoever

shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel ii, 28-32. Here is seen, and will soon be realized, the Testimony of Jesus Christ, to the "remnant whom the Lord shall call."

REVELATION THIRTEEN.

This chapter gives an outline of the perils of the true church from the sixth century down to the close of the christian age. In this chapter we have first presented the Papal beast, its acts, and time of its supremacy, from 538 to 1798. Next the two-horned beast, or lamb-dragon. The acts of this beast close the scene of peril and persecution of the church.

How much of the prophecy relating the two-horned beast remains to be fulfilled? It has arisen with its lamb-like horns. Its dragon voice has been heard speaking forth sentiments of oppression, the reverse of its lamb-like profession of freedom and equal rights among all men. We believe his voice is yet to be heard denying the true christian his right of conscience in the service of God. His wonders and miracles, to a great extent at least, are in the past. There remains therefore only those oppressive acts to be put forth against the people of God, for keeping the Commandments of God and having the testimony of Jesus Christ.

CAUSE AND EFFECT.

And the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the Commandments of God, and have the Testimony of Jesus Christ. Rev. xii, 17.

This text mentions a cause and effect. The cause is the keeping of the Commandments of God and having the Testimony of Jesus. The effect is the wrath of the dragon, and his war on the saints.

Some have reversed this order, and have placed the effect before the cause. That is, they have been looking out upon the world for some movement there to give rise to the great work of the Third Message. They have supposed that we must wait to witness the dragon's ire before we could see the Message move off with power. That persecution would cut the saints loose from the world, and lead them out to give the loud cry.

What a mistake! How evident that the dragon would be quiet as long as the saints might remain lukewarm, waiting for the loud cry to come along! It is evident that the loud cry moves the wrath of the dragon, and that nothing remains to be done before the great movement of the Message shall commence, only for the present lukewarm church to be zealous, and repent; to buy gold tried in the fire, white raiment and eye-salve.

And, thank the Lord, this work will not be pressed onward by human energy alone. No, no. Jesus stands at the door knocking for admission. If the Laodicean church will let him in, he will go before them to battle. Glory to his dear name! He will sup with us and we with him. Here strength will be obtained in holding communion with Christ to go forth in the last great work of salvation.

Some have put the coming of the Lord far in the future, supposing that it would take several years to fulfill the prophecy of the two-horned beast, and are now drowning themselves in perdition with the cares of this life. But we have already seen that all the specifications in the prophecy of the two-horned beast are already fulfilled, or are fulfilling, except those oppressive acts to be put forth against the saints for keeping the Commandments of God, and having the Testimony of Jesus Christ. Then what comes next in God's order? Answer. The loud cry of the Message, as the cause, and the wrath and oppressive acts of the lamb-dragon as the effect. Next comes glory, honor, immortality, eternal life. Amen.

J. W.

THE "ISRAELITE" AND THE ISRAELITES.

THE *Israelite* is the name of a paper published at Cincinnati, Ohio, by the descendants of Jacob, edited by Isaac M. Wise and others. Since we have been brought to acknowledge the claims of God's holy covenant, our minds have been especially turned to the position occupied by this people, and the reasons why they occupy it. Their national prejudices and opposition to the truths of Christianity are necessarily strengthened by two classes of professed Christian teachers; viz., those who teach that the Saviour made void the law of God, or changed his immutable precepts; and those who subvert the faith and teach Judaism for Christianity. It is by no means surprising to us to see the *Israelite* take exceptions to our objections to the Age to Come, as our objections strike at the very root of this species of Judaism. Under the head of "Absurdities," the *Israelite* says:—

"The *Advent Review* advocates the doctrine that the Israelites, having violated the covenant of the Lord, lost their claim to the land of their fathers, this being given to them on condition of observing the covenant. This is not said in any one biblical passage; on the contrary, Moses and the prophets predicted in distinct terms that the seed of Israel would inherit again the land of their fathers in some future day. We refer the Editor to the following passages: Lev. xxvi, 41, 46; there he must not forget to read especially the words: The covenant of the first, when I brought them out of the land of Egypt, &c. Next Deut. xxx, 1-10; xxxii, 39, 43, and many other passages in the prophets; but the above being so clear on the subject, no further quotations are necessary."

