

# Advent Review,

## AND SABBATH HERALD.

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

VOL. IX.

BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 15, 1857.

No. 11.

### THE REVIEW AND HERALD

IS PUBLISHED WEEKLY  
AT BATTLE CREEK, MICH.,

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

URIAH SMITH, Resident Editor.

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

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

#### THE JOYS OF THE NEW EARTH.

No sickness there,  
No weary wasting of the frame away,  
No dread of Summer's bright and fervid ray,

No hidden grief,  
No wild and cheerless vision of despair;  
No vain petition for a swift relief.  
No tearful eye, no broken heart are there.

Care has no home  
Within that realm of ceaseless prayer and song;  
Its tossing billows break and melt in foam  
Far from the mansions of the spirit throng.

The storm's black wing  
Is never spread athwart celestial skies;  
Its wailings blend not with the voice of Spring,  
And some too tender flow'ret fades and dies.

No night distile  
Its chilling dews upon the tender frame;  
No morn is needed there! the light which fills  
The land of glory, from its Maker came.

No parted friends  
O'er mournful recollections have to weep—  
No bed of death enduring love attends  
To watch the coming of a pulseless sleep.

No withered flower,  
Or blasted bud, celestial gardens know!  
No scorching blast, or fierce descending shower,  
Scatters destruction like a ruthless foe.

No battle word  
Startles the sacred hosts with fear and dread;  
The song of peace, Creation's morning heard,  
Is sung wherever angels' footsteps tread,

Let us depart,  
If home like this await the weary soul!  
Look up, thou stricken one! thy wounded heart  
Shall bleed no more at sorrow's stern control.

#### ON KEEPING THE HEART. No. 11.

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

(Concluded)

I now proceed to improve and apply the subject:  
I. You have seen that the keeping of the heart  
is the great work of a Christian, in which the very  
soul and life of religion consists, and without which  
all other duties are of no value in the sight of God.  
Hence, to the consternation of hypocrites and formal  
professors, I infer,

1. That the pains and labors which many persons  
have undergone in religion are of no value, and will  
turn to no good account. Many splendid services  
have been performed by men, which God will utterly  
reject: they will not stand on record in order to  
an eternal acceptance, because the performers took  
no heed to keep their hearts with God. This is that  
fatal rock on, which thousands of vain professors

dash and ruin themselves eternally; they are exact  
about the externals of religion, but regardless of their  
hearts. O how many hours have some professors  
spent in hearing, praying, reading and conferring!  
and yet, as to the main end of religion, they might  
as well have sat still and done nothing, the great  
work, I mean heart-work, being all the while neg-  
lected. Tell me, vain professor, when did you shed  
a tear for the deadness, hardness, unbelief or earth-  
liness of your heart? And do you think your easy  
religion can save you? If so, you must invert Christ's  
words, and say, *Wide is the gate and broad is the  
way that leadeth to life, and many there be that go  
in thereat!* Hear me, ye self deluding hypocrite;  
you who have put off God with heartless duties; you  
who have acted in religion as if you had been bless-  
ing an idol; you who could not search your heart,  
and regulate it, and exercise it in your performances;  
how will you abide the coming of the Lord? how  
will you hold up your head before him, when he  
shall say, O you dissembling, false-hearted man!  
how could you profess religion? with what face could  
you so often tell me that you loved me, when you  
knew in your conscience that your heart was not  
with me? O tremble to think what a fearful judg-  
ment it is to be given over to a heedless and care-  
less heart, and then to have religious duties instead  
of a rattle to quiet and still the conscience!

2. I infer for their humiliation, that unless the  
people of God spend more time and pains about  
their hearts than they ordinarily do, they are never  
like to do God much service, or to possess much  
comfort in this world. I may say of that Christian  
who is remiss and careless in keeping his heart, as  
Jacob said of Reuben, *Thou shalt not excel.* It  
grieves me to see how many Christians there are  
who live at a poor, low rate, both of service and  
comfort, and who go up and down, dejected and  
complaining. But how can they expect it should  
be otherwise, while they live so carelessly? O how  
little of their time is spent in the closet, in searching,  
humbling, and quickening their hearts!

Christian, you say your heart is dead, and do you  
wonder that it is, so long as you keep it not with  
the fountain of life? If your body had been dieted  
as your soul has, that would have been dead too.  
And you may never expect that your heart will be  
in a better state until you take more pains with it.

O Christians! I fear your zeal and strength have  
run in the wrong channel; I fear that most of us  
may take up the Church's complaint: "They have  
made me the keeper of the vineyards, but mine own  
vineyard have I not kept." Two things have eaten  
up the time and strength of the professors of this  
generation, and sadly diverted them from heart-  
work.

1st. Fruitless controversies, started by Satan, I  
doubt not for the very purpose of taking us off from  
practical godliness, to make us puzzle our heads when  
we should be inspecting our hearts. How little have  
we regarded the observation: "It is a good thing  
that the heart be established with grace, and not  
with meats, (that is, with disputes and controver-  
sies about meats,) which have not profited them that  
have been occupied therein." How much better it  
is to see men live exactly, than to hear them dispute  
with subtlety! These unfruitful questions, how have  
they rent the churches, wasted time and spirits, and  
taken Christians off from their main business! What  
think you, would it not have been better if the ques-  
tions agitated among the people of God of late had  
been such as these:—"How shall a man distinguish  
the special from the common operations of the Spir-

it? How may a soul discern its first backslidings  
from God? How may a backsliding Christian re-  
cover his first love? How may the heart be pre-  
served from unreasonable thoughts in duty? How  
may a bosom sin be discovered and mortified?" &c.  
Would not this course have tended more to the hon-  
or of religion and the comfort of souls? I am  
ashamed that the professors of this generation are  
yet insensible of their folly. O that God would turn  
their disputes and contentions into practical godli-  
ness!

2d. Worldly cares and incumbrances have greatly  
increased the neglect of our hearts. The heads and  
hearts of multitudes have been filled with such a  
crowd and noise of worldly business that they have  
lamentably declined in their zeal, their love, their  
delight in God, and their heavenly, serious, and prof-  
itable way of conversing with men. How miserably  
have we entangled ourselves in this wilderness of  
trifles! Our discourses, our conferences, nay, our  
very prayers are tinged with it. We have had so  
much to do without, that we have been able to do  
but little within. And how many precious oppor-  
tunities have we thus lost? How many admoni-  
tions of the Spirit have passed over unfruitfully?  
How often has the Lord called to us, when our  
worldly thoughts have prevented us from hearing?  
But there certainly is a way to enjoy God even in  
our worldly employments. If we lose our views of  
him when engaged in our temporal affairs, the fault  
is our own. Alas! that Christians should stand at  
the door of eternity, having more work upon their  
hands than their time is sufficient for, and yet be  
filling their heads and hearts with trifles!

3. I infer, lastly, for the awakening of all, that if  
the keeping of the heart be the great work of a  
Christian, then there are but few real Christians in  
the world. If every one who has learned the dialect  
of Christianity, and who can talk like a saint; if ev-  
ery one who has gifts and parts, and who can  
make shift to preach, pray, or discourse like a Chris-  
tian: in a word, if all such as associate with the peo-  
ple of God and partake of ordinances may pass for  
Christians, then indeed the number is great. But  
alas! how few can be found, if you judge them by  
this rule,—how few are there who conscientiously  
keep their hearts, watch their thoughts, and look  
scrupulously to their motives! Indeed there are  
few closet-men among professors. It is easier for  
men to be reconciled to any other duties in religion  
than to these. The profane part of the world will  
not so much as meddle with the outside of any re-  
ligious duties, and least of all with these; and as to  
the hypocrite, though he may be very particular in  
externals, you can never persuade him to undertake  
this inward, this difficult work; this work, to which  
there is no inducement from human applause; this  
work, which would quickly discover what the hypo-  
crite cares not to know; so that by general consent  
this heart-work is left to the hands of a few retired  
ones, and I tremble to think in how few hands it is.

II. If the keeping of the heart is so important a  
business; if such great advantages result from it; if  
so many valuable interests be wrapt up in it, then  
let me call upon the people of God every where to  
engage heartily in this work. O study your hearts,  
watch your hearts, keep your hearts! Away with  
fruitless controversies and all idle questions; away  
with empty names and vain shows; away with un-  
profitable discourse and bold censures of others, and  
turn in upon yourselves. O that this day, this hour  
you would resolve upon doing so!

Reader, methinks I shall prevail with you. All

that I beg for is this, that you would step aside of teneer to talk with God and your own heart; that you would not suffer every trifle to divert you; that you would keep a more true and faithful account of your thoughts and affections; that you would seriously demand of your own heart at least every evening, O my heart, where hast thou been to-day, and what has engaged thy thoughts?

If all that has been said by way of inducement be not enough, I have yet some motives to offer you.

