

Advent Review,

AND SABBATH HERALD.

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

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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.

TAKE NO THOUGHT FOR TO-MORROW.

Poor heart! why clog thyself
With weights thou need'st not bear?
Enjoy for every passing day
Is its own load of care.

Why be in haste to pay
A debt before 'tis due?
So soon life's sorrows come, why run
To catch their distant view?

O! let to-morrow's woe
In wise concealment rest.
Do not her frightful image trace,
And wear it on thy breast.

Enjoy, endure and do,
From vain forebodings free;
And make life's bitterest moments yield
Their lingering sweets to thee.

[Independent.]

AN EXHORTATION TO CHRISTIAN PERFECTION.

WHOEVER hath read the foregoing chapters with attention, is, I hope, sufficiently instructed in the knowledge of *Christian perfection*. He hath seen that it requireth us to devote ourselves wholly unto God, to make the ends and designs of religion the ends and designs of our actions; that it called us to be born again of God, to live by the light of his Holy Spirit, to renounce the world, and all worldly tempers; to practice a constant universal self-denial; to make daily war with the corruption and disorder of our nature; to prepare ourselves for divine grace, by a purity and holiness of conversation; to avoid all pleasures and cares which grieve the Holy Spirit, and separate him from us; to live in a daily constant state of prayer and devotion; and as the crown of all, to imitate the life and spirit of the holy Jesus.

It now only remains, that I exhort the reader to labor after this Christian perfection. Was I to exhort any one to the study of poetry or eloquence, to labor to be rich and great, or to spend his time in mathematics, or other learning, I could only produce such reasons as are fit to delude the vanity of men, who are ready to be taken with any appearance of excellence. For if the same person was to ask me, what it signifies to be a poet or eloquent, what advantage it would be to him to be a great mathematician, or a great statesman, I must be forced to answer, that these things would signify just as much to him as they now signify to those poets, orators, mathematicians, and statesmen, whose bodies have been a long while lost among common dust. For if a man will be so thoughtful and inquisitive as to put the question to every human enjoyment, and ask what real good it would bring along with it, he would soon find that every success amongst the things

of this life leaves us just in the same state of want and emptiness in which it found us. If a man asks why he should labor to be the first mathematician, orator, or statesman, the answer is easily given, because of the fame and honor of such a distinction; but if he was to ask again why he should thirst after fame and honor, or what good they would do him, he must stay long enough for an answer. For when we are at the top of all human attainments, we are still at the bottom of all human misery, and have no farther advancement towards true happiness than those whom we see in the want of all these excellences. Whether a man die before he has written poems, compiled histories, or raised an estate, signifies no more than whether he died an hundred, or a thousand years ago.

On the contrary, when any one is exhorted to labor after Christian perfection, if he then asks what good it will do him, the answer is ready, that it would do him a good which eternity only can measure; that it will deliver him from a state of vanity and misery; that it will raise him from the poor enjoyments of an animal life; that it will give him a glorious body, carry him in spite of death and the grave to live with God, be glorious among angels and heavenly beings, and be full of an infinite happiness to all eternity. If therefore we could but make men so reasonable as to make the shortest inquiry into the nature of things, we should have no occasion to exhort them to strive after Christian perfection. Two questions we see put an end to all the vain projects and designs of human life; they are all so empty and useless to our happiness, that they cannot stand the trial of a second question. And on the other hand, it is but asking, whether Christian perfection tends to make us have no other care. One single thought upon the eternal happiness that it leads to, is sufficient to make all people saints.

This shows us how inexcusable all Christians are who are devoted to the things of this life; it is not because they want fine parts, or are unable to make deep reflections; but it is because they reject the first principles of common sense; they will not so much as ask what those things are which they are laboring after. Did they but use that much reason we need not desire them to be wiser, in order to seek only eternal happiness. As a shadow at the first trial of the hand appears to have no substance; so all human enjoyments sink away into nothing, at the first approach of a serious thought. We must not therefore complain of the weakness and ignorance of our nature, or the deceitful appearances of worldly enjoyments, because the lowest degree of reason, if listened to, is sufficient to discover the cheat. If you will, you may blindly do what the rest of the world are doing, you may follow the cry, and run yourself out of breath for you know not what. But if you will but show so much sense as to ask why you should take such a chase, you will need no deeper a reflection than this, to make you leave the broad way, and let the wise and learned, the rich and great, be mad by themselves. Thus much common sense will turn your eyes towards God, will separate you from all the appearances of worldly felicity, and fill you with one only ambition after eternal happiness.

When Pyrrhus, king of Epirus, told Cineas what great conquests he intended to make, and how many nations he would subdue; Cineas asked him what he would do when all this was done: he answered, we will then live at ease, and enjoy ourselves and our friends. Cineas replied to this purpose: Why

then, sir, do we not now live at ease, and enjoy ourselves? If ease and quiet be the utmost of our views and designs, why do we run away from it at present? What occasion for all these battles and expeditions all over the world?

The moral of this story is very extensive, and carries a lesson of instruction to much the greatest part of the Christian world.

When a Christian is eager after the distinctions of this life, proposing some mighty heights to which he will raise himself, either in riches, learning, or power; if one was to ask him what he will do when he has obtained them, I suppose his answer would be, that he would then retire, and devote himself to holiness and piety. May we not here justly say with Cineas, if piety and holiness is the chief end of man, if these are your last proposal, the upshot of all your labors, why do you not enter upon happiness at present? Why all this wandering out of your way? Why must you go so far about? For to devote yourself to the world, though it is your last proposal to retire from it to holiness and piety, is like Pyrrhus' seeking of battles, when he proposed to live in ease and pleasure with his friends. I believe there are very few Christians, who have it not in their heads at least to be some time or other holy and virtuous, and readily own, that he is the happy man that dies truly humble, holy, and heavenly-minded. Now this opinion, which all people are possessed of, makes the projects and designs of life more mad and frantic than the battles of Pyrrhus. For one may not only say to such people, why do you neglect the present happiness of these virtues; but one must farther add, why are you engaged in ways of life that are quite the contrary to them? You want to be rich and great; is it that riches and greatness may make you more meek and humble, and heavenly-minded? Do you aspire after the distinctions of honor, that you may more truly feel the misery and meanness of your nature, and be made more lowly in your own eyes? Do you plunge yourself into worldly cares, your passions fix upon variety of objects, that you may love God with all your heart, and raise your affections to things above? You acknowledge humility to be essential to salvation, you make it the chief care of your life to run away from it, to raise yourself in the show and figure of the world? Is not this fighting Pyrrhus' battles? Nay, is it not a much more egregious folly? For you own, that you cannot be saved without true humility, a real lowliness of temper, and yet are doing all you can to keep it out of your heart. What is there in the conduct of the maddest hero that can equal this folly?

Suppose that strict sobriety was the sole end of man, the necessary condition of happiness, what would you think of those people who, knowing and believing this to be true, should yet spend their time in getting quantities of all sorts of the strongest liquors? What would you think if you saw them constantly enlarging their cellars, filling every room with drams, and contending who should have the largest quantities of the strongest liquors? Now this is the folly and madness of the lives of Christians; they are as wise and reasonable, as they are who are always providing strong liquors in order to be strictly sober. For all the enjoyments of human life, which Christians so aspire after, whether of riches, greatness, honors, and pleasures, are as much the dangers and temptations of a Christian, as strong and pleasant liquors are the dangers and temptations of a man that is to drink only water. Now if

you was to ask such a man, why he is continually increasing his stock of liquors, when he is to abstain from them all, and only drink water; he can give you as good a reason as those Christians who spare no pains to acquire riches, greatness, and pleasures, at the same time that their salvation depends upon their renouncing them all, upon their heavenly-mindedness, great humility, and constant self-denial.

But it may be, you are not devoted to these things; you have a greater soul than to be taken with riches, equipage, or the pageantry of state; you are deeply engaged in learning and sciences.

You, it may be, are squaring the circle, or settling the distances of the stars, or busy in the study of exotic plants.

You, it may be, are comparing the ancient languages, have made deep discoveries in the change of letters, and perhaps know how to write an inscription in as obscure characters as if you had lived above two thousand years ago. Or, perhaps, you are meditating upon the heathen theology, collecting the history of their gods and goddesses; or you are scanning some ancient Greek or Roman poet, and making an exact collection of their scattered remains, scraps of sentences, and broken words.