We know not how much of the commonly received English version of the scriptures the Editor of the *Israelite* receives as biblical; but on the testimony of "Moses and the prophets" we are willing to rest our cause, and if he has presented any Bible argument against our views we fail to see it. By reading the first quotation, [Lev. xxvi.] commencing at verse 40, we find that this is also a conditional promise—"If they shall confess their iniquity"—"if then their uncircumcised hearts be humbled," &c. Also in Deut. xxx, the 10th verse states the condition on which the promises of verses 1-9 would be fulfilled. But if there was no condition stated in these passages, the position of the *Israelite* would still be untenable on the authority of the passage to which he calls especial attention; viz., Lev. xxvi, 45, in which the Lord says he will "remember the covenant of their ancestors whom I brought forth out of the land of Egypt." This covenant was made at Horeb, and was conditional, as recorded in Ex. xix. The Lord said to them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation." Verses 5, 6. The people covenanted to obey his voice. Verse 8. Yet within forty days they broke their covenant, and worshiped a golden calf. Ex. xxxii. Before the death of Moses he testified that while he lived with them they were stiffnecked and rebellious against the Lord, and would be much more so after his death. Deut. xxxi, 27. The prophets speak in the same terms, and the time would fail us to point out the instances. Isaiah said of them, that the Lord had nourished children, and they rebelled against him. Chap. i, 2. In chap. v, they are compared to a well-attended vineyard that brought forth wild grapes; and the Lord said he would break down the wall, and cause it to be trodden down, and command the clouds that they rain no rain upon it. Again he said by Jeremiah, "Because they have forsaken my law which I set before them, and have not obeyed my voice, . . . I will scatter them among the heathen, whom neither they nor their fathers have known; and I will send a sword after them till I have consumed them." Jer. ix, 13, 16. And the promise of the New Covenant also declares that the covenant made with their fathers was broken by them. Chap. xxxi, 31-33. In

view of such declarations as these from "Moses and the prophets," we are at a loss to see how the *Israelite* could make such a declaration as that quoted above.

The quotation from Deut. xxxii, 43, in the song of Moses, will serve him no better purpose, unless he can show that God always refers exclusively to the descendants of Jacob, in his promises of future good to his people. But the prophets stand opposed to such a view. Amos teaches that his name is named of the Gentiles, chap. ix, 12. By Hosea the Lord says; "I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God." Chap. ii, 23.

And to this agree the words of Isaiah: "Mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him beside those that are gathered unto him," Chap. lvi, 7, 8. And again; "For the Lord God shall slay thee (the rebellious people) and call his servants by another name." Chap. lxv, 15. See also verses 1, 2.

We would say to the Editor of the *Israelite* that we have unbounded confidence in the writings of Moses and the prophets, and are happy to meet him on that ground. Yet our happiness would be increased could we come to an understanding on those points whereon we now differ. We believe alike the promises and the facts in the word of God. To appreciate our position in regard to the future of Israel, it is necessary to understand the terms and conditions of the new covenant, spoken of in Jer. xxxi, 31, as well as of the old covenant in Ex. xix. And to understand these it is necessary to recognize the difference in the ministration of the two covenants; and to lead directly to the consideration of these points we would respectfully request the Editor of the *Israelite*, to answer the following questions;

1. Who was that Prophet referred to by Moses in Deut. xviii, 15?
2. To whom does Isaiah refer in chap. liii, who poured out his soul unto death, whose soul was also made an offering for sin?
3. Who was that spoken of by Daniel the Prophet who should confirm the covenant, and he cut off hut not for himself? Dan. ix, 26, 27.
4. What was the design of the sacrifices and offerings in the Levitical or Mosaic law?

J. H. W.

ARE WE IN LAODICEA?

If there is sufficient evidence to prove that the seven churches in Asia, are used symbolically to represent seven states of the church during the gospel dispensation, there can be no doubt, I think, in the minds of believers in the Third Message, that we are in the seventh and last state—the Laodicean. The only question in regard to the matter, seems to be, are the churches used symbolically? If they are, it is high time to look for the seventh in the fulfillment. But if this view is incorrect, and this portion of the book of Revelation is not prophetic, still I cannot deny that the church professing faith in the Third Message, are in the very condition described in this portion of Scripture. And yet our mouths need not be stopped, in the advocacy of the truth, as some suggest, but while we acknowledge the mortifying truth as it is, we can say to all, in the language of inspiration, If the righteous scarcely be saved, where will the ungodly and the sinner appear? If this is the state of those whom God acknowledges as his people, because they are trying to keep his commandments, what will become of those whom his word and providence has designated as fallen Babylon? All will do well to remember, that while God rebukes and chastens his own people whom he loves, he calls upon all that have ears, to hear what the Spirit is saying to the churches. All who hope for salvation have an interest in it.

We have nothing to boast of, though God has enriched us with the present truth. We have no occa-

sion to say that we are rich and increased in goods, and have need of nothing; but in view of our lack of zeal corresponding to the solemn and awful truths we profess, and our destitution of the gifts and graces of the Spirit, it becomes us to humble ourselves before God, confess our lukewarmness, and begin anew to be zealous in the cause of truth.