1. The studying, observing, and diligently keeping your own heart, will surprisingly help you to understand the deep mysteries of religion. An honest, well-experienced heart is an excellent help to the head. Such a heart will serve for a commentary on a great part of the Scriptures. By means of such a heart you will have a better understanding of divine things than the most learned (graceless) man ever had, or can have; you will not only have a clearer, but a more interesting and profitable apprehension of them. A man may discourse orthodoxly and profoundly of the nature and effects of faith, the troubles and comforts of conscience, and the sweetness of communion with God, who never felt the efficacy and sweet impression of these things upon his own soul. But how dark and dry are his notions compared with those of an experienced Christian!

2. The study and observation of your own heart will powerfully secure you against the dangerous and infecting errors of the times in which you live. For what think you is the reason why so many professors have departed from the faith, giving heed to fables? why have so many been led away by the error of the wicked? why have those who have sown corrupt doctrines had such plentiful harvests among us, but because they have met with a race of professors who never knew what belongs to practical godliness and the study and keeping of their hearts?

3. Your care and diligence in keeping your heart will prove one of the best evidences of your sincerity. I know no external act of religion which truly distinguishes the sound from the unsound professor. It is marvelous how far hypocrites go in all external duties; how plausibly they can order the outward man, hiding all their indecencies from the observation of the world. But they take no heed to their hearts; they are not in secret what they appear to be in public; and before this test no hypocrite can stand. They may, indeed, in a fit of terror, or on a death-bed, cry out of the wickedness of their hearts; but such extorted complaints are worthy of no regard. No credit, in law, is to be given to the testimony of one upon the rack, because it may be supposed that the extremity of his torture will make him say any thing to get relief. But if self-jealousy, care and watchfulness be the daily workings and frames of your heart, you have some evidence of your sincerity.

4. How comfortable and how profitable would all ordinances and duties be to you, if your heart was faithfully kept. What lively communion might you have with God every time you approach him if your heart was in a right frame! You might then say with David, "My meditation of Him shall be sweet." It is the indisposition of the heart which renders ordinances and secret duties so comfortless to some. They strive to raise their hearts to God, now pressing this argument upon them, then that, to quicken and affect them; yet they often get nearly through the exercise before their hearts begin to be interested in it; and sometimes they go away no better than they came. But the Christian whose heart is prepared by being constantly kept, enters immediately and heartily into his duties; he outstrips his sluggish neighbor, gets the first sight of Christ in a sermon, the first seal from Christ in a sacrament, the first communication of grace and love in secret prayer. Now if there be any thing valuable and comfortable in ordinances and private duties, look to your heart and keep it, I beseech you.

5. An acquaintance with your own heart will furnish you a fountain of matter in prayer. The man who is diligent in heart-work, will be richly supplied with matter in his addresses to God. He will not be confused for want of thoughts; his tongue will not falter for want of expressions.

6. The most desirable thing in the world, viz, the

revival of religion among a people, may be effected by means of what I am urging upon you.

O that I might see the time when professors shall not walk in a vain show; when they shall please themselves no more with a name to live, while they are spiritually dead; when they shall be no more a company of frothy, vain persons; but when holiness shall shine in their conversation, and awe the world, and command reverence from all that are around them; when they shall warm the heart of those who come near them, and cause it to be said, God is in these men of a truth. And may such a time be expected? Until heart-work becomes the business of professors, I have no hope of seeing a time so blessed! Does it not grieve you to see how religion is contemned and trampled under foot, and the professors of it ridiculed and scorned in the world? Professors, would you recover your credit? would you obtain an honorable testimony in the consciences of your very enemies? Then keep your hearts.

7. By diligence in keeping our hearts we should prevent the occasions of fatal scandals and stumbling-blocks to the world. Wo to the world because of offences!

Keep your heart faithfully, and you will be prepared for any situation or service to which you may be called. This, and this only can properly fit you for usefulness in any station; but with this you can endure prosperity or adversity; you can deny yourself, and turn your hand to any work. Thus Paul turned every circumstance to good account, and made himself so eminently useful. When he preached to others, he provided against being cast away himself: he kept his heart; and every thing in which he excelled seems to have had a close connection with his diligence in keeping his heart.

9. If the people of God would diligently keep their hearts, their communion with each other would be unspeakably more inviting and profitable. Then "how goodly would be thy tents, O Jacob, and thy tabernacles, O Israel!" It is the fellowship which the people of God have with the Father and with the Son that kindles the desires of others to have communion with them. I tell you, that if saints would be persuaded to spend more time and take more pains about their hearts, there would soon be such a divine excellence in their conversation that others would account it no small privilege to be with or near them. It is the pride, passion and earthliness of our hearts, that has spoiled Christian fellowship. Why is it that when Christians meet they are often jarring and contending, but because their passions are unmortified? Whence come their uncharitable censures of their brethren, but from their ignorance of themselves? Why are they so rigid and unfeeling toward those who have fallen, but because they do not feel their own weakness and liability to temptation? Why is their discourse so light and unprofitable when they meet, but because their hearts are earthly and vain? But now, if Christians would study their hearts more and keep them better, the beauty and glory of communion would be restored. They would divide no more, contend no more, censure rashly no more. They will feel right one toward another, when each is daily humbled under a sense of the evil of his own heart.

10. Lastly:—Keep your heart, and then the comforts of the Spirit and the influence of all ordinances will be more fixed and lasting than they now are. Do the consolations of God seem small to you? Ah, you have reason to be ashamed that the ordinances of God, as to their quickening and comforting effects, should make so light and transient an impression on your heart.

Now, reader, consider well these special benefits of keeping the heart which I have mentioned. Examine their importance. Are they small matters? Is it a small matter to have your understanding assisted? your endangered soul rendered safe? your sincerity proved? your communion with God sweetened? your heart filled with matter for prayer? Is it a small thing to have the power of godliness? all fatal scandals removed? an instrumental fitness to serve Christ obtained? the communion of saints restored to its primitive glory? and the influence of ordinances abiding in the souls of saints? If these are no common blessings, no ordinary benefits, then

surely it is a great and indispensable duty to keep the heart with all diligence.

And now are you inclined to undertake the business of keeping your heart? are you resolved upon it? I charge you, then, to engage in it earnestly. Away with every cowardly feeling, and make up your mind to encounter difficulties. Draw your armor from the word of God. Let the word of Christ dwell in you richly, in its commands, its promises, its threatenings; let it be fixed in your understanding, your memory, your conscience, your affections. You must learn to wield the sword of the Spirit (which is the word of God) familiarly, if you would defend your heart and conquer your enemies. You must call yourself frequently to an account; examine yourself as in the presence of the all-seeing God; bring your conscience, as it were, to the bar of judgment. Beware how you plunge yourself into a multiplicity of worldly business; how you practise upon the maxims of the world; and how you venture at all to indulge your depraved propensities. You must exercise the utmost vigilance to discover and check the first symptoms of departure from God, the least decline of spirituality, or the least indisposition to meditation by yourself, and holy conversation and fellowship with others. These things you must undertake, in the strength of Christ, with invincible resolution in the outset. And if you thus engage in this great work, be assured you shall not spend your strength for naught; comforts which you never felt or thought of will flow in upon you from every side. The diligent prosecution of this work will constantly afford you the most powerful excitements to vigilance and ardor in the life of faith, while it increases your strength and wears out your enemies. And when you have kept your heart with all diligence a little while; when you have fought the battles of this spiritual warfare, gained the ascendancy over the corruptions within, and vanquished the enemies without, then God will open the gate of heaven to you, and give you the portion which is promised to them that overcome. Awake, then, this moment; get the world under your feet; pant not for the things which a man may have, and eternally lose his soul; but bless God that you may have his service here, and the glory hereafter which he appoints to his chosen.

*"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."*—Flavel.

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.