You are not exposing your life in the field like a mad Alexander or Caesar, but you are again and again fighting over all their battles in your study; you are collecting the names of their generals, the number of their troops, the manner of their arms, and can give the world a more exact account of the times, places, and circumstances of their battles, than has yet been seen.

You will perhaps ask, whether this be not a very commendable inquiry? An excellent use of our time and parts? Whether people may not be very reasonably exhorted to these kind of studies? It may be answered, that all inquiries (however learned they are reckoned) which do not improve the mind in some useful knowledge, that do not make us wise in religious wisdom, are to be reckoned amongst our greatest vanities and follies. All speculations that will not stand this trial are to be looked upon as the wanderings and impertinences of a disordered understanding.

It is strange want of thought to imagine that an inquiry is ever the better, because it is taken up in Greek and Latin. Why is it not as wise and reasonable for a scholar to dwell in the kitchen, and converse with cooks, as to go into his study to meditate upon the Roman art of cookery, and learn their variety of sauces?

A grave doctor in divinity would perhaps think his time very ill employed, that he was acting below his character, if he was to be an amanuensis to some modern poet. Why then does he think it suitable with the weight of his calling to have been a drudge to some ancient poet, counting his syllables for several years, only to help the world to read what some irreligious, wanton, or epicurean poet has written?

It is certainly a much more reasonable employment to be making clothes, than to spend one's time in reading or writing upon the Grecian or Roman garments.

If you can show me a learning that makes man truly sensible of his duty, that fills the mind with true light, that reforms the heart, that disposes it right towards God, that makes us more reasonable in all our actions, that inspires us with fortitude, humility, devotion, and contempt of the world, that gives us right notions of the greatness of religion, the sanctity of morality, the littleness of every thing but God, the vanity of our passions, and the misery and corruption of our nature; I will own myself an advocate for such learning. But to think that time is well employed because it is spent in such speculations as the vulgar cannot reach, or because they are fetched from antiquity, or found in Greek or Latin, is a folly that may be called as great as any in human life.

They who think that these inquiries are consistent with a heart entirely devoted to God, have not enough considered human nature; they would do well to consult our Saviour's rebuke of Martha. She did not seem to have wandered far from her proper business; she was not busy in the history of housewifery, or inquiring into the original of the distaff;

she was only taken up with her present affairs, and cumbered about much serving: but our blessed Saviour said unto her, Martha, Martha, thou art careful and troubled about many things. But one thing is needful.

Now if scholars and divines can show that they only apply to such studies as are serviceable to the one thing needful; if they are busy in a philosophy and learning that has a necessary connection with the devotion of the heart to God: such learning becomes the followers of Christ. But if they trifle in Greek and Latin, and only assist other people to follow them in the same impertinence, such learning may be reckoned amongst the corruptions of the age. For all the arguments against pride, covetousness and vanity, are as good arguments against such learning; it being the same irreligion to be devoted to any false learning, as to be devoted to any other false good.

A satisfaction in any vain ornaments of the body whether of clothes or paint, is no greater a mistake than a satisfaction in the vain accomplishments of the mind.

A man that is eager and laborious in the search and study of that which does him no good, is the same poor little soul as the miser that is happy in his bags that are laid by in the dust. A ridiculous application of our money, time, and understanding, is the same fault, whether it be found amongst the finery of fops, the boards of misers, or the trinkets of virtuosos. It is the same false turn of mind, the same mistake of the use of things, the same ignorance of the state of man, and the same offense against religion.

When we see a man brooding over bags of wealth, and laboring to die rich, we do not only accuse him of a poor littleness of mind, but we charge him with great guilt, we do not allow such an one to be in a state of religion. Let us therefore suppose, that this covetous man was, on a sudden, changed into another temper, that he was grown polite and curious, that he was fond and eager after the most useless things, if they were but ancient or scarce; let us suppose that he is now as greedy of original paintings as he was before of money; that he will give more for a dog's head, or a snuff of a candle by a good hand, than ever he gave in charity all his life; is he a wiser man, or a better Christian, than he was before? Has he more overcome the world, or is he more devoted to God, than when his soul was locked up with his money? Alas! his heart is in the same false satisfaction, he is in the same state of ignorance, is as far from the true good, as much separated from God, as he whose soul is cleaving to the dust; he lives in the same vanity, and must die in the same misery, as he that lives and dies in foppery or covetousness.

Here therefore I place my first argument for Christian perfection; I exhort thee to labor after it, because there is no choice of any thing else for thee to labor after; there is nothing else that the reason of man can exhort thee to. The whole world has nothing to offer thee in its stead; choose what other way thou wilt, thou hast chosen nothing but vanity and misery; for all the different ways of the world, are only different ways of deluding thyself this only excels that, as one vanity can excel another. If thou wilt make thyself more happy than those who pursue their own destruction, if thou wilt show thyself wiser than fops, more reasonable than sordid misers, thou must pursue that happiness, and study that wisdom which leads to God; for every other pursuit, every other way of life, however polite or plausible in the opinions of the world, has a folly and stupidity in it, that is equal to the folly and stupidity of fops and misers.

For a while shut thine eyes, and think of the silliest creature in human life; imagine to thyself something that thou thinkest the most poor and vain in the way of the world. Now thou art thyself that poor and vain creature, unless thou art devoted to God, and laboring after Christian perfection: unless this he thy difference from the world, thou canst not think of any creature more silly than thyself. For it is not any post, or condition, or figure in life, that makes one man wiser or better than another; if thou art a proud scholar, a worldly priest, an indecent philosopher, a crafty politician,

an ambitious statesman, thy imagination cannot invent a way of life that has more of vanity or folly than thine own.

Every one has wisdom enough to see, what variety of fools and madmen there are in the world.

Now perhaps we cannot do better, than to find out the true reason of the folly and madness of any sort of life. Ask thyself therefore wherein consists the folly of any sort of life, which is most condemned in thy judgment.

Is a drunken fox-hunter leading a foolish life? Wherein consists the folly of it? Is it because he is not getting money upon the exchange? Or because he is not wrangling at the bar? Or not waiting at court? No, the folly of it consists in this, that he is not living like a reasonable Christian; that he is not acting like a being, that is born again of God, that has a salvation to work out with fear and trembling; that he is throwing away his time amongst dogs, and noise, and intemperance, which he should devote to watching and prayer, and the improvement of his soul in all holy tempers. Now if this is the folly (as it most certainly is) of an intemperate fox-hunter, it shows us an equal folly in every other way of life, where the same great ends of living are neglected. Though we are shining at the bar, making a figure at court, great at the exchange, or famous in the schools of philosophy, we are yet the same despicable creatures as the intemperate fox-hunter, if these states of life keep us as far from the improvements of holiness, and heavenly affections. There is nothing greater in any way of life than fox-hunting, it is all the same folly, unless religion be the beginning and ending, the rule and measure of it all. For it is as noble a wisdom, and shows as great a soul, to die less holy and heavenly for the sake of hunting and noise, as for the sake of any thing that the world can give us.

If we will judge and condemn things by our tempers and fancies, we may think some ways of life mighty wise, and others mighty foolish; we may think it glorious to be pursuing methods of fame and wealth, and foolish to be killing foxes; but if we will let reason and religion show us the folly and wisdom of things, we shall easily see that all ways of life are equally little and foolish, but those that perfect and exalt our souls in holiness.

No one therefore can complain of want of understanding in the conduct of his life, for a small share of sense is sufficient to condemn some degrees of vanity, which we see in the world; every one is able and ready to do it. And if we are but able to condemn the vainest sort of life upon true reasons, the same reasons will serve to show, that all sorts of life are equally vain, but the one life of religion. Thou hast therefore, as I observed before, no choice of any thing to labor after instead of Christian perfection; if thou canst be content to be the poorest, vainest, miserablest thing upon earth, thou mayest neglect Christian perfection. But if thou seest any thing in human life that thou abhorrest and despisest; if there be any person that lives so, as thou shouldst fear to live, thou must turn thy heart to God, thou must labor after Christian perfection; for there is nothing in nature but this, that can set thee above the vainest, proudest, and most miserable of human creatures. Thou art every thing that thou canst abhor and despise, every thing that thou canst fear, thou art full of every folly that thy mind can imagine, unless thou art all devoted to God.