It will do us no harm to crucify the old man by confessing the truth in regard to our present condition. And when he is so dead that no living remnant of pride lingers about us, it will not be a hard thing to acknowledge that we are poor, and miserable, and wretched, and blind, and naked. This, it seems to me, is our true condition, and will be till we feel it, and get in a place where God can bestow upon us the gifts of the Spirit, and grants that signs and wonders may again be done in the name of Jesus. Those who were early in the message can witness that the Lord has, in these last days, stretched out his hand to heal; and greater and more glorious things are for the faithful in the future. The work is the Lords; and it will terminate gloriously. Let us be workers together with God, and, having overcome, we shall be seated with Christ in his throne.

R. F. C.

THE WEDDING GARMENT.

Since the True Witness is counseling us to buy of him white raiment that we may be clothed, have we not reason to believe, that the point in the parable of Matt. xxii, where the king is represented as coming in to see the guests, is on the very eve of its fulfillment.

It needs no labored argument to prove that this parable must all have its fulfillment before the coming of the Lord. For the saints will be changed to immortality in a moment, and caught up to meet him in the air. No one will be found in that company without a wedding garment, and as a consequence, he cast out.

Seeing that it must have its fulfillment here in this mortal state, some have thought that, with the Third Message, the king came in to see the guests. But an examination of this parable, and a comparison with that of Luke xiv, will show that the Third Message, which is to the highways and hedges, gathers "bad and good" before the king comes in to see the guests. The idea that the final message which God sends to sever out his people from the world, should gather "both bad and good," has been somewhat perplexing. But is it not fully explained by the threatening to the Laodiceans of being cast out of the Lord's mouth unless they buy of him "white raiment," that they may be clothed. This is not a message to the world, but to the church—to the guests which have been gathered in by the Third Message.

Who of us will be found without a wedding garment? This is a solemn inquiry. Lord, send us the anointing that we may see.

R. F. C.

The Delay of Repentance Dangerous.

There be many to-morrow Christians, that set their day with God; at such a day they will repent, and not before; as if they had the lordship of time, and the monopoly of grace; whereas time and grace are only at God's disposing. God hath promised pardon to the penitent, but he hath not promised to-morrow to the negligent. He that gives pardon to the penitent, doth not always give repentance to the sinner. If I put God off to-day, he may put me off to-morrow; if I put off this hour of grace, I may never have another gracious hour; to-day if I put by his hands of mercy, to-morrow he may stretch out his hands of justice. It is true, would I have time I may come in; but it is also true, when I would come in, I may not have time. This is certain, when I repent, I shall have mercy; but this is as certain, when I would have mercy, I may not find repentance. O Lord thou hast given me this hour of grace to repent in, give me grace in this hour to repent with.—Sel.

THE PILGRIM.

BEGONE vain world, from me begone;
Let my religious hours alone;
I have no pleasure in your toys,
I never found your promised joys,
Your honors I'll no more pursue,
A better world I have in view;
Your riches are no more to me
Than bubbles rising on the sea.

Oh! had I wings how would I fly,
I'd soar above earth's vanity,
I'd leave this world with all its cares,
Which takes me often in its snares;
Sometimes by faith I soar aloft,
And view this world as nothing worth:
But oh! again ere I'm aware,
I am surrounded with its care.

Arise, my soul, be not cast down,
The name of Jesus, that sweet sound,
That precious name doth me revive,
I shall yet praise him, I believe.
Rejoice not over me, my foe,
For I shall rise again, I know;
Methinks I hear my Saviour say,
Strength shall be equal to your day.

It is enough: why should I fear,
Or doubt my dear Redeemer's care?
Though I am weak and much despised,
His ears are open to my cries:
He is my Rock, my fortress he,
My comfort in distress he'll be,
My refuge and my righteousness,
My safeguard through this wilderness.

COMMUNICATIONS.

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

From Bro. Rhodes.

BRO. SMITH: I would say to the church, I confess my wrong in keeping silent as long as I have. I have become weak by neglecting to do my duty in speaking often to the scattered saints. The pride of my heart has hindered me from using my one talent as I should. I have often purposed to speak a few words through the *Review* to let my brethren know of the dealings of the Lord toward me.

I have shrunk on account of my poor abilities and have felt condemnation follow. It has been in my heart to obey God, and to lift up my voice like a trumpet, to cry aloud and spare not, but I have failed in all my attempts to glorify God. I have been waiting to find something to say that would be more encouraging to my brethren, and favorable to the cause of my Master. But I am satisfied it will not do for me to remain silent any longer, if I shall be compelled (by circumstances) to speak to the mortification of self and the flesh.