(Concluded)

So far, even those who are opposed to the idea of any special sanctification of the day "under the law," would probably go; but there were profounder principles involved, and more sacred and diviner requirements enjoined, to which they are not willing to assent. An elaborate attempt was made by Spencer, in the seventeenth century, to prove that only a cessation from labor was demanded by the Jewish statute. And this dogma, advocated by him in his work on the Hebrew ritual, received the sanction of writers from whom better things might have been expected. Vitringa, for example, observes: "The lawgiver commences with the summary of the commandment, Remember the Sabbath day to keep it holy, and then explains, in the latter part, what keeping holy implies. This continuation contains directions to cease from work, and to extend this rest to others. And wherever this command of God is repeated, we find only the injunction to abstain entirely from work, which proves, in our opinion, that the keeping holy of the seventh day consisted merely, as the words of the commandment read, in entire abstinence from work." But this view is irreconcilable with the general teaching of the Old Testament Scriptures, which must surely be regarded as supplying the best commentary upon the meaning of the statute. We cannot do better, than here refer

the reader to the remarks of Hengstenberg, in which he argues for a more exalted conception of the Jewish law, showing that the peculiar, the double sacrifice, offered on the Sabbath [Num. xxviii, 10] the strong and special exhortations as to the study of the law of the Lord, [Deut. vi, 6, 7; Lev. x, 11,] the ancient practice of the synagogue worship, [2 Kings iv, 23,] and the injunction requiring "a holy convocation" on this day, [Lev. xxiii, 3,]—all, more or less directly, serve to demonstrate the loftier character and claims conceded to the Sabbath under the Mosaic economy. Vitranga, indeed, endeavors to set aside the idea of assemblies for worship taking place on that day, by proposing to render the words in Leviticus, "a proclamation of holiness." But as Hengstenberg has shown, Isa. iv, 5 disproves this, where the same Hebrew word is employed; he might have added Isa. i, 13, and Num. xxviii, 18-25, as also demonstrative of the falsity of this rendering. Such holy convocations or assemblies were doubtless signalized by the presentation of sacrifice, where this was lawful. But as this was lawful only in one place, when the people had settled in the promised land, these convocations must have been designed elsewhere, throughout the tribes, only for such moral and religious purposes as could be realized apart from sacrificial services; while in all instances and in all situations, the elements of instruction and spiritual worship must, more or less, have found a place in these assemblies. This, then, was not only a special period for the cultivation of domestic piety, for it was "the Sabbath of the Lord in all their dwellings;" but throughout all their borders, the seventh day was to be one of "holy convocation likewise; so that provision was thus made for the development of religion, in all its social aspects, in immediate connection with that day which had been, from the first, "blessed" and "sanctified" of God. We read in Ex. xvi, 29, that the Israelites were commanded not to move out of their places on the Sabbath day; but it is evident this prohibition had reference only to their going forth to gather manna in the wilderness; for the law of "convocation" required them to leave their habitations for the public service of God on the seventh day. And the prescription of that service, as we have seen, amply refutes the position of those who would limit the meaning of the fourth commandment to a mere cessation from accustomed labor.

Such a limitation, we may further remark, finds no sanction or authority in the writings of the prophets, the divinely inspired interpreters of the laws of God among the Jewish people. The language of Isa. lviii, 13, 14, already adduced, would, if understood in this negative and inferior sense, be stripped of the greater part of its force and beauty; and so also would the words of the same prophet, in chapter lvi: "Thus saith the Lord, Keep ye judgment and do justice, for my salvation is near to come and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Indeed, it is impossible to examine either the historical or prophetic portions of the Old Testament, without being convinced of the vast importance which the God of Israel attached to this right and religious observance of the day. In the twentieth chapter of Ezekiel we discover the signal influence which the neglect and pollution of the Sabbatic seasons, including of course the weekly Sabbath, had upon the destinies of the entire people. This had been one of the principal causes of the punishment and privation endured in the wilderness (even to their exclusion from the promised land) by the generation which had been rescued from Egyptian bondage. "I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands, because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths, for their heart went after their idols." And now, this was among the chief national sins which had led the Most High to abandon the people for seventy years, during which they wore the chain of captivity in Babylon, and "the iron entered into their soul;" while Ezekiel, among the captives by the river of Chebar, was inspired of the Lord to recall to their memory the transgressions

they had committed, and to urge the duties of penitence, humiliation, and prayer.

We have spoken of "the right and religious observance" of the Sabbath, under the Jewish dispensation, and the tenor of preceding remarks has been, that such observance involved not merely the negative element of rest, but the positive element also of spiritual culture and worship. The portion of Ezekiel just cited serves to corroborate this view, since it is clear that while the Israelites did not, so far at least as their history shows, violate generally the law of rest, they nevertheless were guilty of polluting the Sabbath, and that to such an extent as to subject themselves to national excision; which could therefore only have been through the neglect of those higher principles, for the sake of which chiefly respite from labor was valuable and important.

In estimating the import and usage, the genius and bearing of the Jewish Sabbath, we are in danger of falling into one of two opposite extremes; either underrating its spirituality of character and design, on the other hand, and so submerging it into the rank of a mere outward civil statute; or, on the one hand, transferring the associations of the present economy back to times when God had not revealed himself in such glorious and gracious forms as those which it is our privilege to witness, and thus investing the ordinance with a measure of lustre, such as could not have been realized by worshipers in Jewish synagogue or shrine. Examples illustrating both these extremes might readily be adduced from writers on this subject, who have evidently been guided by their spiritual or unspiritual tendencies, and have not been sufficiently alive to the necessity of exploring fully and impartially the nature and relations of the Sabbatic institute, as given, or rather reconstructed, by Moses, and enforced by the inspired teachers who followed him in long succession. The "keeping" of the day would doubtless take its tone and character from the sphere of religious ideas to which it pertained. The creation of the world, the movements of divine Providence, the preservation of the church, the signal interpositions of God on their behalf as a people, the giving of the law from Sinai, the distinguishing privileges which they enjoyed; these, and such as these, were the highest manifestations of the Divine which had been as yet given. And the study of them would form an appropriate business of the day of public national rest; while the influence which such study exerted, and the measure of the devotion inspired, would depend largely upon the degree of religious susceptibility possessed. The ninety-second Psalm, intended (as the title indicates) for the Sabbath, may be regarded as embodying the highest style of sentiment, and exhibiting the purest and loftiest type of devotion, belonging to the times before the Gospel. But "that which was made glorious, had no glory in this respect, by reason of the glory that excelleth." Far nobler themes, far more wonderful evolutions of the Divine character—those pertaining to redemption—are now to be celebrated by the church of God, under the New Testament dispensation. The shadows have disappeared. The types have vanished. The true light now shineth. A more golden age is running its appointed course. It might then, indeed, be given to a few choice spirits, specially illumined and spiritually elevated above their fellows, to penetrate the veil, and to gaze upon the glories of the coming times, and thus to anticipate, in part, the more exalted visions of the future. But, at best, they could do little more than catch the distant radiance that gilded the mountain tops; whereas the meridian brightness of the Sun of Righteousness is now the cheap and common possession of all who enjoy the Gospel. We have risen to a more elevated position. The church at large has passed from the state of nonage to maturity, from twilight into day. And all her institutions, of whatever kind, must partake of the richer lustre and the higher perfection which pertain to this more advanced, this final stage in the history of the Divine dealings with the children of men, "The law was given by Moses, but grace and truth came by Jesus Christ."

TRUE NOBILITY.—If it be an ennobling fact that one can trace his lineage through a succession of illustrious nobles, how much must be the dignity

which rests on one who can claim to be a child, not of the royalty that is doomed to die, but of the King of kings, the everlasting Father, who is throned on the riches and the glory of the universe. It is this conviction that dims the splendor of an earthly crown, and sheds a halo of beauty and of dignity upon the head of the orphan and the hovel of the peasant.

#### Drawing Near to God.

THE inspired Psalmist said that it was good for him to draw near unto God. He spoke from experience. Some of my readers have had a similar experience. It is a comfort to believe this article will be read by some who know that it is good to draw near to God. What are some of the effects of so doing—effects which led the Psalmist to pronounce it good?

By drawing near to God, we are made to feel that he is love. It is not difficult to form some conceptions of the power, wisdom and justice of God. We can do all this while we remain at a distance from Him. But to know the meaning of the expression, God is love, we must draw near to him, we are in an atmosphere of love. We feel that God is love. All dread and distrust are banished. We see the propriety of the expression, God is love. We have some knowledge of its meaning. It is the most precious knowledge that we can possess.

By drawing nearer to God, the love of sin is destroyed. No man feels any desire to sin when the love of God is shed abroad in his soul as it must needs be, when he really draws near to God. The love of sin still remaining in the converted soul, is the great obstacle to progress, and the great source of sorrow. It is the great business of Satan to multiply occasions for exciting that love, and causing it to lead to action. In repressing it and subduing it, consists the warfare that is carried on by every regenerate soul. While we are near to God, sin has no power. The soul is absorbed in an object so lovely that it can see no beauty in sin. So long as the soul is near to God, so long is the love of sin held in abeyance.

By drawing near to God, we forget the world, its distracting cares, and its tendency to mar our peace, and to lead us astray from duty. We are constrained to have daily intercourse with the world, and it is impossible for us not to be influenced by the scenes and circumstances by which we are surrounded. So far as those influences are unfavorable to holiness, we need at times to withdraw from them, and to fortify ourselves against them. This can be effectually done, only by drawing near to God. Then the world is no longer seen in a false light, and its influence for evil is destroyed.

By drawing near to God we get clearer views of the beauty of holiness. This is the great end of life, the great end of our being—to be holy as God is holy. When we are near to God, we are near to the great exemplar of holiness. We see its beauty and desirableness as we can see it no where else. Being thus in the immediate presence of perfect and infinite holiness, we are in a measure, transformed into the same image. The more we draw near to God, the more holy we shall become. Truly it is good for us to draw near to God.