Secondly, another argument for Christian perfection shall be taken from the necessity of it.

I have all along shown that Christian perfection consists in the right performance of our necessary duties; that it implies such holy tempers, as constitute that common piety, which is necessary to salvation; and consequently it is such a piety as is equally necessary to be attained by all people. But besides this, we are to consider, that God only knows what abatements of holiness he will accept; and therefore we can have no security of our salvation but by doing our utmost to deserve it.

There are different degrees of holiness, which it may please God to reward; but we cannot state these different degrees ourselves; but must all labor to be as eminent as we can, and then our different improvements must be left to God. We have nothing to trust to, but the sincerity of our endeavors;

and our endeavors may well be thought to want sincerity, unless they are endeavors after the utmost perfection. As soon as we stop at any degrees of goodness, we put an end to our goodness, which is only valuable, by having all the degrees that we can add to it. Our highest improvement is a state of great imperfection, but will be accepted by God, because it is our highest improvement. But any other state of life, where we are not doing all that we can to purify and perfect our souls, is a state that can give us no comfort or satisfaction; because so far as we are wanting in any ways of piety that are in our power; so far as we are defective in any holy tempers, of which we are capable; so far we make our very salvation uncertain. For no one can have any assurance that he pleases God, or puts himself with the terms of Christian salvation, but he who serves God with his whole heart, and with the utmost of his strength. For though the Christian religion be a covenant of mercy, for the pardon and salvation of frail and imperfect creatures; yet we cannot say that we are within the conditions of that mercy, till we do all we can in our frail and imperfect state. So that though we are not called to such a perfection, as implies a sinless state, though our imperfections will not prevent the divine mercy; yet it cannot be proved, that God has any terms of favor for those who do not labor to be as perfect as they can be.

Different attainments in piety will carry different persons to heaven; yet none of us can have any satisfaction that we are going thither, but by arriving at all that change of nature, which is in our power. It is as necessary therefore to labor after perfection, as to labor after our salvation; because we can have no satisfaction that a failure in one will not deprive us of the other. When therefore you are exhorted to Christian perfection, you must remember, that you are only exhorted to secure your salvation; you must remember also, that you have no other rule to judge of your perfection, but by the sincerity and fullness of your endeavors to arrive at it.—*Law.*

(To be Continued.)

Confessions of the Infidel Rousseau.

"I WILL confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers: with all their pomp of diction, how mean, how contemptible are they, compared with the Scripture. Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred Personage whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manner. What an affecting gracefulness in his delivery. What sublimity in his maxims. What profound wisdom in his discourses. What presence of mind, what subtilty, what truth in his replies. How great the command over his passions. Where is the man, where the philosopher, who could so live, and so die, without weakness, and without ostentation?"

"When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance was so striking that all the fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophroniscus to the Son of Mary. What an infinite disproportion there is between them. Socrates, dying without pain or ignominy, easily supported his character to the last: if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others however had before put them in practice. He had only to say, therefore, what they had done, and to reduce their examples to precepts. Aristides had been just, before Socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue, Greece abounded in virtuous men.

"But where could Jesus learn, among his competitors, that pure and sublime morality of which he only hath given us both precept and example? The greatest wisdom was made known among the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people upon earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for: that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates in receiving the poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in fact only shifts the difficulty, without obviating it: it is more inconceivable that a number of persons should agree to write such a history, than that only one should furnish the history of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero." Treatise on Education, or Emile, b. IV. Works, vol. IX, pp. 147-151. Geneva, 1782.—*American Tract Society.*

Family Worship.

THE Christian knows the blessedness of earnest prayer. He frequently retires to his closet to spread out before his Maker those personal wants and confessions which can only be disclosed to Him. His sins and imperfections lead him to seek forgiveness and increased sanctification. His love to God kindles a desire to know more of that blessedness which springs up in the soul, holding intimate communion with its Author. Bearing the name, he wishes to possess the spirit and reflect the image of his Master. The consolation and peace which he experiences in his private devotions make these seasons a privilege and a delight. So true is this of the really renewed in heart, that we might as well expect a man dying of thirst to abstain from water placed within his reach, as the Christian from the spiritual refreshment derived from prayer. It is the life of his religion. Without it he declines, and soon becomes spiritually dead.

Prayer in the family is as well adapted to the wants of a household, as secret prayer to the individual Christian. Its necessity arises from our social nature. As we are bound together by the strong bonds of mutual wants and sympathies, it is fitting to worship God in a social manner. It is this sympathy and identity of interests which make it appropriate for the members of a church to unite in common acts of public worship. But nowhere is this sympathy so strong, or this unity of interests so real and permanent, as in the family circle. In no other circumstances will sympathy arise so spontaneously. Does prosperity crown the labors of the head of a family, all its members share the blessing with him; or does some calamity overtake him, his distress instantly pervades the household. Whatever is enjoyed or suffered, extends its influence to all within the loved circle. They rejoice and mourn, smile and weep together. And hence there is no place where the emotions of the heart have fuller and freer play; and no place where the influence of prayer is more powerfully felt. In such acts of worship, natural affection comes to the aid of religion and imparts peculiar fervency to the exercise. No more tender and impressive scene does this world furnish than where a father, as the priest of his own household, gathers his family around him, and spreading out their individual wants at a throne of grace, supplicates for them their needed blessings. It may be that death has stricken down one of their number, and with subdued and chastened feelings the burdened heart finds relief in imploring grace to bear the heavy stroke, and to profit by the solemn

event. What fervency, what unction is there in such devotions! Who that has witnessed, can forget them?

And there is no one influence that will do more to induce children to love and practice religion than that of family worship. If we wish to have their conduct conformed to the principles of the gospel, we must do more than enjoin religion upon them. We must exemplify it in our conduct. If we wish them to be truthful, we must be careful always to observe the strictest veracity. If we desire to see them upright, we must suffer nothing to tarnish the integrity of our conduct. So if we wish to train up children in the fear of the Lord, and in the habit of prayer, we must set them an example of devotion. Nothing will so surely and powerfully impress them with the importance of this duty, as being called together at stated times to take part in devout supplications to God. They can scarcely help feeling its importance when daily witnessing such diligence and fervor in this holy exercise. What parent then, desiring of the name and honored relation, will neglect to employ this most effectual means to secure the blessings of virtue and religion to his offspring? If he persists in this neglect, convinced, as he must be, of its high value, is he not guilty of great injustice toward them; and may they not with propriety accuse him of neglecting their temporal and eternal welfare? And if, because of this cruel neglect, they grow up in indifference to religion, and become vicious members of society, he must reproach himself for his remissness in duty, and feel that he is in a great degree responsible for their ruin.—*Sci.*

WHAT IS RELIGION?—Religion is not so much a single duty as a something that has to do with all duties—not a tax to be paid periodically and got rid of at other times, but a ceaseless, all-pervading, inexhaustible tribute to Him who is not only the object of religious worship, but the end of our very life and being. Piety is not for Sabbaths only, but for all days; spirituality of mind is not appropriate to one set of actions and an impertinence and intrusion with reference to others, but like the act of breathing, like the circulation of the blood, like the silent growth of the stature, a process that may be going on simultaneously with all our actions—when we are busiest as when we are idlest—in the church, in the world; in solitude, in society, in our grief and in our gladness; in our toil and in our rest; sleeping, walking; by day, by night—amid all the engagements and exigencies of life.

A CHANGE.—About a century ago, Benjamin Franklin, the Post-master-general of the American colonies by appointment of the crown, made his official inspection of the principal routes in his gig; and when holding the same office under the authority of Congress, a small folio, containing three quires of paper, lasted as his account-book for two years. Now it would require six years of incessant railroad traveling, at the rate of one hundred and twenty-five miles daily, to pass over the routes; while the post-office accounts consume every two years 3,000 of largest sized ledgers, keeping 100 clerks constantly employed in recording transactions with 30,000 contractors and others. Rev. xiii, 11.

GOD IN HISTORY.—The prayer of the patriarch, when he desired to behold the Divinity face to face, was denied; but he was able to catch a glimpse of Jehovah, after he had passed by; and so it fares with our search for him in the wrestlings of the world. It is when the hour of conflict is over, that history comes to a right understanding of the strife, and is ready to exclaim, "Lo! God is here, and we knew it not." At the foot of every page in the annals of nations may be written, "God reigns." Events as they pass away "proclaim their original;" and if you will but listen reverently, you may hear the receding centuries, as they roll into the dim distances of departed time, perpetually chanting "TE DEUM LAUDAMUS," with all the choral voices of the countless congregation of the age."—*Bancroft's History Discourses.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH. JUNE 18. 1857.