I am sensible that I have been an unprofitable servant for years that are past. Slow to see my faults, and receive discipline, slow to confess wrongs, and too great a lack of zeal in my efforts to reform. Notwithstanding my imperfections, the Lord has graciously borne with, and wrought for me, that my inmost soul might be converted to him. I give thanks and praise to God for the sure evidences I have that he still loves and works for his unworthy servant. Though I have been too far upon the background, I have not ceased to labor in his vineyard with fasting and tears. I have not been, neither am I now, satisfied with my past feeble efforts in the cause of God. I mourn when I look at the little fruit resulting from my faint efforts to do good. I am resolved in Jesus' name to arise and put on strength and gird myself anew with the whole armor of God to fight in this glorious conflict till the battle shall be pushed to the gate.

For over two years I have been slowly improving in health, and strength of spirit. I praise the Lord again for his long-suffering and patience toward me. I would here acknowledge with a grateful heart the compassion of the Lord toward me last Spring at the Battle Creek Conference in comforting and greatly encouraging my soul to hope in him to go forward in his cause and service. From that time a good work commenced among the saints in Oswego Co., and has progressed to the present, and will, no doubt, continue so long as we humbly serve God, and afflict our souls with fasting.

Our progress has been slow, for we still find ourselves lukewarm, but resolved by God's grace to arise and come into the clear sunshine of the glory of the angel of the Lord. Rev. xviii, 1.

I have but a few weeks since returned from a tour

of ten or twelve weeks, through Northern N. Y. and Vt., and am well satisfied with good evidence that the Lord approbates the journey. The Lord signally wrought for his people in Vt. by his Spirit that accompanied the plain testimonies of his servants.

The conference in Wolcott, Eden, and Johnson continued five days under the influence of the peaceable Spirit of Christ. All hearts were touched by the Spirit and much broken. "The accuser of our brethren" found no place in our midst. All appeared to be anxious to know and confess their individual faults, that their sins might go to judgment beforehand, and not appear against us when Christ shall cease to be an Intercessor.

My heart was made to rejoice in seeing and hearing from those way-worn pilgrims whom I had not seen for several years. I trust I shall not soon forget the great things the Lord did for us during the meeting.

All manifested a willingness and strong desire to follow the Third Angel and to suffer with the people of God.

The meetings in Northern N. Y. on our return (Bro. Sperry and self) were crowned with good results. The Lord gave us many broken hearted seasons while praying and confessing, and resolving to buy gold, &c. All (one excepted) were anxious still to travel on toward the Holy Land.

Evidently the Lord is stirring his people to seek meekness and righteousness, that they may be hid in the day of his fierce anger. May the Lord save us from again settling upon our lees.

I have scarcely heard a dissenting voice to the testimony which shows the Laodicean Sabbath keepers to be in a lukewarm state. The burden of my soul to the church is, be zealous and repent, (reform). I am sure that if we would receive the rich treasure offered to the Laodiceans, [Rev. iii, 18,] we must reform in our works which alone can make our faith acceptable to God. Evidently, our former prayers, sacrifices, labors, and manner of life, &c, have not been pleasing to God, else we should not have become lukewarm and our salvation so greatly endangered.

I would join with all my brethren and sisters in praying more and more ardently than we have, and in doubling our sacrifices to God, in fasting often in labors more abundant, in observing the Sabbath more holy and keeping all the commandments more strictly, and in reproving, rebuking and exhorting one another, and so much the more as we see the day approaching,

May love, and peace, and joy, be multiplied to all the saints that are in Christ Jesus.

S. W. RHODES.

From Bro. Holt.

BRO. SMITH: I rejoice to learn by the correspondence of the *Review* that our brethren generally receive the testimony to the Laodiceans, as a true and striking application of the present condition of the church. It is also heart-cheering to hear from different parts of the field, that the work of repentance and consecration to God is going on among the remnant. Our greatest fear has been that the hurt would be too slightly healed, and the door would not be opened sufficient for the Lord Jesus to come in. We still fear that some will not realize their wretched and miserable condition. Some have drunk so deep into the spirit of the world, it will take at least fasting and prayer, with much zeal and repentance to deliver them from that spirit which twines around their heart and binds them so fast to this world. Our prayer is that every cord may be cut that binds to earth, and a cheerful sacrifice of all they possess be smoking on the altar.