MEDITATION and Prayer are like the spies that went to search the land of Canaan, the one views, and the other cuts down; and both bring home a taste of the fairest and sweetest fruits of heaven. Meditation, like the eye, views our mercies; and prayer, like the hand, reacheth them in; or, meditation is like one who goeth abroad to gather in what we want; and prayer, like a ship, brings in what we desire. It is my misery, that I cannot be so perfect as not to want; but it is thy mercy, that I cannot be so miserable, as not to be supplied. Meditation cannot find out a real want, but prayer will bring it an answer of comfort. Lord! if mercy be so free, I will never be poor, but I will meditate to know it; never know it, but I will pray to supply it; and yet not rest, until thou shalt do more for me than I am able to ask or think.

## THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. JAN. 15, 1857.

### THE NEW BIRTH.

WE do not believe that the word of God on any points of doctrine is yea and nay. It does not contradict itself; but as it requires the saints to speak, so it always teaches, the same thing. It follows therefore that when two individuals take different positions on the same question, and each claims support from the sacred oracles, one or the other does not understand the teachings of those oracles; when they arrive at different conclusions from the same record, one or the other does not rightly apprehend the meaning of that record.

We are taught that we must be born again, and that without this birth it is impossible to enter the kingdom of God. We wish to know therefore, what it is, when it takes place, and since it is conditional, what we are to do to attain it. As far as we know only two positions have ever been taken on this question: one is that the new birth is conversion; the other, that it is when this corruptible shall put on incorruption, and we enter from this mortal, dying state, upon a higher life of immortality and glory. Whichever of these it is, we may expect to find it plainly pointed out, and not only the necessity for the change but its reasonableness also made very apparent; for our Lord told Nicodemus not to marvel at the idea that he must be born again.

The question is purely a Bible one. No records of history, nor customs of antiquity, nor chronological reckonings, are required to determine it. All that is necessary is simply to learn what the Bible says in regard to it. But we must remember that upon this subject as upon some others, there are expressions used, which would seem from the terms employed to relate to the subject, but which nevertheless have no bearing on the point at issue. For instance, on the subject of the marriage of the Lamb, [Rev. xix, 7; xxi, 9, 10,] it has been inferred from the expressions of Paul, [Eph. v, 23; 2 Cor. xi, 2,] and Jer. xxxi, 32, &c., that the church was the bride; but we find upon examination that these expressions have no bearing upon the specific event called the marriage of the Lamb. So with the New Birth: there are certain expressions which would seem at first to go far towards determining what it is, but which, nevertheless, are not relevant to the question. For instance, we are many times called, children, sons, and are said to be begotten, and born, even, when these expressions are used only to express certain states and relations, and do not result from any idea of birth. We find the expressions, children of promise, [Gal. iv, 28,] children of wrath, [Eph. ii, 3,] followers of God as dear children, [Eph. v, 1,] children of light, [verse 8,] children of this world, [Luke xvi, 8, xx, 34,] children of disobedience; [Eph. v, 6,] and we are told that God dealeth with us as with sons, [Heb. xii, 7,] that he will on certain conditions call us sons and daughters; [2 Cor. vi, 18,] and Paul tells his Corinthian brethren, that he has begotten them through the gospel; [1 Cor. iv, 15,] but we cannot suppose that our Lord has reference to any of these things when he says, Ye must be born again, or from above.

What then is the birth of the Spirit? We turn to our Lord's instruction to Nicodemus. John iii. When told that he must be born again, Nicodemus evidently did not understand the nature of the birth brought to view; for he at once asks, How can a man be born when he is old? Under the symbol of a birth, our Saviour wishes to impress upon his mind a great truth; he therefore proceeds to explain the nature of the change, which he denominates a birth, which is necessary to fit men for an entrance into the kingdom of God, and mentions some of the characteristics which will belong to those who have passed it. As

the idea of a natural birth is at once suggested, we may reasonably expect that there is a certain analogy between that event, by which we are introduced into the present life, and that change which our Lord tells us is necessary to introduce us into the kingdom of God. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit, is Spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Verses 5, 6, 8.

Several important facts are here settled; namely, that as the result of a natural birth is an earthly body, a body of flesh, so the result of the birth of the Spirit, is a spiritual body; for it is of the body, the person, that the Saviour speaks, and not of the inward affections and disposition. Again, we learn that every one that is born of the Spirit, is like the wind, unseen and unheard in his movements. Here is a point which all should mark well, it does not say that so is the Spirit of God in its operations, as some would have the passage read, but so is every one that is born of the Spirit.

(To be Continued.)

### WESTERN TOUR.

IN our last under this heading, Dec. 15th, we stated that we were at Green Vale, Ills., blocked up by snow drifts, but designed to journey onward to Wawkon, Iowa, as soon as practicable. On our way we had interesting seasons, introducing our views at all the hotels where we stopped, and were invited by the several landlords to give lectures in their villages. As our time would not permit us to then accept of their invitations, we gave them from our scanty assortment of tracts, and passed on, much regretting that we could not furnish each hotel with a good assortment of tracts, for the benefit of travelers, as well as landlords and their families. Much will yet be accomplished in this way.

Our mission to Wawkon was to visit brethren and sisters who have moved from Me., Mass., Vt., and N. Y., about thirty in number. The names of Andrews, Stevens, Butler, Lindsey, Hazeltine, Mead, Orton, Loughborough and Lamson, are familiar to the readers of the REVIEW. These with their families composed the number at Wawkon. We mention their names not only because most of them are well known, but because many of our brethren are anxious to learn their present position. We found them firm on the leading positions taken on the Third Message; but were doing very little to set the truth before others; being almost wholly occupied with the things of this life. And, by the way, this is necessarily the portion of those who move to the West to make farms with little means. They were generally rejecting the testimony to the Laodiceans, which would be calculated to separate them in feeling and interest from the body of the brethren. In this state of things we could not expect to be received by all these friends as affectionately as formerly; yet we were received and cared for with Christian courtesy.

Sabbath, the 27th ult., we spoke to them on the subject of the churches. Brn. Hart and Everts followed with remarks on the subject. Several brethren and sisters received the testimony to the Laodiceans as applying to the remnant. Others wished to hear the strength of argument against the position taken, so on First-day, the other side of the question was presented. This led to a most thorough and critical investigation of the subject, which was conducted in a most christian manner to the profit of all. It is at such times that the pure coin of truth is made to shine out the most precious and bright.

We were sad to find most of those brethren laboring under a mistake, supposing that we rashly moved the REVIEW Office to Battle Creek. On Second-day a meeting was called, when we had the opportunity

of reading our past statements in the REVIEW, that in consequence of ill health, we should leave the Office, (which was the property of the church,) and could no longer bear up under the cares and responsible duties of the Office. We read before this meeting our urgent calls on the church to establish the Office on a proper basis. We also proved that we stated before the friends of the cause in Vt., (the same statement we had made before a conference held in Mich.,) that we should leave the Office, and should never move it from Rochester, if the type was sold to pay storage, and that it was a Committee, chosen at a conference in Mich. that moved the Office, and that the doings of this local conference were sanctioned by the general conference held at Battle Creek, Nov. 1855. After this privilege of making our defense, the brethren were unanimous in freeing us from blame; that as we had given timely warning to the friends of the cause of our intentions to leave the Office, and had suggested that the Office would be moved from Rochester; it was then the duty of those who were opposed to the Office being moved, to speak, and to act, and as they were then silent on the subject, they should still remain silent. This we could but regard as just, and was all we could ask.

The tender spirit of confession and forgiveness was mutually cherished by all. It was a pleasure to confess past errors. We felt to heartily join in this work, and shared the blessing. And while others confessed and asked forgiveness, we could say from the deepest feelings, that the past was more than healed. God's holy Spirit touched all our hearts. And how strong was the union then felt between hearts broken and subdued by the grace of God.

At an evening meeting, an unusual spirit of prayer was rolled upon several brethren, who prayed most fervently for the Lord to pour out his Spirit, and work in our midst. These cries, indited by the holy Spirit, were answered in a wonderful manner. The Spirit rested upon us, especially upon two of our number who were slain by its power. And these words were spoken with great power, under the influence of the Holy Ghost, "Return unto me, and I will return unto you, saith the Lord, and will heal all your backslidings." Precious words were these, full of hope and consolation to the erring and desponding. Brethren and sisters began heartily to confess the truthfulness of the message we had brought them, and their lack of consecration. And as they talked, and broke away from the spell that bound them, the Spirit of God filled the place. Some who had been almost silent for months, shouted the high praises of God. The words, "Glory," and "Hallelujah," seemed to fall far short of expressing the exceeding joy which filled nearly every heart. Those personally acquainted with Bro. and Sr. Loughborough will be happy to learn that the Spirit of God wonderfully attended Sr. L.'s testimony as she confessed her past lack of consecration, and gave herself anew to the Lord, and could say to her husband, Go forth in the name of the Lord to do his work. The Lord gave her a strong spirit of labor for others. It was remarked that it would not seem so wonderful for God to send angels to address us as some newly consecrated ones talked under the influence of the holy Spirit, for we should expect much of angels; but that so great a change should be wrought so soon was far beyond our expectations. Should we undertake to give a full description of the triumphant meetings at Wawkon, we should fall far short of doing justice to the subject. We close our remarks by adding that these meetings were the most powerful we had witnessed for years, and, in many respects the most wonderful we ever witnessed.