THE SEVEN LAST PLAGUES.

"And I saw another sign in heaven, great and marvellous: seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. xv, 1.

Whenever we read in the word of God of special denunciations of wrath, it is natural that we should first inquire when and upon whom they are to be executed. Such is the inquiry we now institute in reference to the plagues above mentioned. What are the seven last plagues? when are they to be poured out? and who are to experience them?

The position has been taken by many that at least six of these plagues are already in the past. From this we must dissent, being held to the belief that they are all of them yet future, from the following considerations:

1. They are denominated the seven *last* plagues; and it is said that in them is *filled up* the wrath of God. Nothing can be later than the last; and we can look for no further manifestation of judgment, than that which is brought to view under the symbol of a vial *filled up* and poured upon the earth. These plagues then are to be the last manifestations of God's displeasure against the wicked inhabitants of the earth—the last great rebuke upon sin and sinners, in which an age of abused probation, rebellion and corruption will have its close.

But it may here be said that the expression, seven last plagues, does not necessarily imply that they are yet future. They may be the last plagues and yet have their commencement far in the past, it being only necessary that they reach, in consecutive order, to the end of time, so that there may be no others beyond them. There might be force in this, were it not for the evidence we have that the time in which they are to be fulfilled cannot be thus extenuated. There are points specified for their commencement and termination. There are events marked out between which, as bounds plainly set, we can alone look for the fulfillment of the judgments under consideration. These will appear clearly defined as we proceed.

2. They cannot be poured out till the work of the sealing angel of Rev. vii, is completed; since it is evident from the first three verses of that chapter that in the four winds which are held till the servants of God are sealed, and in order that they may be sealed, are contained the seven last plagues. As therefore the judgments represented by the "four winds of the earth" cannot come till the servants of God are sealed in their foreheads, we may not look for the seven last plagues which follow in the same train, previous to that time.

3. The first part of the warning of the Third Angel [Rev. xiv, 9] to those who worship the beast or his image, whose message we have the fullest assurance is now going forth, brings to view the same scenes when it says that "they shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." If the expressions, the wine of the wrath of God, poured out without mixture, and vials in which is filled up the wrath of God, do not denote the same judgments, we mistake greatly the meaning of the language. Such is the threatening uttered by the Third Angel; and we may expect that when his message ceases, it will be executed speedily.

4. We find by looking at the fulfillment of these plagues, that the first one is poured out upon those who have the mark of the beast, and who worship his image—the identical work against which the Third Angel now warns us. This is conclusive proof that these judgments are not poured out till after this angel closes his work, and that the very class who hear his warning and reject it, are the ones to receive the first drops from the overflowing vials of God's indignation.

5. These plagues are poured out before, and just prior to the second coming of the Lord; for it is said under the sixth plague, "Behold I come as a thief," &c. Rev. xvi, 15.

6. Another, and more definite testimony as to the commencement and duration of these plagues, is found in chap. xv, 8. "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." What is the temple here introduced? Evidently that which is mentioned in chap. xi, 19, where it says, "The temple of God was opened in heaven and there was seen in his temple the ark of his testament." In other words, we have before us the heavenly Sanctuary. The testimony is then that when the seven angels with the seven golden vials receive their commission, the temple is filled with smoke from the glory of God, and no man can enter into the temple, or Sanctuary till they have fulfilled their work; there will therefore be no ministration in the heavenly Sanctuary during this time; consequently the close of the ministration of the Tabernacle above, marks the time for the commencement of the outpouring of the seven last plagues. Christ is then no longer a mediator; mercy, which has long stayed the arm of vengeance, pleads no more; the angels with the four winds no longer act under restraint; for the object for which they waited is accomplished—the servants of God are sealed. What then could be expected but that the winds should be loosed, the "storm of vengeance fall," and earth be swept with the besom of destruction?

Having now shown the chronology of these judgments, that they are just before us, in the near future, treasured up against the day of wrath, we proceed to inquire into their nature, and what will result when the solemn and fearful mandate shall go forth from the temple to the seven angels, saying, Go your ways, and pour out the vials of the wrath of God upon the earth. Here we are called to look into the "armoury of the Lord," and behold the "weapons of his indignation." Jer. i, 25. Here are brought forth the treasures of hail, which have been reserved against the time of trouble, against the day of battle and war. Job xxxviii, 22, 23.

THE VIALS AND THEIR EFFECTS.

"And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. xvi, 2. Is there any reason why we should not regard this as strictly literal? We know of none. These plagues are almost identical with those which God inflicted upon the Egyptians as he was about to deliver his people from the yoke of bondage; and the literalness of those we have never heard called in question. God is now about to crown his people with their final deliverance and redemption, and his judgments will be manifest in a manner no less literal and terrible. What the sore here threatened is we are not informed; but perhaps it may be best illustrated by a reference to Ex. ix, 8-11: "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh; and it shall become a small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast throughout all the land of Egypt," &c. Whatever the antitype of this may be, we see no reason why it will not be as literal and as real.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man, and every living soul died in the sea." Verse 3. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord

God Almighty, true and righteous are thy judgments."

In illustration of these two vials we refer to Ex. vii, 17-21: "Thus saith the Lord, in this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned into blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt."

Such is the description of the terrible judgment of this nature which has been literally experienced by men. Its repetition in these last days will be a terrible retribution for "the blood of saints." And though we can hardly conceive of the horrors of that state of things, when the pools and fountains and rivers of water shall be loathsome and stagnant blood, the justice of God will stand vindicated, and his judgments approved. Even the angels are heard exclaiming, Thou art righteous, O Lord, because thou hast judged thus; for they have shed the blood of saints and prophets. Even so, Lord God Almighty, true and righteous are thy judgments.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

It is worthy of remark that every succeeding plague tends to augment the calamity of the previous ones, and heighten the anguish of the guilty sufferers. We have now a noisome and grievous sore praying upon men, inflaming their blood, and pouring its feverish influence through their veins. In addition to this they have nothing to allay their parching thirst but putrid blood; and as if to crown all, power is given unto the sun, and he pours upon them a flood of liquid fire, and they are scorched with great heat. Here, as the record runs, their woe first finds utterance in horrid blasphemy.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

We learn from this testimony that the plagues do not at once destroy their victims; for those who were at first smitten with sores, we find still living under the fifth vial, and gnawing their tongues for pain. An illustration of this vial will be found in Ex. x, 21-23: "And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

Reader, can you conceive of a picture of more hopeless and abject misery than must result from the outpouring of these vials of unmingled wrath consecutively upon the earth! You who do not love to contemplate it in prospect, make haste to escape it in its dread reality.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was

dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

This vial will more particularly claim our attention, as it contains several points in regard to the application of which all minds have not yet been decided. The view we may take may differ from some; many it may not help; yet we shall endeavor frankly to state our convictions and the evidences that have produced them.

The sixth vial is poured out upon the great river Euphrates, and the waters thereof are dried up. Says J. Litch, "The great river Euphrates will be as literally dried up, to make way for the kings of the eastern world to come up to Jerusalem and Palestine to that battle, as the same river was dried up before Cyrus, when he entered and took the city of Babylon, or as the Red Sea and Jordan were dried up to make a highway for Israel through their bed."

By this it will be seen that Eld. Litch applies this prophecy to the literal river Euphrates. But what is the river Euphrates, and what its political influence? It is an ordinary river of Asia, some 1500 miles in length, was easily turned from its channel by Cyrus, and did not then, and would not now, offer an obstruction, at all serious, to the progress of an advancing army. The river is dried up that the way of the kings of the east might be prepared. But there is no literal river on the face of the globe, which in these days would impede for scarcely a moment the march of an army. Take our own Mississippi, for instance, and how long would it check a body of soldiery? But the Mississippi is four times as large as the Euphrates. We say, then, that we cannot see the force of an argument which would make it necessary to pour out a special plague to dry up a river to prepare the way of the kings of the east, when the same river, even at flood tide, would present no impediment to their progress. We cannot see how God would take special means to accomplish certain ends which could not result in any possible advantage.