I think some who have professedly laid all on the altar, have been watching it, not to keep the fowls away, but to prevent the fires from consuming it; and the pile is much larger now than it was when first laid there. Brethren, are you not afraid the altar will crush beneath its burden? If it should, you would not have sufficient time to remove the stuff and rebuild the altar. O let it go to carry the last message of mercy to perishing souls.

Dear brethren, the light on the fulfillment of

prophecy applying to the present condition of the church, which will give a new impetus to the work, and prepare the way for the loud cry of the third message, has come. Are we ready to participate in the work? Let us be in earnest in this matter. The prophetic pencil has marked the way of the remnant so plain that no one need mistake their duty nor miss their road. How clear the light that shines on the church of God now. It is similar to the cloud by day, and the pillar of fire by night, which went before the children of Israel in the wilderness.

Brethren, the trumpet is giving a certain sound. The cloud is risen up from off the tabernacle, as a signal for removing, and to take our journey from this enchanted ground. Be zealous and repent.

G. W. HOLT.

Milan, Ohio.

From Bro. Barr.

BRO. SMITH: One year has elapsed since I last mingled in the society of the afflicted people of God scattered among the mountains and valleys of Vermont. The changes of the past year have made this world more dark and dreary and caused me to sigh for and desire more ardently the better land. Here I find many vacant places caused by the dear saints' removing to the far West to scatter light and truth, or to be overcharged with the cares of this life and so that day come upon them unawares. Others have been laid away in the silent grave, free from the cares and sorrows of earth. God is infinitely good to the remnant that remain. The message to the Laodiceans has deeply affected the hearts of many of the saints who are zealously repenting of their past lukewarm life, and are striving for the eye-salve, the tried gold and white raiment. God has graciously blessed their efforts and has wrought for the salvation of the children.

Sabbath, Dec. 13th, we met with the saints at Johnson, Vt., who assembled there for the worship of the living God, and enjoyed one of the most deep, heart-searching, fault-confessing seasons that we ever witnessed. To God be all the praise for that truth that has power to affect the hearts of the lukewarm and cause them to arise and work while the day lasts.

The petition, "Spare thy people, O Lord, and give not thy heritage to reproach," has been heard by the Lord of the harvest and is now being answered. It is evident that those that profess the present truth and are not awakened and aroused now, never will be until it is too late. Many have said, "I do not know what to do;" but the true light has now come, "Be zealous and repent." This testimony of the true and faithful Witness is preparing the way for the final triumph of the last message of mercy to poor fallen man. Lord speed the work till thy servants are sealed, is my prayer.

E. L. BARR.

Roxbury, Vt.

From Sister Lewis.

BRO. SMITH: "It is now about five years since, by reading a small tract on the Sabbath, which I found stowed away in a cupboard of a nominal Christian, I was then working for, which convinced me that if I would do every known duty and avoid the mark of the beast, I must keep the Sabbath. I was in great distress of mind for about a week. Parents, brothers, cousins, and other relatives, to say nothing of the world, to oppose me; young, timid and inexperienced, how could I stand so much opposition. I at last thought I would avoid breaking the next Sabbath by going to see a family about a mile and a half distant. I had heard that the woman of the house kept the seventh day, and that her husband did not. I thought that I should hear both sides of the subject, and if the man could have shown me any thing in the Bible that favored Sunday, I should have caught at it as drowning men would catch at a straw. But I found they were both in favor of the seventh-day Sabbath; and I made up my mind that if there was only one any where near that kept the Sabbath, I would also keep it, and I have been trying to do so ever since. The Bible has become a new book to me.

I would say to the brethren and sisters, Take cour-

age. Your presence even may encourage some halting one to do their duty; and I can testify that stronger are they that are for us than they that are against us. I have borrowed much trouble from the future, been too cold, lukewarm, and too much like the world. But I do not mean to be so distrustful of Providence, but to live in such a way that I can claim the protection of Heaven.

HELEN C. LEWIS.

Brasher Falls, N. Y.

From Bro. & Sr. Packard.

BRO. SMITH: The *Review* is truly a welcome visitor to us. We are well satisfied that it is founded on the Bible. We believe God is calling us, who are trying to keep his commandments and the faith of Jesus, to be zealous, therefore and repent. We feel to arise from our lukewarm state, and heed the counsel of the Son of God.

We are willing to account ourselves but pilgrims here. We have but little of this world's goods; but we trust we are made rich through Jesus our Lord. We think we have no right to spend the little means God has given us for such hurtful articles, as tea, coffee and tobacco. Better by far give it to the bleeding cause of our Redeemer. And we hope no Sabbath-keepers, who feel that all is the Lord's will indulge in such habits. We consider that very many precious truths of the Bible are now being unfolded; and we trust God has, and will continue to give us faith to believe them. We know he will if we love him with our whole hearts.