We parted with our dear friends in tears, feeling the sweetest union with them, and grateful to the Lord for his merciful dealings to his erring children. We felt that the increase of light and evidence that we were living in the last of the seven periods of the church of Christ was ten fold, and that we were al-

ready many times paid for facing the prairie winds and storms on our long and tedious journey to Northern Iowa. Bro. Loughborough returned with us to Illinois, and joins Brn. Everts and Hart in their labors in the West. J. W.

#### THE SEVENTH SEAL.

BRO. SMITH: In *Review* of Dec. 18th. I notice remarks on the seventh seal. I view your remarks very correct and appropriate; and inasmuch as all scripture is given to perfect us, "and *thoroughly* furnish us to *all* good works," I believe that to search diligently to know every truth, especially all that have a fulfillment near the end of the world and the coming of Christ, is reasonable, duty and safe.

The seventh seal of course comes in numerical order, and the sixth opens to our vision the great day of the wrath of the Lamb, which develops the most distressing scene that mind can rest upon. It is a scene when the kings, great men, rich men, chief captains, mighty men, every bondman and every freeman will join in the most awful and distressing prayer-meeting that can be imagined. It takes place when there is no Daysman, no Intercessor, to plead for poor sinful mortals. It must be when our great High Priest has finished his unequalled work of mercy, of pleading the merits of his precious blood for poor sinners, and has laid by his priestly garments, and clothed himself with garments of vengeance, and with zeal as a cloak." Isa. lix, 16, 17.

O, truly that awful day is rolling on; yea, it hasteth greatly—it is near. Yea, this is the generation: our neighbors, our dear friends, our families, yea, my dear brethren, ourselves must witness it. What part shall we act in this awful drama? Shall we enjoy the unspeakable consolation, that the "44" consecration and faithfulness afforded when we felt that we had done all that we could by works of entire consecration to God, and solemn warnings in tears to all around? O may the Lord help us to ponder well the coming events.

What will transpire at the close of the scenes of the sixth seal? "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. viii, 1.

This short description of what transpires under the opening of the last seal, has left a field open for many conjectures. But does not the word of God afford us light on which we may rest our weary thoughts? "Silence in heaven." How stupendous the thought! Never since "the morning stars sang together, and all the sons of God shouted for joy," [Job xxxviii; 7.] have the holy angels who cry day and night, Holy! holy! holy! making all heaven's arches resound with the high praises of God, permitted silence in heaven.

But our Saviour has pointed us to a time when we may reasonably conclude that there will be silence in heaven; for he says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth the sheep from the goats." Matt. xxv, 31, 32. When this emptying heaven of all the holy angels takes place, will not there be "silence in heaven?" "About half an hour." Will it not be some seven days? for a prophetic hour is fifteen days.

My dear brethren, will not the high praises of God from the redeemed break the silence of that half hour? When they sing the songs of redeeming love, and raise such shouts of victory, as heaven never before witnessed; when saints of all ages, from righteous Abel to the last sealed saint, from the sea, from the land, shall be gathered by the great Jubilee trumpet, ascend with Jesus and the bright retinue that escorted the King of glory upon the white cloud, join in the greeting of patriarchs, prophets, holy apostles, and near and dear friends; will they not together break that silence that paved the way for an abun-

dant entrance through the pearly gates to approach the tree of life? Amen. E. EVERTS.

Round Grove, Whiteside Co., Ills., Jan. 4th, 1857.

#### "He Being Dead yet Speaketh."

The following excellent letter from the pen of Bro. Miller, to a brother, was published in the *Advent Herald* in Dec., 1844. It breathes the sweet spirit of "former days," when the Advent body was "illuminated" with the bright and cheering rays of the pure gospel of the kingdom, and were deeply imbued with its sanctifying power. We think his view of the book of James is correct. But alas! how few of James' brethren can be found among those with whom Bro. Miller once associated. Certainly, there never was a time when the admonitions and instructions found in the book of James, or the excellent advice of Bro. Miller, were more needed than at this present time. But as neither have been heeded, we can but rejoice that the good old man sleeps in Jesus. James' brethren will, however, yet be fully manifested before the second advent. The church of Christ will yet "come into the unity of the faith."

DEAR BROTHER: Yours of the 23d inst., was received yesterday, and I am now seated to answer it. The disappointment which we have experienced, in my opinion, could never have been foreseen or avoided, and we have been honest men and believed in the truth of the Bible. I have had time a few weeks past, to review the whole subject, and with all the aid of Stuart, Chase, Weeks, Bush, and the whole school of modern writers, I cannot see why we are not right. And even by taking the whole together, instead of disproving the position we have taken, as it respects prophecy, they confirm me in my views. But say you, time has shown that we are wrong. I am not so certain of that. Suppose Christ should come before this year of Jewish time should expire; then every honest man would say we were right. But if the world does stand two or even three years more, it would not in the least alter the manner of the prophecy; but would affect the time. One thing I do know, I have preached nothing but what I believed, and God's hand has been in with me, his power has been manifested in the work, and much good has been effected, for the people have read the Bible for themselves, and no one can honestly say they have been deceived by me. My advice has always been for every one to study the evidences of their faith for themselves.

Again, I can see no object that Satan could have in publishing a doctrine which his own subjects would so generally oppose. No one can possibly plead that those who have excited the mobs, or the mobs themselves who have committed violence, were obeying the example or spirit of Christ. This would be blasphemy in the highest sense. Very well; then Satan would be opposing Satan, but on the part of the Adventists, Satan would be a non-resistant. Can this be true? If it is, then I have no rule by which to judge where the Spirit of Christ may be known. To tell us that those who have headed the most violent mobs in our country were performing the will of God is an insult to common sense. Yet in no case have the nominal churches dealt with their brethren for such an offense.

It cannot be that we are deceived. That Christ will come and justify us yet, I will not doubt. Our meetings are like yours, sweet and heavenly-refreshing from the presence and Spirit of God, with no wicked to molest us; they have left us entirely. For some time in October they crowded our house day and night; but now "there is room enough;" the trap is laid for them, they appear to know that Christ will never come; they that were crying for mercy a few days since, are now scoffing and mocking us, and ridiculing each other's fears. Even some old professors are worse than the world. Have not such individuals sinned against the Holy Ghost? And when they say "peace and safety," will not sudden destruction overtake them? While the wicked were

thus expecting him, how could the Scriptures have been all fulfilled if he had come? They could not. But now they are ready for the snare, and out of their own mouths God will judge them; for they well knew they were unprepared, and the way they knew, or why so anxious for mercy? But when the danger was past, all of their preparation was over.

I feel confident that we shall see very serious times. We shall need much patience. And this peculiar grace will last us through "unto the coming of the Lord." But I will try to be patient. James v, 7-11. To whom did the Apostle address himself in his exhortation? To what age of the church? To that age where the coming of the Lord draweth nigh, and the Judge standeth at the door. Why did he caution them to be patient? Because he supposed they would be impatient to have the Lord come. Is there any sign among our nominal churches and sects, that they are impatient for Christ to come? No; evidently it is the reverse—they desire him not to come. Then, if the Judge standeth at the door, they are not James' brethren? No. Will you tell me who are James' brethren in this age? They are those who are converted from Judaism and scattered; [James i, 1-4;] they ask wisdom of God in faith, not wavering, [verses 5, 6;] the poor among them are exalted, and the rich are made low, [verses 9, 10;] they endure temptation without wavering, and after their trial are blessed with a crown of life, [verse 12;] they are begotten of God with his word of truth, and doers as well as hearers of the word, [verses 18-22;] they have forsaken creeds, and look and continue in the law of liberty. [verse 25;] they visit the afflicted and have no fellowship with the world. Verse 27.

They must not countenance nor support war, for that cometh from lust, [James iv, 1-3;] they must not have respect to the rich and despise the poor, for that is judging unrighteously, [James ii, 1-10;] they must show their faith by their works, and have no boasting where their works are not made manifest, [verses 14-26;] they must not strive to be masters or rulers of their brethren, and have but few D. D.s, or A. M.s among them, [James iii, 1-12;] they must have no envying or striving against the truth, and be possessed of that wisdom which cometh down from above, [verses 13-18;] they are to humble themselves, and speak no evil of the brethren, [James iv, 10-17;] they are to cry unto the Lord in their afflictions and persecutions, and make no resistance, [James v, 4-6;] they will stablish their hearts in faith by patience, and grieve not the brethren, [verses 7-9;] they will take the prophets for their example, and remember that the end of Job's trials from the Lord was his patience, [verses 10, 11;] they will not swear nor take any oath. Verse 12. If afflicted, they will pray, if merry, sing; if they are sick, call for the elders to pray, and if they sin, confess their faults, and if others sin, restore if possible. Verses 13-20.