What then is meant by the river Euphrates? We answer, It must be a symbol. It occurs but twice in the New Testament, the other passage being Rev. ix, 14: "Loose the four angels which are bound in the great river Euphrates." No one contends that here the literal river is meant, and that four angels were literally bound in the midst of the waters; but it is invariably referred to the Ottoman empire. On this passage, Mr. Litch himself remarks that "the four angels are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates." We see no reason for making a different application in chap. xvi, 12.

Then, says one, notwithstanding you contend for the literality of the plagues, you would nevertheless make one of them a symbol. We answer, No. A power is introduced, it is true, under the sixth vial in its symbolic form, just as it is under the fifth, where we read of the seat of the beast, which is a well known symbol; or as we read again in the first plague of the mark of the beast, his image and its worship which are also symbols. It is no objection to the literal interpretation of any of these plagues, to find well known symbols occasionally introduced.

If we are to understand by the river the Turkish empire, the drying up of its waters would be the cessation of its nationality and power, accompanied perhaps with more or less destruction of its people. The effect of the sixth vial will be the literal accomplishment of this. But the drying up of a river is not the work of an instant. It denotes an operation contin-

ual and gradual. If therefore we look forward under the sixth vial for the full accomplishment of this work, it would not be strange if we find the process already commenced. We turn to the pages of history and find it so. A few extracts to the point we will give, as we find them introduced by Dr. Cumming in his work entitled, "The End." After speaking of the various causes which since the year 1820 have been making their inroads into the power and greatness of the Mussulmans, he quotes from a writer who says:

"Altogether, decay seems to have written herself in characters so legible upon Turks and Turkey, upon natures and institutions, as to suggest the conclusion that such a people cannot be expected long to maintain a national existence; and perhaps to force upon the mind the question whether it be for the interests of humanity and civilization that they should be allowed to retain possessions which are clearly misplaced in their hands."

Again: "A retrospect of these successive struggles in which the Porte has been engaged, and a sense of the inconvenience, if not danger, to which all Europe is exposed by their perpetuation, press upon all thoughtful men the question—What is to become of Turkey? All feel that her position is so insecure, her power of resistance so doubtful, and a right adjustment of her difficulties so necessary to continental tranquility, that some time or other the consideration of her future will have to be entertained with a view to some permanent settlement of her prospects. In the East and elsewhere men are speculating on the chances of a partition of the empire among the leading powers." "Providence is writing in the page of the modern newspaper the fulfillment of ancient Apocalyptic predictions. All that is distinctive of Mahometanism and Turkey in Europe is rapidly disappearing. . . . The rapid consumption of the Moslem population; the gathering of all nations as if to celebrate its funeral obsequies; the cry of the Muezzin becoming fainter and almost spent as it is tremblingly uttered from the distant minaret; the waning of the crescent till the mere rim or edge of it is visible in the Turkish firmament; all are proofs that a great epoch in prophecy is fulfilled: they seem to echo what God predicted, 'It is done; thy words are truth.'" *The End*, pp. 126, 127, 134.

With this view of the subject it may be asked, how the way of the kings of the east is to be prepared by the drying up of this power. The answer is obvious. Turkey holds possession of the land of Palestine and the sacred sepulchres. Here is the bone of contention. On these the nations have fixed their covetous and jealous eyes. It was in disputes in regard to these that the late war in the Crimea had its origin. But though Turkey now possesses them, and others want them, it is nevertheless thought necessary to the "continental tranquility" that Turkey should be maintained in her position, in order to preserve, as it is called, the "balance of power." Her office therefore at present seems to be merely like that of a great and distended shell, which so long as it can be kept from collapsing, keeps at distance belligerent and hostile powers. It was to preserve the integrity of Turkey, that England and France took up arms in the late contest. But what has been the effect on Turkey? We quote again from Dr. Cumming. "Our endeavors to help Turkey have only precipitated more speedily its decay, not by our fault, but on laws and principles higher than statesmen naturally can be expected to recognize or act upon. For what are the results and consequences of this war? At this moment the property of the mosques has been confiscated; the Sheikhul-Islam, or, as we should call him, the Archbishop of Canterbury, has been deposed; and Mahometanism at this moment, whether Russia were to triumph or Russia to fail, is form are started and great changes are threatened. What is all this? It is poor man laboring under a equally an effete, exhausted and thing gone."

* * * * "Great systems of administrative remedy he knows not, and trying by all sorts of em-

piricism to arrest the current, to resist the sure word of prophecy, or to prevent what must in the fullness of the times be completely fulfilled."

Thus we see that even efforts to strengthen have only weakened this withering power, and her inevitable doom is branded upon her forehead. What particular agencies will be employed, or in what way employed, to finish the work when the proper time arrives we need not inquire.

(To be Continued.)

WHAT DOES THE SABBATH COMMEMORATE?

BRO. SMITH: On hearing a Baptist minister, a few weeks since, try to prove the first day of the week to be the Sabbath, and have it commemorate redemption, I was led to ask myself, What does the Sabbath commemorate? The minister first disposed of the seventh day by saying that it was placed among the ordinances and was against us, therefore it was nailed to the cross, and taken out of the way. He said it was against and contrary to us, because it was not in the power of man to keep it, for it was a holy command, and it took a holy man to keep it. Query. If a holy command is against man, how can a carnal command written on the heart save or convert man? And if it was necessary to nail the fourth command to the cross because it was holy, it must be equally necessary to nail all the rest, for all were holy. Ps. xix, 7; Rom. vii, 12.

He then tried to show that the first day must be kept as a Sabbath to commemorate redemption, and made many incorrect assertions, from which he drew inferences that the first day must be the Sabbath, one of which was, "It was an oft repeated expression that Christ met with his disciples on the first day of the week to break bread," but no scripture presented for proof. And while he labored to get something to commemorate redemption, I asked myself, What authority has he for taking the Sabbath for this purpose? Must we make an event fit the memorial, or a memorial fit the event? The latter is the only thing which can be done.

But what does the weekly Sabbath commemorate? It is a rest-day, and must refer to one event only. With this idea before me, a few corresponding illustrations made the subject of force to my mind. Reader, will you ponder them? Will the celebration of the fourth day of July commemorate but one event? or will it commemorate the death of George Washington also? It has a fitness to one event only. But, said an Advent minister to me a short time since, It might commemorate the death of Jefferson because he died on that day. If this be true, why not for all who died on that day?

But to the Scriptures. When Samuel fought with the Philistines and gained the victory, he took a stone and set it up and called it Ebenezer, because the Lord had helped him. This was a memorial of that event.

Again, when Jacob was sleeping on a stone for a pillow, and the Lord met him in a dream, and showed him the ladder, and the angels ascending and descending, he took the stone and set it for a pillar and called it Bethel, because the Lord met him there. This was a memorial of that event. How would Bethel signify or commemorate Samuel's victory or Ebenezer for Jacob's experience? Each must have its proper application. The stones which Israel set up after passing over Jordan will commemorate the cutting off the waters before the ark of God only. The eating of unleavened bread will only commemorate one event. The Lord's supper will commemorate nothing but the death of our Saviour. Baptism is a fit memorial only for Christ's burial and resurrection. So the Sabbath, or Rest-day, can refer only to the Rest-day which God had after creating the world. But when men take another day for the Sabbath, and have it commemorate another event, they rob God of his honor wherein he has said, hallow my Sabbaths; and they shall be a sign between me and you that ye may know that I am the Lord your God. Eze. xx, 20.

Reader, you that call the first day of the week the Sabbath, look your Bible through and see what authority you have for keeping or calling it the Sabbath. But when you are so bold as to apply the term Sabbath to the first day of the week after the light shines, remember you are following in the wake of the Man of Sin who exalts himself above God. But if the Lord be God, serve him. Keep God's commandments and not offend in one point, is the only passport into the Celestial City. Let us not presume to instruct the Almighty, but humble ourselves and strive to enter the straight gate.

Yours striving for durable riches.

C. W. SPERRY.

TRUST IN JESUS.