We do not believe God has, or ever will, require any more of us than we are able to do. God will make known to us our duty in every respect; for if we ask believing, we shall receive. Neither will he withhold any good thing from those that love him. We find the precious promise of everlasting life if we endure unto the end. We are trying to take the word of God for our guide, and are determined through his divine aid to live up to his teachings.

"Thy word is everlasting truth,
How pure is every page!
That holy book shall guide our youth,
And well support our age."

The time is fast approaching when we shall see the Son of man coming in the clouds of heaven with power and great glory. "And who may abide the day of his coming? and who shall stand when he appear-eth?" "He that hath clean hands and a pure heart." May God keep us all humble and unspotted from the world, so that we may hail the coming of our Saviour with joy and not with grief.

HENRY N., & BETSEY A. PACKARD.

Bowen, Mich.

From Sister Voorus.

BRO. SMITH: While reading the *Review* I am reminded of the solemn time in which we live, and of the importance of having our treasure laid up in heaven where moth and rust doth not corrupt. I can say with many of like faith,

"I'm a lonely traveler here,
Weary, oppressed,
But my journey's end is near,
Soon I shall rest."

And while spending the Sabbath alone, I have almost coveted the blessing that many enjoy of meeting others of like faith, and the privilege also of partaking of the Lord's supper in memory of the broken body of our blessed Jesus. Yet I would try to be reconciled to the will of God concerning me. I tremble at the lukewarm or Laodicean state of the church. My prayer is daily that God will wake up his people that they may arise from these low grounds awake to righteousness and sin not, lest our Lord come and find many of us like the foolish Virgins with no oil in our lamps. I intend to make it the business of my life, to do the will of the Lord that when he comes I may be ready."

S. J. VOORUS.

Oran, N. Y.

From Bro. Richmond.

TO THE BRETHREN AND SISTERS SCATTERED ABROAD: I feel to thank the Lord that he has a care

for his people, notwithstanding they have wandered far from him. I have felt for a long time that the church was not right in the sight of God. Although they have the truth on most points, there seems to be something lacking. The Commandments of God are kept, but the Faith of Jesus has not been observed. Many have been drinking into the spirit of the world almost unawares. While they profess to believe that Jesus is soon coming, in works they deny it. They seem more anxious about their worldly possessions, than they do to lay up a treasure in heaven.

It has seemed to me that the church wanted something to cut them loose from the world, and the things of the world. Some special message that should show them their danger, and give them a spirit of sacrifice. Thank the Lord, it has come. The testimony to the Laodiceans certainly is present truth. It describes the present state of the church correctly. Who among us have not felt to say (after having received the present light on the Scriptures and the Third Angel's Message) that we were rich and increased with goods and had need of nothing, and knew not that we were wretched, and miserable, and poor, and blind, and naked?

Brethren, ought we not to be very thankful that the Lord has not left us in this sad condition, but has shown us how we may buy gold, and white raiment, and eye-salve, that we may be rich, and clothed, and may see. He that hath an ear, let him hear what the Spirit saith unto the churches.

How many will give heed to this testimony, and be "zealous and repent," time alone will determine. One thing is certain: we have arrived at a point where we have got to decide. It will avail us nothing to make great professions, talk long and loud in favor of present truth, and still join hands with the world, and take part in elections, (as some have,) and be one among them.

When we see those who have professed for years to believe the truth living in this way, is it any wonder that the Lord should spue them out of his mouth unless they shall be "zealous and repent?" If the Lord be God, serve him; if Baal, then serve him.

Let us remember that this testimony comes from that Prophet, [Deut. xviii, 18, 19,] whom if we will not hear we shall be destroyed from among the people. Time hastens on. Probation is almost ended. Let us therefore while mercy yet lingers, heed the voice of the faithful and true Witness, open and let Jesus into our hearts, that we may sup with him and he with us.

Brethren and sisters, what say you to these things? Will you still cling to the things of earth, and thus bar Jesus from the heart, or will you give up the world for the sake of Christ and a seat in glory.

Yours striving for the kingdom.

A. J. RICHMOND.

Green Bush, Clin. Co., Mich.

Extracts from Letters.

BRO. E. M. L. CORY writes from Meridian, Ind. Co., Mich.: "I believe that pure and undefiled religion does not entirely consist in that ecstasy of joy so frequently expressed by young converts in times of religious excitement, though, doubtless, it is the privilege of saints to feel joyous and happy, at times; but I conceive religion to be something to do as well as something to have. We are to do the will of God. 'For not the hearers of the law are just before God, but the doers of the law shall be justified.' Rom. ii, 13. 'But whosoever shall do and teach them, (the commandments,) the same shall be called great in the kingdom of heaven.' Matt. v, 19. 'Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' James i, 27. See also verse 26. Faith and works are requisite in order to the possession of true religion. For one I feel determined to 'do his commandments, that I may have right to the tree of life, and may enter in through the gates into the city.' Rev. xxii, 14.