And now, my brother, if you can find such a band, they are the Apostle's brethren. Say to such, "Be patient, therefore, brethren, unto the coming of the Lord. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Read this to all the holy brethren; for it is the best and only advice I can give them; and tell them I request their prayers, that I may follow the same advice; for their prayers are better to me than the world's love, and much more to be desired than a good name from those who hate my King. I ask no favors of Caesar's household, but that I may enjoy in peace my blessed hope. I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor; nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands; nor shrink, I hope, from losing it, if God in his good providence so orders. I thank God for your steadfastness in the truth, and pray him that you may endure unto the end. I remain, as ever, looking for and expecting the King in his glory soon.

WM. MILLER.

Low Hampton, Nov. 29th, 1844.

## THE BEAUTIFUL HEREAFTER.

In the beautiful hereafter  
Once again the Eden trees—  
Life's undying harmonies—  
Shall from mortal dust outbloom,  
Sunshine triumph over gloom.  
Man now treads the burning rafters  
Thrown across the burning sea—  
Hark! the angel sings to me:

"In the beautiful hereafter;  
Once again the Eden trees  
Out from God's own harmonies,  
Shall upon the earth unfold,  
Blooming through the age of gold,  
Vain is thy derisive laughter,  
Critic; can a single sneer  
Blot out Summer from the year?"

In the beautiful hereafter,  
Hark! I hear that angel-strain,  
God in man's own heart shall reign,  
Man become a Spirit pure,  
Earth in heaven's own form endure;  
Seraph hosts shall re-appear,  
Then shall bloom Love's endless year.  
[Practical Christian,

## DIVISIONS.

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. Rom. xvi, 17.

The above text has been much referred to of late, by certain persons, and applied to the Commandment-keepers, as that class which, as they say, have caused the greatest part of the divisions that now exist in the church, by teaching that the churches are fallen, and that we should leave them in order to escape the seven last plagues; and by teaching also that men must keep another day for the Sabbath; thus building up a new sect or party, and making divisions in the church. That there are divisions among the different professed churches of the land, we all know; and it shows plainly that they are not of God. I apprehend there is no such thing as the true church of Christ being divided.

Let us hear the language of Christ: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John xv, 5, 6. We learn from this that every true disciple of Christ bears the same relation to him as the living branch does to the vine. We are taught that the church is the body of Christ, and he the head of that body; consequently while we stand so intimately connected with the great Head of the church, and receive from him the engrafted word of life, we shall be able to stand in the unity of the Spirit, and bonds of peace.

The question may arise here, How do divisions seemingly get among us? Paul answers in the language of the text: it is by those who teach doctrine contrary to that which ye have learned. By this means some would be influenced by them, and go out from us, because they are not of us. The primitive disciples learned from the mouth of the prophets, Christ and the apostles, that, this same Jesus which was taken up from them into heaven, would so come in like manner as ye have seen him go into heaven. Acts i, 15. They learned that there was to be a resurrection of the body, and also its order; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thess. iv, 16, 17. They learned that death is not the "gate to endless joy," but that the living know that they shall die, and that the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Eccl. ix, 5. They learned that immortality comes alone through Jesus Christ, and that the saints receive it at the resurrection of the just. They learned that the ten Commandments which constitute the law of God, are binding upon all men, through all probationary time; for says Christ,

think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Matt. v, 17. They learned that these signs should follow them that believe, which the Saviour declares as follows: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover." Mark xvi, 17, 18.

We infer from the foregoing scriptures, that those who come among us teaching not the doctrine there inculcated, but teaching for doctrine the commandments of men, are those that cause divisions, whom the Apostle tells us to avoid.

Again the Apostle draws the line still closer when he says, If any man preach any other gospel than that ye have received, let him be accursed. Gal. i, 9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. 2 John 9, 10.

But says one, What does Christ mean when he says, Suppose ye that I am come to give peace on earth? I tell you nay; but rather division. Luke xii, 51. In Matt. x, 35, 36, he gives an explanation. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. I do not understand here that Christ makes any allusion to a division in the church, but draws the dividing line between the church and the world, between him that serves God, and him that serveth him not. The gospel of Jesus Christ is calculated to make a separation, and call out from the world a people for his name. They are to be one, perfectly united in mind and judgment.

Now I beseech you, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment. 1 Cor. i, 10. Paul here teaches his brethren how they may avoid those who would cause divisions, by being perfectly joined together in the same mind, and in the same judgment. A house divided against itself cannot stand. But union is strength, and is the great bulwark which bids defiance to all the stratagems of the enemy.

O that the church may arise from her Laodicean state, and put on strength! that she may look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Song vi, 10.

FRANCIS GOULD.

Randolph, Vt., Dec. 30th, 1856.

## COMMUNICATIONS.

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

From Bro. Kenyon.

BRO SMITH:—I feel to praise the Lord that he has opened my eyes in these last days to see where we are in the world's history. Sometimes, when thinking of these things, it seems almost an impossibility that they should come to pass in my day; but when I look at the signs of the times, my doubts are all removed and the light shines as clearly as the sun at noon-day.

When I see how the world hates and despises those that are striving to do the will of God, I think of the words of our blessed Saviour: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv, 19.

I feel like looking away from these dark things of earth, and placing my eyes on the prize which I believe lies just before us. Praise God for the blessed hope! I believe with all my heart that we soon shall see the Lord descending in all his glory. Then will all the tribes of the earth mourn when they shall see the Son of man, coming with power and great glory.

I feel willing to take my place among the humble few who keep the commandments; for I believe we

shall be exalted in due time. May God help us all to humble ourselves under his mighty hand; and we shall soon reap a rich reward if we faint not.

H. M. KENYON

Monterey, Mich.

From Bro. Meacham.

DEAR BROTHER: The question has been asked "Why dont they write"? To this I can only answer for myself; that is, "while I am coming another step-peth down before me." Still I can offer no excuse for not speaking to the scattered ones and telling them of my prospects, hopes and fears, and also offer a word of encouragement to them.

Many of the scattered flock are like us, having no teacher but the *Review*; and being alone, the communications from the dear brethren and sisters are a stimulus to encourage us to press on through trials and persecutions, until we are called away. Yes, the warm hearted letters published in the *Review* are to us like pools of water to the parched earth. And since we prize them so highly, we wonder why more of them do not write. I feel that I have neglected the brethren in not writing oftener; but much of my time has been spent in trying to present the truth at the fireside of families who are yet in darkness.

I believe the time has come that we must be zealous and repent, and heed the counsel of the True Witness, for if we "buy gold tried in the fire, white raiment that we may be clothed, and eye-salve to anoint our eyes" we may yet see the truth in a clearer and more forcible light. The time has come that we must go out and raise the cry "Babylon the great is fallen, is fallen." God works by means; and if we heed the counsel to the Laodiceans we shall receive the gifts of the Spirit, and become a peculiar people—a holy people—a people through whom God will work; for the Saviour has promised [Jno. xiv, 12] that they that believe on him shall do the works that he did. And whatsoever we shall ask in his name that he will do.

Brethren, let us have the strongest faith in God, and we shall through his power cast out devils and heal all manner of diseases. But we must cut loose from the world and be not conformed to its fashions, neither love the things that are in it, if we expect the smiles and approbation of our heavenly Father.

As for me I can say that I am trying to arise from the lukewarm state into which we have fallen; and I feel that what we have to do, we must do quickly; for soon the decree will go forth, "He that is holy let him be holy still, And he that is righteous, let him be righteous still, and he that is filthy let him be filthy still."

I would like to hear from all, whether they are determined to arise in the strength of Israel's God or be spued out as a loathsome thing.

Yours, striving to overcome.

E. O. MEACHAM

Savanna Ills.

From Bro. Jones.

BRO. SMITH: I rejoice that I was led to believe in the Third Angel's Message and the near coming of Christ; and also, that I was called out of Babylon. I am willing to have my name cast out as evil, and be called the filth and offscouring of the world. It is enough for me to know that I am owned and approved of Him who is soon to come. I want to be among those whose sins go beforehand to judgment, and there have them all blotted out.

We have certainly arrived at a solemn period in the Message. It seems to me that it is now life or death. Those that will heed the counsel of the True Witness are soon to have a great work done for them. I believe the Message is soon to go. And may the inquiry go through the camp of Israel, Am I ready for the reception of God's Spirit, which is about to be poured out upon those who bring all of their tithes into the store-house? Has not the last deep struggle come. O, brethren, let us arise in the strength of God, and put the armor on. May the Lord help us to repent, and buy gold tried in the fire, and white raiment that we may be clothed, and eye-salve that we may see.