Saviour, blessed should I be,
 Could I always trust in thee;
 Trust thy wisdom me to guide,
 Trust thy goodness to provide;
 Trust thy saving love and power,
 Trust thee every day and hour;
 Trust thee as the only light
 In the darkest hour of night;
 Trust in sickness, trust in health,
 Trust in poverty and wealth;
 Trust in joy and trust in grief,
 Trust thy promise for relief;
 Trust thy blood to cleanse my soul,
 Trust thy grace to make me whole;
 Trust thee living, dying too,
 Trust thee all my journey through;
 Trust thee, till my feet shall be
 Planted on the crystal sea;
 Trust thee, ever blessed Lamb,
 Till I wear the victor's palm;
 Trust thee, till my soul shall be
 Wholly swallowed up in thee.—*Sol.*

LETTERS.

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

From Sister Avery.

DEAR BRETHREN AND SISTERS: It is a long time since you have heard from me. My condition has in truth been sad indeed. "Wretched, and miserable, and poor, and blind, and naked," but notwithstanding all this, I feel that the goodness of God has been great, inasmuch as he has not permitted me to give up the precious truth; and I now have through his abundant mercies, a willingness as well as a great desire, to see myself, be zealous and repent, lest I am spued out of his mouth, or become a castaway at last. I long to get open the door of my heart that Jesus can take the full possession. Although I have long been trying to do this, I am still unsatisfied and often when I see my inclination to selfishness, impatience, and even a fretful complaining spirit, I have many fears that I shall come short of the inheritance that those alone who are faithful and overcome can hope to receive. As I review the past, and see how insensible I have been of the Lord's goodness, how half-hearted in loving and serving him and how much the love of the world has found a place in my affections, I feel truly sorry. I have made a great profession before the world, but have greatly failed in living it out, and showing by my daily walk and conversation that I was living in the perils of the last days. O how have I suffered myself to sleep and be at ease in this lukewarm state, not realizing the awful danger I was in till aroused by the true Witness. And even yet I have fears that I am not wide awake and engaged as I should be in this all-important work.

I see there is some difference as yet in the minds of some as to what the gold is, and as we are counselled of Jesus to buy of him that we may be rich, it seems to be of the most vital importance, that we know what it is. It looks very plain to me that it is charity, or love, from the following scripture. 1 Cor. xiii, 2, 3. And though I have all faith, so that I could remove mountains, and have not charity I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing. I feel that I have lacked in this, and had I been in possession of that love that beareth, believeth, hopeth and endureth all things, I should never have been so poor as I was found. 13th verse. And now abideth faith, hope, charity, these three; but the greatest of these is charity. We also read in Col. iii, 12, 13 that we are to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another; but the 14th verse says, And above all things put on charity, which the bond of perfectness. According to 1 John ii, 10 He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. Thus it appears plain to me that had the brotherly-love continued which was manifested in the Philadelphia state of the church, there would have been none occasion of stumbling among us; and if as we read "faith cometh by hearing," how then do we buy it. O I do long for the pure

love of Jesus in my heart. I know it is what I need; and when I have it fully, I believe I shall also have the white-raiment and eye-salve, or the means to obtain it.

Dear brethren and sisters, I can say truly that I have an increasing interest in the *Review*. I love to bear from the scattered flock; their hopes of overcoming, and their determinations, through faithfulness, of gaining a glorious inheritance. Yes, I have often been made glad for the instruction I have gathered from its columns. I yet remember with satisfaction and I trust with gratitude that excellent article on keeping the heart; also the essay on secret prayer. I take courage as I there read of the onward march of truth, of the rise of the Third Angel's Message, and the increasing zeal of the remnant. The little church here I trust are rising, endeavoring to cut loose from the world, and be ready for the soon coming of Jesus. Last March we were much strengthened by the meetings that were held in this place by Brn. Holt and Cornell who faithfully set before us our miserable condition, and comforted us with the words of life, exhorted us to zealous repentance. May the Lord abundantly reward their labors of love. I shall never forget the soul-stirring exhortation of Bro Holt at his departure. During our lukewarm state a number left our ranks, but our hearts were made to rejoice that after listening to the truth, as set forth by Brn. H. and C., three of that number in our immediate neighborhood arose and with full hearts confessed their wrongs, and their determinations to trample the holy law of God no longer under foot. About three weeks since we were also made glad by the coming of Bro. Bates. He continued with us four or five days presenting the truth in its beauty. O how plain and lovely the truth appeared; and as he spoke of the mediation of Jesus, I was made to realize more than ever that we have not an High Priest which cannot be touched with the feelings of our infirmities. I feel truly that our privileges are great, that we have an opportunity of hearing the great saving truths of the Bible, of reading that holy book for ourselves, and as yet, of keeping the commandments; and we find here that the nearer we do the will of God, and follow the Lamb whithersoever he goeth, the more persecution arises. This we should esteem as a privilege; to suffer the frowns of the world, remembering that the servant is not greater than his Lord. O that we may live near the Lord, having our walk close with him; and then though the wicked may rage, and all our kindred and earthly friends forsake us, we may know if we are engaged in the good cause, the Lord is on our side. O is not this enough to know that such a friend is ours. The kingdom is near, and we must be diligent and watch that we fall not out by the way. We must show to unbelievers by our conversation, and all our works that we have come out from the world, and are dead to its pleasures and praise, and are seeking for that City whose builder and maker is God. O for grace to overcome that I may finally meet you all in the kingdom.

MARCIA S. AVERY.

Locke, Mich., May 30th, 1857.

From Sister Frisbie.

DEAR BRETHREN AND SISTERS: We are living in a solemn time which has long since been foretold by the prophets and apostles. We are truly surrounded by many perils, of which we have been timely apprised in order that we might escape all those things that are coming on the earth, and might gain an inheritance in the kingdom of God. Oh, could we but realize as we should the privilege we have granted unto us, of becoming the children of God, how much greater would be our efforts to overcome every besetment and have our lives compare with the humble pattern left for us to follow. We should not then compare ourselves with ourselves and measure ourselves among ourselves, in order to justify our own crooked ways; but the enquiry of our hearts would be, Am I ready to meet Jesus? Do I reflect his image in all my ways? Dear brethren and sisters, are we ready to meet Jesus. We must be ready

before he comes in order to be found waiting when he shall appear; for such only have the promise of being saved.

Oh that there might be a getting ready among the remnant. I feel like striving anew for the kingdom. I have much to overcome in order to be found of him without spot and blameless.

"Come let us gird ourselves anew,
 To win the heavenly prize,
 Nor slack until our journey's through
 And we with Christ arise.

Then shall our songs be to the Lamb
 Who wondrous grace hath given,
 Who hath redeemed us from the earth,
 To reign with him in heaven.

The earth in beauty will be robbed,
 And be our final home;
 Then will the prayers be answered,
 Which saith Thy kingdom come."

Yours seeking to enter into life. D. S. FRISBIE.
 Battle Creek, Mich., June 1857.

From Bro. Holden.

BRO. SMITH: While hearing Bro. White and others preach on the message to the Laodiceans, and reading the many cheering epistles in the *Review* from the lonely pilgrims scattered abroad, acknowledging its application to us, I thought probably it was truth, and at times felt some the importance of arising, but hardly knew how. Thus time passed on until quite lately, when a chastening came. I have truly felt that this was from the Lord, and would kiss the rod that made me smart. I can now see that my feet were almost gone, my steps had well nigh slipped. As described in the message, I was wretched, and miserable, and poor, and blind, naked, and knew it not. I thought I was doing quite well. I still fear that I do not sufficiently realize the great importance of obeying this message. The thought of its being the last message to the church, and its having now been sounding some time makes me feel that I must make a start or be spued out of the mouth of the Saviour. May the Lord lend me his helping hand that I with you may heed its warning, and anoint my eyes with eye-salve that I may see and confess all my sins, and have them blotted out when Jesus leaves the Sanctuary.

By comparing the present with the past I think I can see that a change has come over me. Twelve or fourteen years ago, when the cry came Fear God and give glory to him, &c. there was love kindled in my soul, burning bright for the coming of Christ. I realized something of what was to be accomplished by his coming; that the pilgrim sleepers who have long been slumbering in the dust would awake, the living be changed, and they unite to take their flight from earth to meet him in the air and live in a fairer clime as children of one Father's happy, immortal family. But alas! there has been change. I wish it were not so, that I did not find myself in such a lukewarm condition. I am resolved to search and find the cause in season to save my soul. Yes let the world have and love its own! give me Jesus. I want the life that he is coming to give the faithful expectants of their Lord.