"We are in want of preaching. We trust that if

present truth should be proclaimed here in our vicinity, some honest souls would receive, and be benefited by it. We are but a feeble band, either in point of numbers, or pecuniary means; but I have no doubt that if some one or two of the messengers should come and give us a course of lectures, much good might be the result, and that they would be sustained. We desire it, both on our own account and that of our neighbors. May the Lord send by whom he will."

Sister N. Gibbs writes from Hubbardston, Mass.: "When I embraced the Sabbath of the Lord in the Third Angel's Message, I was told that we were in the Philadelphia church, and until the last four months I supposed it to be so. Since that time I have been looking for the love which characterizes that church, and I could not find it; and at times I would be in trial because I could hardly tell where we were. It seemed to me that the world was fast ripening for the harvest, and every thing was doing its work, but the church. The powers of darkness seemed to be rising, and God's people slumbering on every hand. I felt to say, Watchman, what of the night? But I now bless the Lord that he has by his word and Spirit shown us where we are. We had thought we were rich and increased in goods and had need of nothing, but the faithful and true Witness has told us we are poor, and naked, and blind, and has counseled us to buy of him those things that we need."

Bro. H. Main writes from Leonardsville, N. Y.: "I rejoice to know that the church in Brookfield and Winfield have resolved to place their feet on the apostolic platform and there stand. We have become satisfied that the higher we raise the standard of truth here, the higher the dragon's wrath is raised against us; but still we feel to lift up our heads and rejoice, knowing that the day of our redemption draweth nigh."

Sister Mary Beasley writes from Pharsalia, N. Y.: "I commenced keeping the Sabbath of the Lord in February last. After receiving the *Review*, No. 19, Vol. VII, and reading the note on the case of the young man and his father, I felt that I would not longer suffer the vain reasonings of my friends and neighbors to keep me from reverencing God's holy day. My companion and family are all against me; but I mean still to stand firm in the truth, though alone."

OBITUARY.

It becomes my painful duty to announce to you the death of my husband, Horace B. Simonds. He died Dec. 14th, 1856. His disease was of such a nature (spinal, and terminating in softening of the brain) that he was deprived of his senses for twelve days before he died; but the last he was known to say on religious subjects was in confirmation of his professed belief in the Third Angel's Message. He had felt for a long time that his time was short, and that he must rest from his labor, which we trust he does, and that in the morning of the resurrection he will be called forth to his reward.

CYNTHIA B. SIMONDS.

West Hartford, Vt.

AMUSEMENTS AND GAMBLING IN NEW YORK.—There are now about twenty places of public amusement in the city of New York. Among these are an Italian opera house, eight regular theatres and two Ethiopian opera houses holding theatrical licenses. These theatres are nearly all new, and about two millions dollars are invested in them, in buildings, lands, decorations, scenery, properties and costumes. The nightly expenses of the Italian Opera seldom fall below one thousand dollars; those of the theatres will probably average three hundred dollars per night. There are at least two thousand gambling houses in New York city, and probably a hundred Faro banks. They are at present in full blast, and were never in a more prosperous condition, according to a New York paper.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, JAN. 8, 1857.

The Lord's Mercy.

THE Lord is ever merciful to his people. This is manifest in all his dealings with the children of men. When the cry of Sodom had come up before the Lord, and he had determined to destroy the place, [Gen. xix.] he sent a warning of his purpose by angels to his servant Lot. And we read that even "while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters." The Lord not only made known to him the coming destruction, and warned him to flee from it lest he be consumed, but even while in face of this dreadful threatening, he lingered, the angels laid hold upon his hand to hasten him away; and the next sentence contains the secret of all this dealing: "the Lord being merciful unto him."

Thus it is with us. We have been apprised through the light of revelation, that sudden destruction is coming upon the world. We have been warned to flee from it. We have been aware that for now a number of years, the last message of mercy to the world was going forth; and yet we have lingered. One thing after another has more or less engrossed our affections and diverted our minds. We have lingered till we have become heedless and lukewarm in the service of our Master. And now, as though he would lay hold upon us and hurry us out of this condition, he sends a last message to his people. We are notified of our situation; we are exhorted to be zealous and repent; we are counseled to buy gold and white raiment; and we are warned if we do not do this, that he will spue us out of his mouth. Why is all this? It is because he is merciful unto us. Then shall we longer linger? Let us arise and escape for our life, and tarry not in all the plain.