The church here are struggling for liberty. O God remove the dark cloud. Help thy children to exercise living faith.

Yours in hope of life.

L. M. JONES.

Monterey, Mich. Jan. 4, 1857.

From Sr. Chamberlain.

BRO SMITH: It is now nearly a year since I commenced keeping the Sabbath of the Lord; for by searching the Scriptures I could not find truth to sustain Sunday-keeping. I now rejoice that I ever heard the Third Angel's Message; yet by observing it, I have had to leave a nominal church, and come out from the world and be separate. I do not regret it. I love the blessed hope and glorious appearing of the Saviour. I want to be one among that number that shall stand upon mount Zion, to sing the song of Moses and the Lamb. I believe the saints are soon to take the kingdom and possess it under the whole heaven.

It appears evident that the testimony to the Laodiceans applies to those who profess the Third Angel's Message. O may we one and all arouse from our drowsy slumbers, and buy gold tried in the fire, white raiment that we may be clothed, and anoint our eyes with eye-salve that we may see, and consecrate ourselves wholly to the Lord and his service, that we may be prepared when he shall come, to say Lo, this is our God, we have waited for him.

Yours in hope of eternal life.

HELEN CHAMBERLAIN.

Abington, Ct.

From Bro. Lawton.

DEAR BRETHREN AND SISTERS: I rejoice that we have watchmen upon the walls who shun not to declare the whole truth. We are praying God to show us our duty, and when he does so through his servants, we will not draw back. No: we will take heed and thank God that we may have eternal life at the expense of all things. I am aware that some (even who profess present truth) will feel that these are hard sayings, and who can bear them. They look back upon the time when they enjoyed the favor of God without the sacrifice of all their temporal possessions. Paul also was alive without the law once, but when the commandment came, sin revived and he died. So we also after knowing our duty.

I have never been able to reconcile this withholding our means from the cause. If the Message is true, of what use can our goods possibly be a little hence? On the contrary they will be a witness against us. If by the dispersion of our goods we can get the light before one poor soul who would embrace it, and be saved by it, we should be amply compensated for the sacrifice of our entire estate, be it never so great. A little from this we shall receive the blessing of those ready to perish, (saved through our means,) or the reproaches of those lost by our withholding.

Dear brethren, let us awake and arise and put on the whole armor. Let us not, when appealed to for our means, follow the example of the rich young man in the gospel, who went away sorrowful. Will ye also go away?

There is no harmony in professing this Message and withholding our means from the suffering cause. Not that we should scatter indiscriminately, but judiciously. Our Lord is coming! and may God grant that we may not be found holding on to our goods until they can be of no other use than a witness against us.

As to our lukewarmness, we need no greater evidence than the absence of the gifts. If we were all holy, humble and pure, the gifts would not be withheld.

Yours waiting for the return of our Lord from heaven.

A. P. LAWTON.

Winfield, N. Y.

From Sister Meacham.

BRO. SMITH: Having no privilege of meeting with brethren and sisters of like precious faith, and enjoying

with them a social interview, and 'sitting in heavenly places in Christ Jesus,' I would speak through the organ of the church, and let them know that I am still trying to keep all the Commandments of God and the Testimony of the Saviour. Although we meet with many cares and trials on the way, if we are faithful, he who led Israel through the wilderness into the land which flowed with milk and honey, will also lead us into that heavenly Canaan, where sorrow and sighing will flee away, and where all tears will be wiped from every eye by the kind hand of our heavenly Father.

I believe that the counsel addressed to the Laodiceans by the true Witness is the last that will ever be given to the church; and shall we not heed the warning? Or shall we let it pass unheeded by, and at last be found with foolish virgins with no oil in our vessels? Do we realize our condition? and are we willing to sacrifice all upon the altar of God, and become a poor, despised, outcast people, of whom the world will not be worthy? Shall we arise in the strength of Jehovah, and come up to the help of the Lord against the mighty, and go forth, "fair as the moon, clear as the sun, and terrible as an army with banners"? Or shall we settle down with the idea that we are "rich and increased with goods and have need of nothing," and finally be found with those who have written on their garments, "Weighed in the balance and found wanting!"

For one I feel like arising from this lukewarm state, and girding on the whole armor of God, that I may be able to stand in the evil day, and having done all to stand.

Yours striving to enter into the kingdom.

ISABEL G. MEACHAM.

Savanna, Ills., Jan. 1st, 1857.

From Sr. Laughhead.

BRO. SMITH: Being often cheered by hearing from others of like precious faith through the *Review*, I would also add my testimony in favor of the truth. I believe the Lord is giving wisdom to his servants in these last days to bring out of his store-house things new and old, that will bring all the honest hearted into one fold, and then there will be one fold and one Shepherd.

I praise the Lord for what he has done for me, in opening my eyes to see the present truth; and by his assisting grace I am determined to try to keep all his Commandments. We must be pure and holy, and endure to the end, or we shall never be permitted to enter the holy city and walk the golden streets of the New Jerusalem. I feel daily to consecrate myself anew to the Lord's service, and strive with all the power he has given me to overcome.

Dear brethren and sisters, we have everything to encourage us to be faithful.

Your sister in hope of eternal life.

JANE LAUGHHEAD.

Abba, Pa.

From Sister Brown.

BRO. SMITH: Upon mature reflection, I greatly realize the blessings which have been, and are still being, conferred on me by the Lord, and those who send me the *Review*, which brings good news, and glad tidings from a far country. With pleasure do I peruse it, especially that portion of it which treats on keeping the heart, as I am deprived of the privilege of meeting with those who worship God in spirit and in truth. I often think that were I so situated that I could mingle my prayers and praises with those who revere the name of God, and worship the Creator more than the creature, I should rejoice with joy unspeakable.

A number of years ago I united myself with the Seventh-day Baptists, and thought them the favored people of God, and still think many of them are, but the majority I think have greatly departed from the true and living faith of the gospel. I remained with them several years, till, being constrained, as I thought, by the Spirit of God to leave, I accordingly did so, and am now trying to seek for a people who will labor with apostolic faith, willing that God

should work in a miraculous manner, or by the smallest means.

I need wisdom from on high to direct me in the right way, while living in this sin-polluted world, while one on the right hand and another on the left are falling away, discarding the truths of the Bible, and calling them a fiction; and those too whom I once thought to be the salt of the earth, I tremble in view of the result. How much longer will the Lord suffer his creatures to violate his laws, and trample them under their feet, and set at naught his counsels? Soon the time will come when he will say to them, Vengeance is mine, I will repay; and that in language too plain not to be understood. O solemn thought! to rush into the presence of a great and holy God guilty and condemned! 'Tis enough to arouse the hardest heart.

I hope the Advent band will continue to cry aloud and spare not. Lift up your voices like a trumpet, and show the people their sins, till the Lord will call no longer, when probation shall be ended. And when you are bowing before the altar of the Lord, cast one prayerful thought to the Father of mercies for your lonely and unworthy sister.

PHENE BROWN.

Leonardsville, N. Y.

Extracts from Letters.

Sr. B. E. Place writes from Copenhagen, N. Y.:—"Although we see ourselves in the awful condition of the Laodiceans, yet I feel to thank the Lord that there is hope in our case; but it seems to me that what we do must be done quickly. I am trying to buy gold tried in the fire, white raiment and eye-salve. I think I feel, (in some degree at least,) the necessity of being zealous and repenting. O I want to fully prepare my heart, that the heavenly guest may come in and sup with me and I with him."

Bro. T. Hale writes from Hubbardston, Mass.: "I earnestly pray that I, together with all the remnant, may heed the warning of the faithful and true Witness, the beginning of the creation of God, so that when the King comes in to view the guests I may not be found without a wedding garment. It seems that the truth is rising here. Praise the Lord for his goodness, for his wonderful works to the children of men!"

Sister Melinda Slaytor writes from Tyrone, Mich.: "I feel as though I wanted to throw in my testimony in favor of the truth, though it may be in weakness. I feel that I am alone, I have no one to converse with on the subject of religion, and especially on the subject of present truth. Yet I do feel as though I wanted to be found among the faithful followers of the Lord. Although it seems to be my lot to be alone as it were, and I cannot speak of joys as some can, yet if I know my own heart I do feel that I would rather be a door-keeper in the house of the Lord, than dwell in the tents of wickedness. I feel thankful that I still have the privilege of hearing from the scattered flock through the *Review*."

Bro. and Sr. Rathbun write from Westerly, R. I.: "Notwithstanding the darkness that covers the earth at the present day, the Lord has a little remnant who are enabled by the plain light of revelation, to see that they have not followed cunningly devised fables, when they have received and made known the testimony concerning the power and coming of our Lord Jesus Christ, but are expecting soon to be eye-witnesses of his glory. This blessed expectation is ours; and therefore the *Review* is a welcome visitor under our roof.