The question has arisen in my mind, did Noah most condemn the world by word or by works! Heb. xi, 7 says he prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith. Let me do as did righteous Noah, and rise to meet my Lord when he comes. I really expect that in a little from this the saints will go from earth to meet and stand with the Lamb on mount Zion. Who of us will be there?

Yours hoping to heed the message and arise; to rise yet once again when Jesus comes, and meet you in a fairer clime. W. HOLDEN.

Battle Creek, June 5th, 1857.

From Sister Jones.

DEAR BRETHREN AND SISTERS: I do feel like saying, Be strong in the Lord, and let no one take your crown. I do know that we are not following

the doctrines of men, but the Scriptures of truth are our guide. They plainly teach the way to obtain eternal life, and also plainly show us that we are living in the last days. I am truly thankful that my lot has been cast here in Monterey, among Sabbath-keepers. I feel a strong attachment for all those that keep the commandments and love the appearing of our blessed Saviour.

I would say to my dear distant friends who have but recently commenced to observe the Lord's Sabbath, let not persecution overcome you: but hold fast the truths of the Third Angel's Message, and Jesus will enable you to overcome all trials. I feel to rejoice for what the Lord has done for me, although I am altogether unworthy. I am striving to meet all the dear saints in the kingdom.

In hope of eternal life, ELIZABETH L. JONES.
Monterey, Mich., May 31st, 1857.

From Sister Russell.

BRO. SMITH: I would like to say a few words through the *Review* concerning the Lord's goodness to me. I can truly say he has done a great work for me during the last six months for which I feel to praise his name. I have been led to see that I was a great sinner in the sight of God, and although I had professed to be a follower of Christ for more than two years yet I loved this world more than I did my Saviour; but I now feel to rejoice that my lot was ever cast here among the true people of God. I can say that I now love the truths of the Third Angel's Message. I love to keep God's holy Sabbath. I rejoice in the soon coming of my Saviour; for I believe he is soon coming to take his ransomed people home. O, it is a glorious thought to think of being redeemed from off this earth and never taste death. I find I have many things to overcome; but by the grace of God I am determined to overcome all, that I may have a right to the tree of life and enter in through the gates into the city.

In hope of immortality at the appearing of Jesus.
SARAH M. RUSSELL.
Monterey, Mich., June 3d, 1857.

From Bro. Hart.

BRO. SMITH: I have just returned from Mauston, where I found a goodly number that had embraced the Sabbath under the labors of Bro. Stewart. I had a very good and I think a profitable time with them: While I presented to them the history of the Advent cause, the fulfillment of prophecy, connected with its bringing us to the cleansing of the Sanctuary and the three angel's Messages, there was evidently an ear to hear, and a desire to understand the truth, on the part of most, at least. May the Lord help them to live out the Sabbath law. Thirteen gave their names for the paper, also other publications to present to their friends to lead them into the truth that they now love.

I learned that a brother of Harvey Childs of Vt. lived near; so I went and found him. He had been somewhat interested in the meetings held the past Winter, and wished me to have a meeting on First-day in his district. This I did. He came out on the truth, and seemed to rejoice in the clear pathway in which God had led his people. Others seemed to have an ear to hear, may the Lord open the way for them to hear that have ears; for it is truly the case that many have no disposition to hear the truth, but fables they love.

JOSIAH HART.

Rubicon, Wis., June 4th, 1857.

Extracts from Letters.

BRO. S. Gillet writes from Green Vale, Ills., Apr. 23d, 1857: "It is four or five years since I first embraced the Sabbath. For a couple of years I tried to keep it with the rest of the commandments; then I gave up in despair. Being possessed of an exceedingly irritable temper, and strong passions, I thought it was impossible for me to live so that the Saviour would own me for one of his children. Thus I lived

for two or three years without God and without hope. I had no pleasure in the things of the world, no hope in the world to come, by despair driven almost to insanity, and tempted many times to destroy my own life. Thus I was when brother and sister White came here last Winter. Sister White tried to encourage me, and pointed out some of the promises. After reading the Bible for a month or so I was led to hope in God's mercy, and am now endeavoring to keep the Commandments, and striving to get the Faith of Jesus. I sometimes have fears that I shall come short at last. I was much encouraged last Sabbath and First-day as Bro. Hart discoursed to us on the Christian's hope. I could almost say, This day my soul has caught new fire. His coming here was not in vain. He baptized three. I hope a great deal of prejudice was dispelled by his wise and prudent course.

"I have excused myself from writing, on account of my incapability; but the impression has followed me that I might help some despairing one by so doing. I have often thought if I could only know that there had ever been one in as dark a place as I have been; and the Lord had brought him out, I could have courage to try to go forward.

"Since I commenced this, and began to call to mind the blessings of the Lord, my heart has filled with love, and my eyes with tears. I have had to go away alone and weep and pray and bless his holy name. Bless the Lord, O my soul, and all that is within me, praise his holy name."

Bro. Gardner writes from Vergennes, Mich., June 4th, 1857. "I would say that there seems to be a striving among many to know what to do to be saved. Some are investigating the present truth, but none who live near have decided to keep the Sabbath yet. Some farther off have commenced. My brother's family, they have started for the kingdom; and they found that they could not be saved without keeping the whole law."

SELECTIONS.

Daily Blessings.

Daily blessings, direct from the Lord's own hand, are so numerous, and so constantly and regularly supplied, that we forget that they are daily, hourly gifts from the Lord's mercy. We live. He gives us life. We breathe—and every instant breathe the air that God alone can form. "He formed the earth and made it" for our abode. He forms our food, and "gives us water of the rain of heaven." Without all these we could not be. Were he to withhold either, we should perish. He gives the days and seasons in their order, and all for us. If the Lord should sometimes forget us as we forget Him; if He should forget to make the sun rise as often as we forget to thank him for its light; if he should forget to send the shower, and make the grass grow, and the harvest to ripen, as often as we forget that they are His gifts to us, the last woe would be accomplished upon a thankless world. We forget to read His Word—forget to pray to Him, forget to keep his commandments, forget to teach our children by precept and example to worship and obey Him, forget at meals to thank Him for our daily bread, forget His Sabbaths; are tardy and habitually behind time in assembling at His house for Sabbath worship; forget to love Him, and to deal justly with our fellow men, and then are discontented and half-angry if we do not receive at His hand all that our vain wishes crave. Were the Lord to deal by us, as we deal by Him, and by each other, how little should we have! We receive our "daily bread," only because "His mercy endureth forever."

The fact that the Lord in His mercy operates by means, obscures our vision to the fact that He operates at all. And yet I doubt—if every morning bread and fruits and choicest dishes dropped down from heaven on our tables—if then we would for any length of time think of them as the Lord's gifts. A

few days, and it would be an old story—a common thing—expected as a matter of course. Is our daily bread less the direct gift of the Lord to us, because his mercy gives it as a reward to industry? He formed the bed of the mould, he gave the seed. He gives the sun to warm, and the shower to fructify. He is the great chemist who formed the universe a mighty laboratory, wherein to work the wondrous changes we behold. Is he less God, and less our God, and less the giver of our daily bread, because he forms it for us before our eyes, and allows our aid in doing it? Does he less give the luscious fruit, because he allows the trees to grow and blossom, and bear its rich burthen within our garden, to bless our eyes with its beauty? Is bread the less his gift because he lets it grow in our fields, to adorn the earth and beautify the landscape with its green glades and golden waves?—Did you ever think how desolate the world would be if God formed all our food and clothes in heaven and hung them in our wardrobe, or dropped our food every morning, ready cooked, upon our tables? No green fields, no fruitful trees; no flocks, no herds! A bald and barren desert would meet our deadened sense on every side! How pleased are children; and how grateful to their teacher, when he invites them to his study, his museum, or his laboratory and exhibits to them his experiments in chemistry; and how proud and pleased the boy who may be permitted to assist in some of the more easy and simple acts. Is he not more grateful for the honored privilege too? And yet how strange that men complain because the God of chemistry works out his wonders before their eyes, and honors them by giving them some easy parts to do.