TRUE.—Says "Rev. Jno. Macnaught," of such passages as Ps. vi, 5; lxxxviii, 10, 12, &c., "if they had been found in Aristotle, instead of the Hagiographa, they would have been taken as indubitable denials of the immortality of the soul."

Conference at Wolcott, Vt.

This meeting was held agreeably to appointment in the Review. Brethren were together from several counties in Vt. Brn. Rhodes, Byington and Taylor, from N. Y. were also with us, and helped us much. And a spirit of union and love characterized the meeting. The light which had just begun to dawn upon us, respecting the Laodicean church, led us to a searching of our hearts; and the exhortation from the faithful and true Witness, "be zealous therefore and repent," gave edge to the testimony of the brethren and sisters. From W. we went (several of us) to Eden and Johnson, to help the dear brethren there. Here we spent about two days, which resulted in good to the Church. We think permanent, lasting good. It was expected that a full report of this interesting meeting would have been given before this. Minutes of the conference were sent me some weeks since, but they have not yet been received. We hope to be able to report fully soon.

A. S. HUTCHINS.

Waltham, Vt. Dec. 19th, 1856.

P. S. I wish here to add that a happy change is taking place among us. The solemn and stirring message to us, Laodiceans, is arousing the Church to action now.

We now hear much said about the "gold, white raiment, and eye-salve," and less about farms, houses and the vanities of this life. Parents are confessing to children, and children to parents. The child of a few years of age, begins to mingle its sweet little voice in prayer with the parents, for the first time. Indeed there seems to be in the heart of every sincere lover of truth, a voice whispering Let us awake and arise. Sad and fearful will be the doom of such as are not moved out from their lukewarmness, by the warning to the last stage of the Church.

A. S. H.

The Fulfillment of one Duty will not Excuse the Neglect of another.

Let me ask, Where did a man of your natural sagacity pick up the strange notion of the performance of one duty compensating for the neglect of another? Not from the Scriptures; for, if any keep the whole law and offend in one point, he is guilty of all. Not from the measures of human government; for if you break one law, they do

not inquire whether you have broken others, or kept them, but condemn the transgressor of one. Not from your dealings with your neighbors; you would think him a poor customer who would suppose that, by paying for one article, he compensated for defrauding you of another. Not from reason; for, assuredly, we can pay God no more than his due, when we do all that he commands. Even then we are but unprofitable servants.—Scott.

APPOINTMENTS.

PROVIDENCE permitting there will be a Conference at Rouse's Point, N. Y., commencing February 6th, at 10 o'clock A. M., and continue as long as thought best. Will not the brethren come to this meeting prepared to take hold in earnest, on this last note of warning, and observe February 6th as a day of fasting and prayer, that the Lord may give us the eye-salve to see the importance of securing the white raiment and the gold tried in the fire, by which we shall stand the conflict that is before us.

In behalf of the church.

C. W. SPERRY.
A. S. HUTCHINS.

There will be a general conference held at the house of Bro. John Stowell in Washington, N. H., commencing sixth day evening Jan. 23d, and continue over Sabbath and first day. Will Brn. Hutchins, Sperry, and Stone, make an effort to attend and as many other brethren from abroad as have a mind to work.

As it is not convenient for Bro. Stowell to accommodate as many as formerly, it will be necessary for brethren from abroad to come prepared to take care of themselves as far as they can, and thereby help bear the burden of this meeting which is designed for the especial benefit of the saints that are zealous to repent.

In behalf of the church.

E. L. BARR.
D. PHILIPS.

PROVIDENCE permitting, I will spend the third Sabbath in January with the Church in Olcott, N. Y.

WM. S. INGBHAM.

Business Items.

S. Howland:—One dollar was overlooked. We receipt in this number.

L. Bean:—We have received but one dollar from Jas. Purington, paying to No. 16 of present Vol.

L. Woodworth:—I. Camp's paper is regularly mailed from this Office.

H. W. Dodge:—Your letter with INSTRUCTOR business has not been received.

The P. O. Address of Bro. J. N. Loughborough, is for the present, Waukon, Allemaque Co., Iowa.

BOOKS SENT.—R. F. Cottrell, C. Brown, I. Trow, H. K. W. Eastman, E. S. Molthby, A. Belden, (N. Y.) H. W. Lawrence, L. Woodworth, B. E. Place.

Letters.

S. Cooley, I. G. Meacham, A. Graham, M. P. Richardson, P. M. H. Chamberlain.

Receipts.

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

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