"We would say to all the dear saints, Be strong in the Lord, and in the power of his might; for our Deliverer is at hand. Yea, now is our salvation nearer than when we believed. Let us therefore see to it that we have our loins girded about with truth, and our lamps trimmed and burning, that when our Lord shall appear, we may appear with him in glory."

## THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, JAN. 15, 1857.

## Book Fund.

ABOUT \$200 of the pledges for the Book Fund remain unpaid. Perhaps the friends have forgotten that their pledges were all to be paid before the first of December, 1856. It is hoped that all who can pay their pledges conveniently, will do so immediately.

## Letter from Bro. Bates.

BRO. SMITH: Since I returned from Manlius, Dec. 11th, the way has been opening in various places in Allegan Co. I have been holding protracted meetings in the district school houses in the towns of Watson, North Trowbridge, Monterey, and Hopkins.

In the first named place Bro. Cornell preached four evenings and then left for Battle Creek. We followed and gave six more discourses. The enemy was much troubled, and measures were taken by some to annoy and confuse the meetings; but the greater portion of our hearers were anxious to hear, and hence order was restored, and continued to the close. Several acknowledged our position, and some have united and held meetings on the Sabbath since we left. We have appointed to meet with them again the coming Sabbath.

Our meetings in Hopkins commenced on First-day, Dec. 28th, and closed Jan. 1st. Some became deeply interested, and wished to hear further. We made another appointment to meet them at their school-house the next First-day, and evening, Jan. 11th, when we hope the anxious ones will become decided for God and his last Message. There are two ministers in the vicinity. The people were anxious they should hear respecting our position. We visited them, and endeavored to interest them to hear. The Methodist elder decided that our position was without foundation in the Bible; therefore he should not attend. Eld. Wheeler, of the order of Disciples, came two evenings. The last evening he occupied nearly an hour in making statements, and disproving our position respecting the date of the Popes' commencing their reign, and that the seventh-day Sabbath was not binding; and further, that the ceremonial law was blended with the moral law, hence it was not of that importance under the gospel as had been shown. As it was too late in the evening to reply to his statements satisfactorily, I invited him to make his selection and give his views on the Sabbath, or law, or both, if he pleased, the next evening, and I would reply, then the people could judge where the errors lie. He replied that he was subject to his people, and should not accept my offer. One of our brethren who was present heard him afterwards say to his friends that it was of no use to try; for it was most likely the man was posted up on these subjects.

On account of a severe snow-storm we were able to hold but one meeting at North Trowbridge at our first appointment. Day before yesterday (First-day) we renewed our former appointment, and gave three discourses. Some were stirred up to inquire, and say they will examine this subject. There are new places where many of the people never heard a discourse on the coming of the Lord, or the Bible Sabbath, before. I believe that God has some jewels among them.

Dec. 27th, it being the Sabbath, we were privileged to meet with the church at Monterey, and attend to the ordinances of the Lord. This was a time of refreshing from the presence of the Lord. A portion of the testimony of Jesus respecting the duty of the scattered flock while he is at the wedding, [Luke xii.] was set before them; showing the necessity of obedience in this matter, that all the tithes be brought into the store-house, and all we have laid on the altar of God, that the promised blessings may come and fit his people to carry out and finish the last Message of mercy before the dreadful day of his wrath shall come.

The last Sabbath we met with the church in South Trowbridge, at Bro. Curtis' house. Here too the Lord refreshed his people greatly. It was truly a season to be remembered. Praise the name of the Lord! Every one in the meeting seemed desirous to take new ground, and leave forever the lukewarm state of the church, and have the gold, and eye-salve, and let the Saviour into their hearts, that they may overcome and sit down with him upon his throne. The Lord help the scattered flock, one and all, to leave the things that are behind and go forward for the promised blessing, and stand on mount Zion with the Lamb.

We commence meetings here in the west part of the town of Otsego this evening, and continue until called to fill our appointments in Watson and Hopkins. We have a call out towards Grand Rapids, and think of going to Waverly, if the Lord will. We see no stopping place in this last Message of mercy. May the Lord raise up more laborers to hunt up souls for the everlasting kingdom. The truth shines clearer and clearer as we near the shore and high land that never sinks.

JOSEPH BATES.

West Otsego, Mich., Jan. 6th, 1857.

## 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 Bro. 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.

## Next Sabbath.

We decide to meet with the Brethren at Battle Creek next Sabbath, Jan. 17th. It is hoped there will be a general attendance of the Brethren near Battle Creek. There will be room enough in the "House of Prayer," and at the houses of the Brethren, for all who come from a distance to meet with us. Meetings commence at 10 o'clock A. M. and 1 P. M.

JAMES WHITE.

As the Providence of God opens the way before us, we now design visiting the Churches in the different States.

JAMES WHITE.

## Business Items.

Thos. Brown:—The book was sent.

B. Graham:—The P. O. address of A. Graham is Mapleton, Blue Earth Co., Min. Ter.

Books Sent.—P. Scarborough, H. W. Kellogg, Chas. O. Taylor, Sophronia Peckham, J. W. Raymond, Geo. S. West.

## Receipts.

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

FOR REVIEW AND HERALD.

H. S. Lay (for V. V. Jones) \$0.50, x.10. P. Luke 0.25, ix.22. A. Preston 0.25, ix.22. E. Andrews 2.00, x.1. T. Pooler 0.25, ix.22. J. P. Munsel 1.00, x.1. A. B. Pearsall 2.00, x.1. Mrs. S. Walker 1.00, x.11. M. F. Cook 1.00, ix.1. E. Pomeroy 1.00, xi.1. A. H. Foster 1.00, x.10. I. Ashley 1.00, ix.1. A. A. Marks (for D. M. Harper) 1.00, ix.10. B. Marks (for Eunice Clark) 1.00, x.1. J. F. Hammond 1.00, x.1. Chas. O. Taylor 1.00, x.14. Mary F. Tilden 1.00, x.12. H. Patch 1.00, xi.1. J. B. Benson 1.00, x.1. E. Goodwin 1.00, x.12. F. F. Lamoreaux 1.00, x.1. F. F. Lamoreaux (for E. Lamoreaux) 1.00, xi.12. R. Ralph 1.00, x.1. Mary A. Chamberlain 1.00, xi.1. D. Cole 1.00, ix.1. A. Belden 1.00, x.1.

FOR REVIEW TO POOR.—J. P. Munsel \$1.20. S. Patch \$1. A friend \$2. F. F. Lamoreaux \$1. Sr. O. Hewitt \$1.

FOR GERMAN TRACT.—G. Lowree \$1.

FOR BOOK FUND.—Wm. Bates \$5. H. Patch, J. Benson, each \$3. H. How \$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 devotions. 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.

*Bible Tracts Bound in Two Volumes.* These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.—Price, 50 cents each.

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

*The Sanctuary and Twenty-three Hundred Days.* by "J. N. A." This work presents a clear exposition of Daniel viii and ix, shows what the Sanctuary is, and the nature of its cleansing. Price 12½ cents.

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

*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.

*The Bible Class.* This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young.—Bound 25 cents. Paper covers, 18 cents.

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

*The Sabbath.* Containing valuable articles on 2 Cor. iii; Col. ii, 14-17, Who is our Lawgiver? The two tills of Matt. v, 18, Consistency, &c.—Price 5 cents.

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

*The Truth Found.* A Short Argument for the Sabbath, by J. H. W. This is the best condensed work on the Sabbath extant. Price 6 cents.

*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.

*The Bible Sabbath, or a careful selection from the publications of the American Sabbath Tract Society, including their History of the Sabbath.* Price 10 cts.

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

*Man not Immortal: the only Shield against the Seductions of Modern Spiritualism.* Without the great truth that man is not immortal, and that the dead know not anything, none are prepared to stand against wicked spirits in high places. We commend this work on the Immortality question, as an able discussion of the subject.—148 pp.—12 cents.

*Last Work of the True Church.*—Price 7 cents.

*Perpetuity of the Royal Law.*—Price 5 cents.

*An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment.* By this work is shown the unconscious state of the dead, and the final destiny of the wicked. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met. Price 18 cents.

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

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

A condensed edition of 32 pp., 5 cents.

*History of the Sabbath.*—Price 5 cents.

*The 2300 Days and Sanctuary by "U. S."*—Price 5 cents

*The Celestial Railroad.*—Price 5 cents.

*Christian Experience and Views.*—Price 6 cents.

*Supplement to Experience and Views.*—Price 6 cents.

## POEMS.

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

*Time and Prophecy.* This work is a poetic comparison of the events of time with the sure word of Prophecy.—Price 20 cents. In paper covers, 12½ cents.

*A Word for the Sabbath.* This work is an exposure of false theories in regard to the Sabbath.—Price 5 cents.

Liberal discount on these works where \$5 worth is taken.

Address URIAH SMITH, Battle Creek, Mich.