CONSCIENTIOUS YOUNG MAN.—There is no object so beautiful as a conscientious young man. I watch him as I do a star in the heavens. Clouds may be before him, but we know that his light is behind them' and will beam again. The blaze of others' prosperity may out-shine him, but we know though unseen, he illuminates his true sphere. He resists temptation not without a struggle, for that is not virtue; but he does resist and conquer: he hears the sarcasm of the profligate, and it stings him, for that is the trial of virtue, but heals the wound with his own pure touch. He heeds not the watchword of fashion, if it leads to sin. The atheist who says, not only in his heart, but with his lips, "There is no God," controls him not, for he sees the hand of a creating God and reverences it. Woman is sheltered by strong arms, and guided by loving counsel; old age is protected by its experience, and manhood by its strength. But the conscientious young man stands amidst the temptations of the world, a self-balanced power. Happy he who seeks and gains the prop and shelter of christianity.

Onward then; raise thy standard, and nerve thyself for goodness. If God has given thee intellectual power, awaken it in that cause. Never let it be said of thee: He helped to swell the tide of sin, by pouring his influence into its channels. If thou art feeble in mental strength, throw not that poor drop into a polluted channel. Awake, arise, young man, wear the beautiful garment of virtue.

READERS, be not unmindful of the importance of sustaining the weekly paper. The *REVIEW* is a medium common to all parts of the field, and if vigorously sustained is designed to be a powerful instrument for good. Read the following:

THE EPISCOPAL PRESS.—The Church Journal, after announcing that it begins the year "with a circulation of over five thousand," adds, "In the number of our subscribers, we now stand first of all the weekly church papers in the world!" Episcopal journals have never been so well sustained as the organs of other evangelical denominations. Is not this one reason why that denomination falls behind the rest, in membership? Those who neglect the newspaper press as a moral power, sin against their own progress.

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, JUNE 18 1857

WE regret that by some means, the last number of the YOUTH'S INSTRUCTOR fell short, so that we could not supply all our subscribers with their usual complement. We shall endeavor to guard against such an occurrence in the future.

Tent Meeting at Rubicon Wis.

Our Tent meeting that commenced at Rubicon. 5th Inst. closed on the 7th, and we had meetings in two districts on the 8th in school houses. We had as good attendance on the Sabbath as we could have expected, met some brethren from a distance, and it was a sweet season and one of interest. On First-day some three hundred were present, and a good degree of interest was manifested. Three ministers attended; two we conversed with, who apparently were convinced of the truthfulness of our position. A number confessed the truth, and some gave encouragement to obey.

We were urged by some who had much prejudice at the commencement of the meetings to stay longer. From this effort we can say, from what is manifested already, that some good is still in store for bleeding Wisconsin.

The weather was beautiful. The brethren were humble and good. We were sorry not to meet Bro. Leughborough.

J. HART.
E. EVERTS.

Brandon, Marquette Co., Wis., June 9th, 1857.

P. S. Our next meeting we intend at Mackford Marquette Co., some nine miles from Brandon depot on the Milwaukee Horicon and Waupun R. R., or about twelve miles from Fox Lake, to commence on the 12th, and probably continue over two Sabbaths and First-days.

J. H.
E. E.

Tent Meeting in Green Creek Ohio.

THE Tent was erected for the first time, on the place of Bro. Joseph Pemberton June 5th and meetings continued over Sabbath and First-day. This was the most central place for the brethren to assemble for general conference to take into consideration the several duties connected with Tent enterprise. Union and harmony were the prevailing characteristics of this meeting.

On account of the late arrival of the Tent, our public notice was very limited. Notwithstanding the short notice and it being a country place, we had a good congregation each evening and a goodly number on Sabbath, and on First-day it was estimated that there were about six hundred present. We have never seen a better interest.

After the first evening meeting it was reported that we had a notice posted on our desk before the people "Ten cents for admittance." The next day a gentleman came in to see the notice and pay his bill, but to his great astonishment found the demand was Ten Commandments. We called upon all to settle their admittance fee by complying with the ten just demands of our heavenly Father, whose servants we are.

On First-day we were interrupted several times during morning service by a spiritual medium who could not endure the testimony of the Bible on the origin of modern spiritualism. As soon as the meeting was closed he called the attention of the people and read a communication purporting to be from the spirit of a woman that was hung at the time of New England Witchcraft. He ridiculed prayer; but before the communication of the professed spirit of the New England witch closed, it mentioned her praying three different times. We felt called upon to defend the truth and expose their sophistry. The Lord gave us the complete victory over his arguments and spirit influence. While replying he continued to interrupt and contradict until the town of the entire assembly seemed to be upon him and he was compelled to leave. About the last thing he said was, that the reason why Paul rebuked the woman that followed him and Silas crying "These men are the servants of the most high God &c." was because he was always afraid of women.

We then told the people we had a fair specimen of Spiritualism, and there was no further need of argument, but several cried go on! go on! We then applied the prophecies of Satan's work in the last days. The people seemed to be disgusted with the conduct of the spiritualists on this occasion. At the close of our remarks

one cried out "I am no more a spiritualist," another said "That's all I want to know of spiritualism." After the second meeting another medium, a woman, was influenced and said that the spirit of William Miller had visited her that forenoon and hid her go and correct the brethren; to tell them he was mistaken about the literal earth being burned with fire, that it was only the fire of truth that would purify the people. We thought if Wm. Miller was alive and knew how well we were established in the present truth, he would know better than to come to us with such a message.

We have reason to believe that some good will result from this meeting. Several that became interested, requested us to pitch our Tent in their towns, but the interest here is such that we have adjourned to Green Springs only two miles distant for next Sabbath and First-day.

G. W. HOLT.
M. E. CORNELL.

Green Creek, Ohio, June 8th, 1857.

BUSINESS CONFERENCE.

Being assembled on First-day morning G. W. Holt was chosen chairman, and M. E. Cornell secretary. The meeting being opened by prayer, it was unanimously resolved

1. That the tent purchased for Ohio, be considered the property of the church.
2. That there be a committee of five to take the general supervision of tent operations in this state.
3. That Brn. J. Dorcas, J. Tillotson, M. Hutchins, H. J. Kittle, and J. Huber be that committee.
- 4 That the sum of \$300 be raised for a tent fund.
- 5 It was also signified that Bro. Holt and Cornell do the preaching in this tent the present Summer.

Other measures were adopted for the speedy advancement of the cause of truth in Ohio.

- 6 Resolved that the minutes of this conference be published in the Review, and that the conference adjourn

G. W. HOLT, Chairman.
M. E. CORNELL, Secretary.

APPOINTMENTS.

Eastern Tour.

PROVIDENCE permitting, Bro. and Sr. White will meet with the church of God in General Conferences as follows:

In Central N. Y., where Brn. Rhodes and Wheeler may appoint, the 27th and 28th. We hope this meeting will be very general, and that the N. Y. Tent will be pitched at this meeting for the benefit of the church of God.

In Pennsylvania, where Bro. Ingraham may appoint, July 4th and 5th.

In Ohio, where the brethren may appoint, and pitch the Ohio Tent, July 11th and 12th.

We hope the brethren will come together prepared to work. We shall endeavor to bear testimony to the truth as far as health and strength may admit; but farther than this we hope to be free from the care and responsibilities of these meetings.

JAMES WHITE.

Appointment for N. Y.

THERE will be a Tent-Meeting in Parish, Oswego Co., N. Y., three miles east of Parishville, on the Camden Road, on the farm of Esquire Howard, to commence Sixth-day, June 19th, P.M. at 5 o'clock, and continue over Sabbath and First-day, the 20th and 21st; also the 27th and 28th.

It is expected that Bro. and Sr. White will be with us the 27th and 28th, as this meeting is in connection with their meeting appointed for Central N. Y. at that time. It is also expected that Brn. Ingraham and Cottrell will be with us during the meeting. We hope there will be a general attendance of the saints, as this will probably be the only meeting of the kind held in Central N. Y. the present season.

As we expect there will be quite a gathering of the saints, it will be necessary for the brethren to come prepared to take care of themselves in the main.

Let there be a general gathering, brethren, and come up prepared to labor in the work of the Lord.

F. WHEELER.
S. W. RHODES.

BOOKS SENT. J. L. Hakes, Ct., H. S. Lay, Mich. N. Chapin, Mass., J. J. Curtis, Mich., J. Rice, Mich., Mr. R. Tilton, Nebraska, M. E. Haskell, Mass., A. S. Hutchins, Vt.

Receipts.

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

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